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We repeat our request, made in the Preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley 94720, USA; to H.W.Pleket, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland; and/or to A.Chaniotis, Seminar für Alte Geschichte, University of Heidelberg, Marstallhof 4, D 69117 Heidelberg.

December 2001.

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ABBREVIATIONS

(see p. V of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
Ancient Macedonia VI	=	*Papers read at the Sixth International Symposium held in Thessaloniki, October 15-19, 1996* (Thessaloniki 1999)
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989 →)
AP	=	*Anthologia Palatina*
Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). A second edition of vol. I, referred to as Arena I², appeared in 1996.
APMA	=	*Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καί τῆς Ἀττικῆς συντασσόμενον ἐντολῇ τοῦ Συμβουλίου*, I-III (BAAH vols. 127, 136, 177; Athens 1992, 1992, 1998)
AST	=	*Araştırma Sonuçları Toplantısı* (Ankara)
Atti XI Congresso	=	*XI Congresso Internazionale di Epigrafia Greca e Latina*, Roma, 18-24 settembre 1997. Atti I and II (Rome 1999)
AvP VIII 3	=	C.Habicht, *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	=	Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆ Ἑταιρεία
Bechtel, *Attische Frauennamen*	=	F.Bechtel, *Die attischen Frauennamen nach ihrem Systeme dargestellt* (Göttingen 1902)
Cirenaica	=	E.Catani - S.M.Marengo (edd.), *La Cirenaica in età antica* (Atti del Convegno Internazionale di Studi, Macerata, 18-20 Maggio 1995; Pisa-Rome 1998)

Crawford, *Roman Statutes*	=	M.H.Crawford (ed.), *Roman Statutes*, 2 vols. (BICS Suppl. 64 London 1996)
Dubois, *IGDGG*	=	L.Dubois, *Inscriptions grecques dialectales de Grande Grèce* I: *Colonies eubéennes. Colonies ioniennes* (Genève 1995)
EAH	=	*Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*
EBGR	=	Epigraphic Bulletin of Greek Religion, published by A.Chaniotis in *Kernos*
Ἔπαινος Papademetriou	=	*Ἔπαινος Ἰωάννου Κ. Παπαδημητρίου* (BAAH vol. 168; Athens 1997)
Ergo YP	=	*Το έργο του ΥΠΠΟ στον τομέα της πολιτιστικής κληρονομίας*
ESNA 7 (1998)	=	*Πρακτικά Ζ΄ Επιστημονικής Συνάντησης Ν.Α. Αττικής. Κορωπί, 19-22 Οκτωβρίου 1995* (Koropi 1998)
Feissel, *Recueil*	=	D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du III*e *au IV*e *siècle* (BCH Suppl. VIII; Paris 1983)
Hatzopoulos, *Macedonian Institutions* I, II	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings*. I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (Meletemata 22; Athens 1996)
I.Adramytteion	=	J.Stauber, *Die Bucht von Adramytteion*, Teil I (*Topographie: Lokalisierung antiker Orte/Fundstellen von Altertümer*) and II (*Inschriften -literarische Testimonia - Münzen*) (IGSK Band 50 and 51; Bonn 1996)
I.Anazarbos	=	M.H.Sayar, *Die Inschriften von Anazarbos und Umgebung*. Teil I: *Inschriften aus dem Stadtgebiet und der nächsten Umgebung der Stadt* (IGSK Band 56; Bonn 2000)
I.Apollonia	=	P.Cabanes - N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I.2. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2.A. *Inscriptions d'Apollonia d'Illyrie* (Paris-Athens 1997)
I.Beroia	=	L.Gounaropoulou - M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.Bouthrôtos = P.Cabanes - P.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. II *Inscriptions de Bouthrôtos* (Paris-Athens forthcoming; see lemma no. 679 in fine)

I.Bubon = F.Schindler, *Die Inschriften von Bubon (Nordlykien)* (Sitzungsber. Akad. Wien, Ph.-Hist. Kl. 278, 3; Vienna 1972)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion*, Teil 1 (IGSK Band 58, 1; Bonn 2000)

I.Delta = A.Bernand, *Le Delta égyptien d'après les textes grecques* I (MIFAO 91; Cairo 1970)

IDR = *Inscripţiile Daciei Romane* (*Inscriptiones Daciae Romanae*) (Bucharest 1975 →)

I.Épidamne = P.Cabanes - F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)

IGDGG = Cf. under Dubois, *IGDGG*

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)

I.Oropos = V.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Parion = P.Frisch, *Die Inschriften von Parion* (IGSK Band 25; Bonn 1983)

IPArk = G.Thür - H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge*, Teil I (IGSK Band 54, 1; Bonn 1999)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereglisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

Isthmia = *Isthmia. Results of Excavations Conducted under the Auspices of the American School of Classical Studies at Athens* (Princeton 1971→)

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie* I. *Les cités de la vallée de l'Enipeus* (Paris 1995)

JIWE I, II = D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)

Kerameikos = *Kerameikos. Ergebnisse der Ausgrabungen* (Berlin 1939→)

KST = *Kazı Sonuçları Toplantısı* (Ankara)

L'Africa Romana XII = M.Khanoussi - P.Ruggero - C.Vismara (edd.), *L'Africa Romana*. Atti del XII Convegno di Studia Olbia, 12-15 decembre 1996, 3 volumes (Sassari 1998)

Lambert, *Phratries* = S.D.Lambert, *The Phratries of Attica* (Ann Arbor 1993)

Lambert, *Rationes* = S.D.Lambert, *Rationes Centesimarum: Sales of Public Land in Lykourgan Athens* (Amsterdam 1997)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)

Loomis, *Wages* = W.T.Loomis, *Wages, Welfare Costs, and Inflation in Classical Athens* (Ann Arbor 1998)

LPGN I = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 1. *The Aegean Islands, Cyprus, Cyrenaica* (Oxford 1987)

LPGN II = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names* vol. 2. *Attica* (Oxford 1994)

LPGN III A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)

LPGN III B = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)

LSJ = H.G.Liddell - R.Scott - H.Stuart Jones, *A Greek-English Dictionary* (Oxford 1951)

Merkelbach-Stauber, *SGO* I, II = R.Merkelbach - J.Stauber, *Steinepigramme aus dem griechischen Osten.* Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998), Band II: *Die Nordküste Kleinasiens (Marmarameer und Pontos)* (München-Leipzig 2001)

Meyer, *Urkundenreliefs* = M.Meyer, *Die griechischen Urkundenreliefs. MDAI(A)* Beiheft 13 (Berlin 1989)

Milner, *Survey* = N.P.Milner, *An epigraphical survey in the Kibyra-Olbasa region conducted by A.S.Hall* (RECAM vol. III; Ankara 1998)

Μνείας Χάριν = M.Lilibaki-Akamati, K.Tsakalou-Tzanavari (edd.), *Μνείας Χάριν. Τόμος στὴ μνήμη Μαίρης Σιγανίδου* (Thessaloniki 1998)

Müze = *Müze Kurtarma Kazıları Semineri* (Ankara)

Olympiabericht = *Bericht über die Ausgrabungen in Olympia* (Berlin 1936→)

PA = L.Kirchner, *Prosopographia Attica* (Berlin 1901)

Pape-Benseler = W.Pape, G.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1863-1870)

Petrakos, *Δῆμος τοῦ Ραμνοῦντος* = B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη των ανασκαφών και των ερευνών* (1813-1998), I. *Τοπογραφία*; II. *Οἱ Επιγραφές* (BAAH vols. 181, 182; Athens 1999)

Pittakes, *L'anc. Ath.* = K.S.Pittakes, *L'ancienne Athènes ou la description des antiquités d'Athènes et de ses environs* (Athens 1835)

Πόλη = L.Parlama, N.Stambolides (edd.), *Η Πόλη κάτω από την πόλη. Ευρήματα από τις ανασκαφές του Μητροπολιτικού Σιδηροδρόμου των Αθηνών* (Athens 2000)

Rangabé, *Ant. hell.* 1-2 = A.R.Rangabé, *Antiquités helléniques* 1 (Athens 1842), 2 (Athens 1855)

RE = G.Wissowa, *Pauly's Real-Encyclopädie der classischen Altertumswissenschaft*^{2} (Stuttgart 1894→)

Repertorium Westkilikien = S.Hagel - K.Tomaschitz, *Repertorium der westkilikischen Inschriften, nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (Ph.-Hist. Klasse, Denkschr. Band 265; Ergänzungsbände zu den *Tituli Asiae Minoris* no. 22; Vienna 1998)

Rigsby, *Asylia* = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (*Hellenistic Culture and Society* 22; Berkeley-Los Angeles-London 1996)

Rizakis, *Achaïe* I-II = A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale*: Meletemata 20 (Athens 1995); *Achaïe* II. *La cité de Patras: Épigraphie et Histoire*: Meletemata 25 (Athens 1998)

SCIV = *Studii şi Cercetări de istorie veche şi arheologie* (Academia Română, Institutul de Arheologie "Vasile Pârvan")

Sicilia Epigraphica = M.I.Gulletta (ed.), *Sicilia Epigraphica.* Atti del convegno internazionale, Erice, 15-18 Ottobre 1998 (2 vols.; = *ASNP* Serie IV, Quaderni 1/2; Pisa 1999 [2000])

Tataki, *Macedonians Abroad* = A.B.Tataki, *Macedonians Abroad. A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998)

Traill, *PAA* = J.Traill, *Persons of Ancient Athens* (Toronto 1992→)

Tyana I, II = D.Berges - J.Nollé, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien.* Teil I und II (IGSK Band 55, 1-2; Bonn 2000)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. The paredroi of Athenian magistrates. K.A.Kapparis, *Historia* 47 (1998) 383–393, briefly discusses the literary and (exiguous) epigraphical evidence for the status, duties, and constitutional obligations of these officials who served the archon, basileus, polemarchos, and several other magistrates in classical Athens. On this same topic cf. the brief note of S.Dow cited in *SEG* XXVI 131.

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2. Athens. Ephebes at the Theseia and the Epitaphia. In *Pausanias Periegetes* (Amsterdam 1998) 29–37, W.K.Pritchett rejects the theory (cf. A.Mommsen, *Feste*, 302; C.W.Clairmont, *Patrios Nomos* 1 [Oxford 1983] 27/28) that the frequent coupling of these two festivals in ephebic documents—such as *IG* II^2 1006 LL. 23 and 37 ἐν τοῖς ὅπλοις τοῖς τε Θησείοις καὶ Ἐπιταφίοις, cf. also *IG* II^2 1008 L. 16; 1030 L. 9; 1043 L. 22—indicates that the two festivals were the same or ran concurrently. They were two separate festivals, cf. *IG* II^2 2997, 2292, 2295, 1001 LL. 9/10. In pointing out various inadequacies in N.Loraux, *The Invention of Athens* (Cambridge, Mass. 1986), Pritchett observes that 'As a reader of Mommsen [*Feste*] pp. 278–307, will come to realize, we have no complete modern treatment, citing testimonia, about festivals of Athenian or Greek war-dead' (31).

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3. Athens. Athenian proxenoi at Kleitor, 3rd cent. B.C. For ten Athenian proxenoi listed at Kleitor, probably with their patronymics, in *IG* V.2.368, but not included in *LGPN* II, see our lemma no. 518.

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4. Athens. Abbreviated demotics. *SEG* XL 286. S.D.Lambert, *Rationes* (our lemma no. 152) 28, urges that Παιοδης in his F 9 Face B L. 3 (*IG* II^2 1598) is more likely to be a simple error than an intra-verbal abbreviation of the demotic Παιονίδης. Similarly in *IG* II^2 1011 L. 26 he would read Ἐλευσι(νί)ων; in *IG* II^2 6583 Κυδα(θη)ναίεως; and in *IG* II^2 215 LL. 3/4 Φλυε(ύ)ς.

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5. Athens. Attic κῶμαι. In *Rationes* (our lemma no. 152) 220/221, S.D.Lambert comments on Attic *komai* which 'seem to have been groups of pre-Cleisthenic origin, analogous to demes in that they were communities with a single local base.' They may have had hereditary membership. Many were probably replaced by Kleisthenes' demes or simply died out, but several survived into the 4th cent. B.C. primarily through their connection with cults and

sacrifices. In *ZPE* 130 (2000) 74–80, Lambert estimates that by the second half of the 4th cent. B.C., there were still about 70 surviving *komai*, 'many of them apparently semi-independent sub-communities in the territory of large demes such as Aphidna' (74) and several still unattested. On *komai*, he cites also P.Roussel, *RA* 18 (1941) 226–231; H.Lauter, *Attische Landgemeinden* (Marburg 1993) 136–138. Apparently, no full catalogue of Attic *komai* has yet been published. Ancient evidence on which such a list could be compiled has been assembled in J.S.Traill, *The Political Organization of Attica: Hesperia* Suppl. 14 (1975) 81–95; R.Parker, *Athenian Religion: A History* (Oxford 1996) Appendix 3; Lambert, *Rationes* 220/221, *ZPE* 130 (2000) 74–80, *SEG* XLVII 91; see also our lemma no. 152.

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6. Athens. Deliberation and power in archaic and classical Athenian government. *SEG* XLVII 2304bis. F.Ruzé, *Délibération et pouvoir dans la cité grecque de Nestor à Socrate* (Paris 1997). A lengthy section (313–538) of this work is devoted to Athens; for deliberation in other parts of Greece, see references in *SEG* XLVII 2304bis. The dynamic interaction of the Athenian *boule* and the *ekklesia* is examined from the 7th cent. B.C. down to the expulsion of the Thirty. Inscriptions expectedly play a large role in discussions of topics such as the representation of the demes in the *boule*, the functions of the prytaneis, evolution of criteria for citizenship, the place of assembly, a quorum in the *ekklesia*, schedule and timing of meetings of the *ekklesia*, *probouleusis*, the constitutional changes in 411 B.C., the regime of the Thirty, and many other items. There is a detailed 'Index épigraphique' and an especially helpful table of 5th-cent. B.C. decrees (525–538), for each of which the following information is provided, where preserved: *IG* I³ no., date, topic of the decree, tribe in prytany, formula of the preamble or of an amendment, identity of the proposer of a decree or an amendment, topic of the amendment (where applicable).

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7. Athens. Honored values in Attic decrees. C.Veligianni-Terzi, *Wertbegriffe in den attischen Ehrendekreten der klassischen Zeit: Heidelberger Althistorische Beiträge und Epigraphische Studien* 25 (Stuttgart 1997), assembles a compendious body of material from ca. 450 to 322 B.C. (more than 300 inscriptions) and conducts an exhaustive analysis of the terminology employed to describe the good services of honorands in Attic honorary decrees preserved on stone. The literary sources are not studied systematically, but V.-T. frequently cites them in her commentary. Examined are 'Wertbegriffe, die im Kontext der Aussen- und Innen-politik Athens gebraucht werden und folglich als politische Begriffe zu verstehen sind' (9). She does not restrict herself to state decrees, but also includes many other types of documents, as listed below.

The work is divided into 2 parts: Part 1. Dokumentation (14–164) covers non-Athenians (A1–A178) and Athenians, the latter subdivided into those honored in state decrees (B1–B20); tribal decrees (C1–C23); deme decrees (D1–D24); decrees of magistrates, military bodies, phratries, and other corporations (E1–E19); honorary inscriptions (F1–F8); and dedications (G1–G25). Anhang, decrees after 322/1 B.C. (H1–H3). Part 1 consists of a detailed catalogue of directly quoted passages from individual documents arranged in chronological order under each of the above categories. In addition to bibliography, notes on dating, historical circumstances, identity and status of the honorands, the nature of the honors, etc., the author's focus here is on the exact wording of the honorary formulas. Where the text is lacunose, she subjects proposed restorations to a rigorous examination, establishing their plausibility on the basis of parallel passages or rejecting them as anachronistic, syntactically problematic, or lacking in valid parallels. In many texts, V.-T. proposes her own supplements with ample supporting evidence. We cannot begin here to record her numerous contributions to the text and interpretation of individual inscriptions, nor shall we attempt to present a concordance or list of important decrees studied. Happily, the author of this beautifully organized book provides an excellent Inschriftenregister (327–337) arranged by *IG* and *SEG* numbers. We recommend consultation of this list by anyone concerned with these inscriptions.

'Der erste Teil ist zugleich die Basis für den zweiten Teil' (12). In the latter, V.T. analyzes 'Gebrauch der Wertbegriffe' under two main headings, 'Formulierung' (165–246) and 'Inhaltliche Bedeutung' (247–306). Initially, she examines the structure and development of the motivation formulas in ἐπειδή, ὅτι, ὥς, ἀντὶ ὧν, and ἕνεκα (165–191). Then individual Wertbegriffe are considered, first as components in syntactic units in relationship to other words and phrases, and secondly for their own separate function and meaning. Throughout, care is taken to recognize the historical and chronological setting of individual decrees, the status of the honorand, the arena in which his good services were performed, and the body conferring benefits upon him, with frequent references back to Part 1. Again for Part 2, we cannot provide an adequate summary of this very detailed and richly documented analysis, but single out for special mention some of the most important terms discussed: ἀδωροδοκήτως, ἀνδραγαθία, ἀνὴρ ἀγαθός, ἀρετή, δικαιοσύνη, δικαίως, ἐπιμέλεια, εὖ ποιεῖν, εὐεργεσία, εὔνους, εὐσέβεια, εὐταξία, καλῶς, κόσμιος, λέγειν καὶ πράττειν, πρόθυμος, προθύμως, σωφροσύνη, φίλος, φιλοτιμία, φιλοτίμως, χρήσιμος. V.-T. greatly simplifies consultation of Part 2 by means of the above major subdivisions into form and meaning and through a full analytic table of contents keyed to clearly organized section headings in the text. In both, the Greek words are directly quoted and set off in such a way as to be immediately recognizable. This useful arrangement obviates the need for an index. Anhang (307–309) 'Religiosität in den attischen Ehrendekreten des 4.Jh.'

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8. Athens. The ἰδιώτης. In a larger study on 'the Athenian political perception of the *idiotes*,' L.Rubinstein, in P.Cartledge et al., edd., *Kosmos: Essays in Order, Conflict, and Community in Classical Athens* (Cambridge 1998) 125–143, briefly considers examples of this category of Athenian citizens as a technical term in some classical inscriptions, e.g., *IG* I³ 101; 102; 118; II² 204 (128–130).

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9. Athens. Herakleotai in Attic inscriptions. *IG* II² 8548–8825, etc. A.Bittner, *Gesellschaft und Wirtschaft in Herakleia Pontike: Asia Minor Studien* 30 (Bonn 1998) 72/73,

briefly comments on the status of these foreign residents in Athens (exiles and refugees?).

J.D.Mikalson, in G.Schmeling, J.D.Mikalson, edd., *Qui miscuit utile dulci: Festschrift Essays for Paul Lachlan MacKendrick* (Wauconda, Ill. 1998) 253–263, observes that from tombstones alone we can identify over 600 Herakleotai in Athens, second only to the number of Milesioi (list of inscriptions on 254 note 1). He discusses prominent figures such as Klearchos, the 4th-cent. B.C. tyrant; Agathon son of Agathokles (*IG* II² 8550, 8551, 11891); the philosopher Herakleides Pontikos; and lesser-known individuals with their occupations as identified by inscriptions. Among the topics on which the epigraphical evidence sheds light are the participation of Herakleotai in the ephebeia 119/8–39/8 B.C., the number of women from Herakleia who married Athenian citizens, the role of Herakleotai in the Athenian grain trade, and Herakleotai in Athenian private religious organizations. Mikalson suggests that they may have founded the cult of Herakles attested at the sanctuary of Pankrates in southeast Athens, cf. *SEG* XLI 247.

See our lemmata nos. 302 and 303.

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10. Athens. The city center of archaic Athens. N.Robertson, *Hesperia* 67 (1998) 283–302, frequently cites epigraphical evidence in an essay under the above title in which he discusses the historical, topographical, civic, and religious aspects of the old Agora (283–289, 299–301), the old processional way to the Acropolis (290–292), the gateway to the Acropolis approach (292–295), the Theseion and the Anakeion (295–298), and the Prytaneion (298/299). Central to his discussion of the Aglaureion and the Prytaneion is the decree in honor of Timokrite, priestess of Aglauros, *SEG* XXXIII 115; cf. *SEG* XLVI 137;* XLVII 165. For other inscriptions used by Robertson, see our lemmata nos. 195 and 237.

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11. Athens. Monumental buildings in Athens in the reign of Augustus. P.Baldassarri, Σεβαστῶι Σωτῆρι: *Edilizia Monumentale ad Atene durante il Saeculum Augustum* (Rome 1998), presents a richly illustrated catalogue (many ph. and plans) of these structures, frequently adducing and illustrating inscriptions. After a historical introduction (3–40), she studies the Temple of Roma and Augustus on the Acropolis with *IG* II² 3173 (ph.) (45–63); the Propylon in the Asklepieion with *IG* II² 3120 (ph.), 3181 (ph.) (64–74); the Olympieion with *IG* II² 3227 (ph.) (75–97); the Roman Agora with *IG* II² 3175 (99–113); various monuments in the Greek Agora: Odeion of Agrippa with stamped tiles *SEG* XXX 328, 329 (115–141), Annex of the Stoa of Zeus Eleutherios (142–152), Temple of Ares (153–172), Altar of Zeus Agoraios (173–179), Northwest Temple (180–197), Northeast Stoa (198–201), Southwest Temple with *SEG* XXII 152 (202–208), Southeast Temple (209–215), Eleusinion South Stoa with *Hesperia* 4 (1935) 58 no. 21 (217–222); various repairs to buildings in the Greek Agora and on the Acropolis (223–241); quadriga of Agrippa with *IG* II² 4122 (247–249). Synthetic summing up of the whole program, 253–270.

Among the many other inscriptions briefly discussed we note *IG* II² 1035 (see our lemma no. 116), 3252–3256 (38), 3262 + 4725 (29), 5034 (ph.) (53). No index of inscriptions.

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12. Athens. Herodes Atticus and the city of Athens. Under this title, with the subtitle *Patronage and Conflict under the Antonines* (Amsterdam 1997), J.Tobin presents a detailed examination of the literary, archaeological, and epigraphical sources for the public career of Herodes with special reference to the monuments and buildings he erected in Athens, Eleusis, Marathon, Kephisia, Moni Loukous, Olympia, Rome, and elsewhere. Tobin regularly prints the text of an inscription followed by a translation and bibliography, often a new ph., accompanied by historical, topographical, and archaeological discussion based, wherever possible, on autopsy; very few new readings or restorations. There are 3 biographical chapters covering portraits of Herodes and his extended family; others contain discussions of the many curse inscriptions he set up throughout Attica (see our lemma no. 324), of his villas at Marathon, Kephisia, Moni Loukous, and Rome, his tomb, his monuments outside of Attica, his dealings with Marcus Aurelius, and, of course, the Odeion, Panathenaic Stadium, Temple of Tyche, and inscriptions from the Asklepieion in Athens. For Herodes at Corinth, see our lemma no. 385; Delphi, our lemma no. 585; Euboia, our lemma no. 1172; Olympia, our lemma no. 552; Moni Loukous, our lemmata nos. 418–420; Rome, our lemma no. 1286. Bibliography, index, but—alas—no concordance to epigraphical publications. We provide one.

Ameling II = W.Ameling, *Herodes Atticus II: Inschriftenkatalog* (Hildesheim 1983); *SEG* XXXIII 254.

IG I²	**Ameling II**	**Tobin**
865b		237/238
IG II²	**Ameling II**	**Tobin**
2090	no. 92	202–204
3191	no. 196	281
3409	no. 96	194/195
3599 + 4523	no. 88	71, 198
3603	no. 89	71/72
3604b		73
3605	no. 185	199
3606	no. 190	36–40, 272–275
3607	no. 90	175/176
3608		201
3968	no. 172	229–234
3969	no. 173	278/279
3970 + 13190	no. 161	130/131 no. 13; 277
3971	no. 177	280
3973	no. 175	250
3974	no. 178	218
3975	no. 179	234/235
3977	no. 180	277/278
3978	no. 202	92
3979	no. 141	217

IG II²	Ameling II	Tobin
4072	no. 132	207/208
4073	no. 137	86, 198
4074	no. 138	86
4076	no. 133	77/78
4774	no. 171	276
4776	pp. 172/173	278
4779	no. 95	204/205
4780	no. 187	197
5187	nos. 97/98	242–247
6791	no. 193	72, 181/182
12568/12569	no. 136	235/236
13188	no. 154	117/118 no. 1; 234
13189	no. 155	129/130 no. 12; 277
13190 + 3970	no. 161	130/131 no. 13; 277
13191 + 13193		118/119 no. 2; 234
13192	no. 156	120/121 no. 3; 229
13194	no. 158	121–123 no. 4
13195	no. 162	132/133 no. 14; 270
13196	no. 163	134/135 no. 15; 272
13197	no. 148	123/124 no. 5; 216
13198	no. 149	124/125 no. 6; 234
13199	no. 150	125 no. 7; 234
13200	no. 147	125/126 no. 8; 236
13201	no. 151	141/142 no. 24
13202	no. 164	135/136 no. 16; 271
13203	no. 165	143 no. 25
13204	no. 166	127 no. 9; 234
13205	no. 167	136 no. 17; 250
13206	no. 153	136/137 no. 18; 277
13207	no. 159	137/138 no. 19; 271
13208	no. 160	138 no. 20; 280
IG XII.9	**Ameling II**	**Tobin**
134	p. 168	140 no. 22; 309–311
SEG	**Ameling II**	**Tobin**
I 55	no. 191	202
XIII 501	no. 77	73, 330
XIV 292	no. 170	127/128 no. 10; 215
XVI 166	no. 188	195/196
XXI 745	no. 184	195
XXIII 115	no. 183	196/197
XXIII 121	no. 99	247–249

SEG	Ameling II	Tobin
XXIII 131	nos. 97/98	242–247
XXVI 290	no. 140	224–229
XXIX 127		40–47
XXXV 209		138/139 no. 21; 250
XLI 125		237/238
XLIV 234		260
XLVI 274		268
XLVI 313		267/268
***Syll.*³**	**Ameling II**	**Tobin**
863 no. 1	no. 76	24/25
***Corinth* 8.1**	**Ameling II**	**Tobin**
86	no. 102	78
***Corinth* 8.3**	**Ameling II**	**Tobin**
128	no. 100	78
129	no. 101	72, 296–299
IvO	**Ameling II**	**Tobin**
623	no. 125	91, 314–323
624	no. 126	84, 314–323
625	no. 127	87, 314–323
626	no. 128	89, 314–323
***F.Delphes* III.3**	**Ameling II**	**Tobin**
66	no. 103	72, 303–309
67	no. 104	79, 303–309
68	no. 105	84, 303–309
69	no. 106	87, 303–309
70	no. 107	89, 303–309
71	no. 108	79, 303–309
72	no. 109	79/80, 303–309
73	no. 110	100, 303–309
74	no. 176	100, 303–309
I.Eph.	**Ameling II**	**Tobin**
640	no. 77	73, 330
	Ameling II	**Tobin**
(Athens)	no. 152	128 no. 11; 216
(Athens)	no. 193	181–185
(Eleusis)	no. 134	201
(Eua)	no. 169	140/141 no. 23; 333–354
(Ptoion)	no. 135	84, 296

See also our lemmata nos. 212, 292, and 293.

In *AAA* 29–31 (1996–1998) [2000] 41–43, A.Datsouli-Stavridi, in publishing a portrait of Polydeukion in Ioannina, reprints the texts of *IG* II^2 3969, 3973, 13190 + 3970, 13199; nothing new.

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13. Rhamnous. The topography of the deme and its inscriptions. B.C.Petrakos has now published a two-volume account of his excavations at this site sponsored by the Greek Archaeological Society, Ὁ δῆμος τοῦ Ῥαμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998), I. Τοπογραφία; II. Οἱ Επιγραφές: BAAH 181/182 (Athens 1999), which we will cover in *SEG* XLIX.

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14. Athens. Prosopography. J.S.Traill has now published volume 10, Kappa, of *Persons of Ancient Athens* (*PAA*) (Toronto 2001). Cf. *SEG* XXXIX 314; XLVI 31; XLVII 47.

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15. Athens. The excavations for the Metro, 1992–1997. *SEG* XLVI 29. L.Parlama, N.C.Stampolides have now published Η Πόλη κάτω από την πόλη: Ευρήματα από τις ἀνασκαφές του Μητροπολιτικού Σιδηροδρόμου των Αθηνών (Athens 2000), which we will cover in future *SEG* volumes. For some inscriptions in this book noted already in earlier publications, see our lemmata nos. 83, 93, 130, 286, and 291.

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16. Athens. APMA III. G.E.Malouchou (Part 1) and O.Vizienou (Part 2) have published volume 3 of Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς: BAAH 177 (Athens 1998). For vols. 1 (1992) and 2 (1993), and the overall plan of this work, see *SEG* XLI 244; cf. also for progress reports *SEG* XLIII 113; XLIV 262; XLV 226; XLVI 30.

Volume 3, Part 1 (15–244) is devoted to K.S.Pittakes, *L'ancienne Athènes ou la description des antiquités d'Athènes et de ses environs* (Athens 1835) and to an unpublished archive of P.Eustratiades on Athenian topography; Part 2 (245–297) to Ἐπιγραφαὶ Ἀνέκδοτοι 1–3 (Athens 1851–1855), Πρακτικὰ τῆς ἐπὶ τοῦ Ἐρεχθείου Ἐπιτροπῆς (Athens 1853), and Ἐπιγραφαὶ Ἑλληνικαὶ κατὰ τὸ πλεῖστον Ἀνέκδοτοι (Athens 1860). Both parts are amply provided with concordances and indices, especially of find-spots.

Throughout this volume, there are many inscriptions that the editors classify as not having appeared in the standard corpora or, indeed, in any other subsequent publication. Many of these are of great potential importance. For all inscriptions so classified by the editors, we follow the same procedure we used in dealing with APMA 1 and 2; see *SEG* XLI 244. We treat these inscriptions in separate lemmata with the caution to our readers that we have not in every case attempted to track down these texts, to provide bibliography on them, or to suggest restorations or interpretations. Of special interest (our lemma nos. in parentheses): dedication to Apollo Delios (211); statue base for the historian Thucydides? (219); signature of Alkamenes? (226); signature of Praxiteles (227); dedication to Athena Polias (242); a new priest of Asklepios (252); dedications to Demeter and Kore (255–257); dedication to Hermes Propylaios (262); dedication to the goddess Eukleia? (263); dedication to Eurysakes? (264); dedication to Herakles Diomeios? (267); the Leokoreion (272).

As is widely known, for many of these stones, especially those providing unique epigraphical evidence for important monuments, Pittakes remains our sole witness. His contemporary A.R.Rangabé, in *Antiquités helléniques* 1–2 (Athens 1842–1855), questioned whether some of these stones had ever, in fact, existed. In a few instances, G.E.Malouchou is herself skeptical of Pittakes' claim that he had seen the stone in question. Clearly there is material here for further research into some key issues in the topography of the city of Athens. We repeat our request, stated in *SEG* XLI 244, that readers inform us if we have inadvertently reprinted known texts or if we have overlooked bibliography not included in corpora or in *SEG* that could contribute to the live study of these inscriptions. We reprint these texts as a service to our readers without in any way vouching for their accuracy or authenticity.

In all references to APMA, page numbers as well as inscription numbers are essential. The editors of APMA reproduce the sigla of the early editors, which we retain in majuscule texts. We add line numbers.

For some of the inscriptions from Pittakes' excavations at the Church of Christ and the Hypapanti, see M.M.Miles, *Agora* XXXI (our lemma no. 36) 3–5, 87–89.

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17. Athens. Full-moon festivals in the Athenian year. C.Trümpy, *ZPE* 121 (1998) 109–115, in a month-by-month compilation of the dates of Athenian festivals, demonstrates that many more of them fell in the middle decade of the month than in the last. Several of these festivals gave their names to the months and Trümpy speculates that originally the most important full-moon festivals did this. Brought into the argument is the sacrificial calendar of Thorikos, *SEG* XXX 147, which she dates 380–375 B.C.; see our lemma no. 61.

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18. Athens. Official adjustments to the Athenian calendar. In taking W.K.Pritchett to task for employing the term 'tampering' with the calendar (unworthy motives) instead of the fairer term 'adjustments,' F.M.Dunn, *ZPE* 123 (1998) 213–231, adduces a wide range of literary and epigraphical evidence (mainly calendar equations) to argue for the following positions (229/230): 1) Lunar months were neither schematic nor observational but 'somehow in between. The length of a given month was determined in advance (presumably with a rough alternation of full and hollow months) but was periodically corrected by observation to ensure that the *noumenia* followed the first visible crescent.' 2) 'The Athenian calendar was approximate in practice ... divergences between the civic calendar and the true cycle of the moon, and between the calendar of one city and that of another, would be common, inevitable and taken for granted.' 3) '... there was no need for a more precise calendar to regulate or control the civic calendar. Pritchett's hypothesis of a regulatory calendar κατὰ θεόν is unnecessary and is not supported by any evidence. It is more economical to suppose that the designation κατὰ θεόν was added to inscriptions in the second century to facilitate transactions

among cities....' 4) Much evidence for deliberate changes to the Athenian calendar cited by Pritchett as 'tampering' in fact 'is evidence for the normal operation of the calendar.' Most adjustments seem to have been prompted by official desire to accommodate fixed dates of religious festivals.

In *ZPE* 128 (1999) 79–93, W.K.Pritchett responds by observing that Dunn's terminology of the 'unworthy motives of the archon' in adjusting the calendar misrepresents what he means by 'tampering.' In addition to presenting more evidence for the archon tampering with the calendar than previously collected, Pritchett urges that lunar calendars in the Greek poleis were truly observational, that κατὰ θεόν means κατὰ σελήνην, and that Dunn exaggerates the difficulties in observing lunar positions among Greek cities. Dates κατ' ἄρχοντα, always lower in number, represent modifications of the κατὰ θεόν calendar. For the morning epoch and its relevance to the dating of the Eleusinian Mysteries, see our lemma no. 118. Pritchett restudies the issues of the omitted day in a hollow month (85–89), the Aristotelian rule for the lengths of prytanies (Aristotle, *Ath.Pol.* 43.2) (89–91), and solstices (91/92), citing the evidence of numerous inscriptions.

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19. Athens and the Delphic Amphiktyonic Council. For the relations of Athens to this body, see F.Lefèvre, *L'Amphictionie pyléo-delphique: Histoire et institutions* (see our lemma no. 581), especially 63–69.

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20. Athens. Athenian and Delphian chronology, 2nd cent. B.C.–1st cent. A.D. S.Follet, *Topoi* 8 (1998) 243–260, examines the inscriptions of Athens and Delphi during this period and establishes a number of fixed dates on the basis of (1) synchronisms between Athenian and Delphian archons, (2) evidence from priests and magistrates for life, (3) references to the Pythia. In each section, she gives full references to all relevant epigraphical sources, including inscriptions from Delos, and modern bibliography, adding brief commentaries.

(1) Synchronisms of Athenian and Delphian archons.

178/7 B.C. Athens: Philon. Delphi: Praxias son of Eudokos, *F.Delphes* III.2.20.

138/7 B.C. Athens: Timarchos. Delphi: Timokritos son of Eukleidas, *F.Delphes* III.2.7, 11.

130/29 B.C. Athens: Demostratos. Delphi: Aristion son of Anaxandridas, *IG* II^2 1132 + add.; 1133; *F.Delphes* III.2.68 + add.

128/7 B.C. Athens: Dionysios son of Demetrios. Delphi: Pyrrhos son of Aminias, *F.Delphes* III.2.8, 12, 34, 35.

117/6 B.C. Athens: [Menoites]. Delphi: Eukleidas son of Kalleidas, *IG* II^2 1134, *F.Delphes* III.2.69. Detailed discussion 246–249.

112/1 B.C. Athens: Dionysios, successor to Paramonos. Roman consuls M.Livius Drusus and L.Calpurnius Piso, *F.Delphes* III.2.70.

106/5 B.C. Athens: Agathokles son of Agathokles. Delphi: Xenokrates son of Agesilaos, *F.Delphes* III.2.5.

98/7 B.C. Athens: Argeios. Delphi: Mentor, *F.Delphes* III.2.6, 32.

30/29 B.C. Athens: Architimos. Delphi: Antigenes son of Archias, *F.Delphes* III.2.59; 60, 67 + add.

25/4–21/0 B.C. Athens: Apolexis. Delphi: Antigenes son of Archias, for the second time, *F.Delphes* III.2.61.

21/0–18/7 or 13/2–10/9 B.C. Athens: Nikostratos son of Nikostratos. Delphi: Kleon son of Nikias, *F.Delphes* III.2.64.

14/3–11/10 B.C. Athens: Theophilos son of Diodoros. Delphi: Timoleon son of Emmenidas, *F.Delphes* III.2.62.

13/2–9/8 B.C. Athens: Apolexis son of Philokrates of Oion. Delphi: Xenagoras son of Habromachos, *F.Delphes* III.2.63 + add.

84/5–92/3 A.D. Athens: Emperor Caesar Augustus Domitianus Germanicus Zeus Eleutherios, *F.Delphes* III.2.65.

87/8–95/6 A.D. Athens: anarchia after Trebellius Rufus. Delphi: [- - -]as, *F.Delphes* III.2.66.

(2) Athenian priests of Pythian Apollo for life (254/255).

138/7–128/7 B.C. Eumelos son of Noumenios, *F.Delphes* III.2.11, 24.

106/5–98/7 B.C. Lysias son of Artemon, *F.Delphes* III.2.5, 6.

82/1 or 78/7 B.C. Demetrios son of Aristoxenos, *F.Delphes* III.2.55.

58/7 B.C.? [- - -] son of Ari[- - -] of Acharnai, *F.Delphes* III.2.56.

42/1–ca. 10/9 B.C. Eukles son of Herodes of Marathon, *F.Delphes* III.2.57–64.

84/5–87/8 A.D.–before 95/6 A.D. Hipparchos son of Herodes of Marathon, *F.Delphes* III.2.65.

Athenian hieromnemones for life (255/256).

27 or 31 A.D. Demetrios son of Aristarchos, *F.Delphes* III.2.161, 162.

before 138 A.D. Flavius Euphanes; Follet, *Athènes* 187/188.

Unknown, *F.Delphes* III.2.165.

(3) Evidence for Athenian and Delphian archons in the records of the Pythia.

86/5 B.C. Delphi: Habromachos son of Athambos, *F.Delphes* III.3.249, 250.

82/1 or 78/7 B.C. Delphi: Laïadas son of Babylos, *F.Delphes* III.2.55, 131, 249b.

70/69 or 62/1 or 54/3 B.C. Delphi: Agesilaos son of Xenokrates, *F.Delphes* III.2.56c; 3.395.

66/5 B.C. Delphi: Hagion son of Dromokleidas, *F.Delphes* III.4.45, 46.

58/7 B.C. Athens: Kalliphon, *F.Delphes* III.2.56 + 56a + 56b; *IG* II^2 1716; S.Dow, *Hesperia* Suppl. 8 (1949) 117.

42/1 B.C. Athens: Euthydomos, *IG* II^2 1343; *F.Delphes* III.2.57.

38/7 or 34/3 B.C. Athens: name lost, *F.Delphes* III.2.58.

On 258/259, Follet provides a table of Athenian archons 50/49–33/2 B.C., established on the basis of a comparison between *IG* II^2 1343 and *I.Délos* 2632, using also *IG* II^2 1043 and 1096; on the latter, see also our lemma no. 119.

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21. Athens. Inventoried treasures in temples on the Acropolis. In *The Treasures of the Parthenon and the Erechtheion* (Oxford 1995), D.Harris presents the results of a thorough and detailed analysis of over 200 fragments of Acropolis inventories, with special focus on placing these inscriptions in their historical context, describing and cataloguing the objects recorded in them, and analyzing the types of treasure and the worshippers who dedicated valuable gifts to Athena on the Acropolis. The sacred repositories of these treasures are the Opisthodomos, the Proneos, the Parthenon, the Hekatompedon, and the Erechtheion. An introductory chapter on 'The Historical Context of the Treasures' (1–39) deals inter alia with the nomenclature and topography of the temples, the methods of storing valuable objects, the history and functions of the treasurers, the procedure for taking inventories, and the history of the inventoried treasures.

In a separate chapter for each of the five above repositories, Harris then provides an exhaustive catalogue of all the treasures recorded in the inventories for that location, arranged in individual categories under headings such as containers, jewelry, coins, figurines, and wreaths. Each object has a separate entry in her catalogue, consisting of an English translation of the description of the item (with weights, where appropriate) and Greek text, followed by a chronologically arranged list of references to all inventories containing the object in question. This convenient arrangement, keyed to an index of inventoried objects (300–303) and to Appendix III 'The Inventories in Chronological Order,' makes it possible to assemble lists of similar objects across the separate locations and to trace the 'history' of individual dedications.

Each separate chapter, Opisthodomos (40–63), Proneos (64–80), Parthenon (81–103), Hekatompedon (104–200), and Erechtheion (201–222), contains a series of 'Observations' in which the author discusses such topics as special concentrations of types of dedication or material (gold, silver, tin, etc.) in specific locations; information about methods of storage; weighed and unweighed objects; recording of broken objects; special historical events as the occasions for dedications; war booty; weapons; functions for ritual vessels; anvils, hammers, and dies for coins; counterfeit coins; *dokimeia*; types of furniture; musical instruments; etc.

In chapter VII 'The Treasures and the Worshippers' (223–244), Harris examines the names of the 72 dedicants recorded in the inventories, identifying some with people known from other sources, and commenting upon their nationality, status, and gender (catalogue on 225–228). Also presented are 'State Dedications' (238–243).

The work is further enhanced by 13 Appendices covering the following topics, most of them containing catalogues: Personal Names Associated with Objects in the Inventories (245–249); Civic Dedications (250–252); The Inventories in Chronological Order, especially valuable (253–257); Primary Sources for the Opisthodomos (258), the Erechtheion (259), the Parthenon (260); the Panathenaic Festival (261/262); References to the Chryselephantine Statue in the Inventories (263–265); The Door and Keys to the Temples on the Acropolis (266/267); Broken or Damaged Items in the Hekatompedon and Opisthodomos (268); The Standard Weight Used in Making Gold and Silver Vessels (269–271); The Golden Nikai Revisited (272–275; see our lemma no. 73); Persian Objects in the Inventory Lists (276–278), in which she rejects M.Vickers' view that many of the gold and silver vessels dedicated to Athena in the Parthenon were manufactured on a Persian weight standard, *SEG* XLII 26; XLVII 75, and our lemma no. 58 *ad fin.*

For some additions to Harris' lists, some errors, and 'the unmarked inclusion of hypothetical, wholly supplemented entries,' see R.Hamilton, *BMCRev* 7 (1996) 690–695.

For subsequent observations by Harris on the value of this and similar studies to the field of Greek archaeology—e.g., 'inscriptions can recover physical and material remains,' 'epigraphy restores the material remains,' and 'from the inventory of the Parthenon, we can recover the career of the goldsmith Nikokrates of Kolonos'—see *Preatti XI^e Congresso* 191–193.

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22. Athens. The funding of culture and the democracy in the 5th cent. B.C. L.Kallet, in D.Boedeker, K.A.Raaflaub, edd., *Democracy, Empire, and the Arts in Fifth-Century Athens* (Cambridge, Mass. 1998) 48–58, urges that huge surpluses from imperial revenue largely accounted for the vast outlay of public funds on the Periklean building program and the array of annual cultural events through which the democracy demonstrated its power. Vital also in forging these links between culture, power, the democratic constitution, the arts, and imperial revenues was the system of liturgists who contributed their private fortunes. Several inscriptions are briefly adduced as supporting evidence for this reconstruction.

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23. Athens. Wages, welfare costs, and inflation in classical Athens. Under this title, W.T.Loomis (Ann Arbor 1998) presents an exhaustive compendium of the literary and epigraphical evidence for per diem remuneration in the public and private sectors with separate chapters covering Public Officeholders; Soldiers and Sailors; Doctors, Lawyers, and Professors; Priests, Oracles, and Seers; Actors, Artists, Musicians, and Writers; Overseers, Architects, and Other Salaried Construction Personnel; Construction and Other Manual Workers; Inscribers (see our lemma no. 25); Prostitutes and Pimps; Miscellaneous Workers; Transport Costs; Travel Allowances; Welfare and Support Allowances and Distribution. Included are copious quotations of the evidence, with extended commentary (9–231). All of these data are tabulated in chronological order, including date, amount, type of labor, and ancient references, on 261–320. Loomis provides a similarly arranged tabulation of non-Athenian labor, transport, and welfare costs on 321–340.

Based on his examination of these figures, Loomis argues (232–239) that 'there is *no* evidence of a standard wage that applied to all workers in all fields. As far as we can tell the Erechtheion was the exception, not the rule, in paying the same wage, within a single field, to workers of widely differing tasks and skills.'

In 'Inflation and Deflation' (240–250), he concludes that ca. 450–432 B.C. there was a broad 50% rise in public wages; 432–412 B.C. public wages were mainly stable; 412–403 B.C. significant cuts were made in military wages, ranging from 50 to 100%; 403–330 B.C. a median increase of ca. 100%; 330–300 B.C. a rise in some areas, i.e., inscribing costs and travel allowances, of 25 to 50%; 300–250 B.C. decrease of 10 to 33 1/3%.

On 251–254, he comes out strongly against the primitivist ('substantivist' vel sim.) tenet of an 'embedded' economy in classical Athens, showing clearly that for public wages 'there was in some sense a "labor market," with wages being set and modified, as they needed to be, in

order to secure workers.'

For Loomis' contributions to the study of individual inscriptions, see our lemmata nos. 25, 45, 47, 70/71, 74, 97, 99, 104, 121, 137, 140, and 156–158.

24. Athens. Prices of land, real estate, and miscellaneous goods in the classical period. S.Ferrucci, *L'Atene di Iseo* (Pisa 1998) 113–132, compares the evidence for the values of land (ἀγροί and χωρία), dwellings (οἰκίαι, οἰκίδια, συνοικίαι), workshops (ἐργαστήρια), and slaves and other miscellaneous goods attested in the speeches of Isaios with those preserved in Attic inscriptions of the late 5th and 4th cent. B.C., especially the Attic Stelai and the *rationes centesimarum*.

In *MBAH* 17 (1998) 68–77, G.Németh compares the prices of land and real estate preserved in (1) the Attic Stelai, *IG* I^3 421–430, (2) the records of the sale of the confiscated property of the Thirty, *SEG* XXXII 161, and (3) figures preserved in the 4th-cent. B.C. orators. He argues from tabulation of these figures, which shows that prices in (2) are considerably lower than those in (1) and (3), that, with the exception of Kritias and Theramenes, the Thirty did not belong to the richest families in Athens. They were recruited 'eher aus dem zweiten als aus dem ersten Rang der Politiker von Athen.'

25. Athens. Inscribing costs for public documents, 408/7–74 B.C. W.T.Loomis, *Wages* 121–165, devotes a chapter to this topic, providing a detailed catalogue (228 entries) with copious citations of the Greek texts and selected comments. On 158–161, he lays out the main conclusions reached by B.T.Nolan, cf. *SEG* XLIV 257, agreeing that the amounts specified in the cost formula at the end of Athenian decrees were not determined by a fixed formula based on the number of letters, the size of the stele, or the quality of the lettering. Loomis rejects the theory that the sums represent an upper limit for bids by competing masons, that they represent only the amounts that the state was willing to contribute to the expenses of inscribing and erecting a stele, and that they refer to the whole process of quarrying, transporting, making, inscribing, and erecting the stele. Taking the recurring phrase εἰς δὲ τὴν ἀναγραφὴν literally, Loomis finds the most plausible explanation in the range of 20–30 dr. for shorter documents, 30–50 dr. for longer ones; i.e., inscribing costs only. While the sums in the cost formula of Attic decrees cannot shed much light on Loomis' main topic, per diem wages, since, as Nolan noted, they are piecework prices, Loomis infers from them the following conclusions about price movements in the Athenian state economy: ca. 403–330 B.C. the normal rate for polis inscriptions was 20–30 dr. with a few exceptions; 330–300 B.C. the normal base price seems to have become 30 dr. with occasional higher figures of 40–50 dr.; 300–250 B.C. base prices for polis inscriptions dropped to 10–20 dr. For these fluctuations, see also our lemma no. 23.

Loomis restores the cost in specific inscriptions as follows (page nos. in parentheses):

ΔΔ. *IG* II^2 282 LL. 6–9 (129 no. 52), 210 + 259 LL. 18–20 (130 no. 58), 235 LL. 29–34? (132), 232 LL. 23–27 (132 no. 72), 330 + 445 LL. 23–28 (135 no. 90), 149 LL. 20–23 (126 no. 33).

ΔΔΔ rather than ΔΔ: vel sim. *IG* II^2 245 LL. 4/5 (122 no. 6), 117 LL. 16–19 (126 no. 31), 176 LL. 11–14 (127 no. 38), 198 LL. 3–5 (127 no. 43), 343 + *SEG* XXIV 103 LL. 16–18 (140 no. 120) or 𐅄, 397 LL. 4–8 (141 no. 121) or 𐅄, 392 + 586 + *SEG* XXVI 83 LL. 17–20 (141 no. 122) or 𐅄, 396 LL. 6–10 (141 no. 125) or 𐅄.

[ΔΔ] or [ΔΔΔ]. *IG* II^2 223 LL. 15/16 (132 no. 68).

[ΔΔΔΔ]. *IG* II^2 394 LL. 18–20 (141 no. 124).

[𐅄]. *IG* II^2 456 LL. 29–32 (143 no. 136).

In *Agora* XVI 79 LL. 21–24 (137), he prefers to leave the sum unrestored.

In *IG* II^2 572 L. 3 (138 no. 109), he rejects the restoration [εἴκοσιν].

In the following decrees he rejects the unsupported restoration [καὶ τὴν ποίησιν]: *Agora* XVI 83 LL. 1–4 (138 no. 106), *IG* II^2 522 LL. 3–7 (150 no. 176), 534 LL. 2–4 (151 no. 185), *Agora* XVI 212 + *SEG* XIX 72 + *SEG* XXXIV 78 LL. 7–9 (157 no. 224).

26. Athens. Value ratio of silver to gold, 5th cent. B.C. T.J.Figueira, *op.cit.* (our lemma no. 58) 511–517, 521–524, presents the literary and mainly epigraphical evidence for the relative values of these two precious metals and speculates on the reasons for the fall in the value of gold toward the end of the century. He includes a chart of gold dedications recorded on Attic inscriptions, 434/3–398/7 B.C., with their cost in silver, but also warns of several unknown and/or unpredictable factors (e.g., production costs, variations in workmanship, delay in dedicating the object after the date of its manufacture) that weaken the probative value of such compilations. Also examined is the exchange ratio between the electrum Kyzikene stater and the Attic silver drachma (514, 524–527, using especially *IG* I^3 370 and 376).

On these same topics, see also J.R.Melville Jones in R.Ashton, S.Hurter, edd., *Studies in Greek Numismatics in Memory of Martin Jessop Price* (London 1998) 259–268, with special reference to *IOSPE* I^2 24, Olbia (cf. *SEG* XLVII 1181*).

See also our lemma no. 66.

27. Athens. The introduction of tribal contests in Athens. In *Nikephoros* 11 (1998) 83–105, M.Rausch draws upon a wide range of epigraphical evidence, as well as literary sources and vase-painting, in a discussion of competition at the tribal level, especially choral competitions for men at the City Dionysia and the pyrrhic dance, the torch race, and euandria. Rausch sees all of these as sparked by the Kleisthenic reforms. Among inscriptions receiving special attention are the epigram *IG* I^3 833bis, for which Rausch after autopsy supports a date in the first quarter of the 5th cent. B.C. on the basis of letterforms, and *IG* II^2 2311 *passim*.

28. Athens. Religion in Hellenistic Athens. Under this title, J.D.Mikalson (Berkeley 1998) presents a detailed history of Athenian public and private religious institutions from the time of Lykourgos to the sack of the city by Sulla in 86 B.C. His approach stresses 'the religion of one people in one period' without imposing evidence for religious beliefs and practices from the

Roman Imperial period or from other parts of the Hellenistic world. He highlights changes in Athenian religious activity and closely ties them to political events which took the form of domestic reaction to the growth of ruler cult, the presence of the Macedonian garrison, the introduction of foreign cults, and especially the deep involvement of Athens in the religious and political administration of Delos after 166 B.C. (208–241). In this chronologically arranged study, Mikalson adduces hundreds of Attic inscriptions, with his own translations. On 144–155, a catalogue of private religious associations, including epigraphical references. Examination of 'the best record for the activities of state cult ... for any period of Athenian history,' the ephebic decrees from 127/6 to 98/7 B.C. (243–255).

See also our lemma no. 35.

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29. Athens. The συνωρίς and the ἀπήνη in the Panathenaic Games. B.Kratzmüller, *Nikephoros* 6 (1993) 75–91, draws on several Attic inscriptions, literary sources, and mainly representations in vase-paintings in this exploration of the formal and chronological distinctions between these two kinds of chariot races in the Panathenaic Games. For horse-racing at Athens, see also our lemma no. 2109.

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30. Athens. Asklepios. L.Wells, *op.cit.* (our lemma no. 1483) 40–62, in a discussion of the cult of Asklepios in Athens, studies the vocabulary of healing attested in the Athenian inscriptions *IG* II^2 354, 772, 775, 950, 974, 975 + 1061, 976, 1019, 4388, 4475A, 4486, 4514, 4533, 4538 (46–50), reprinting the relevant passages, with brief comments (288–293).

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31. Eleusis. Documents concerning the sanctuary of Demeter and Kore, 5th cent. B.C. M.B.Cavanaugh, *Eleusis and Athens: Documents in Finance, Religion, and Politics in the Fifth Century B.C.* (Atlanta 1996), restudies the Eleusinian inscriptions 'which relate to the sanctuary's administration' (xiv), giving particular attention to finance, the 'actual workings,' and officials.

An introductory 'Temple Treasure Officials' (xvii–xxi) summarizes the poor state of our knowledge about the specific duties of religious officers—hieropoioi, naophylakes, tamiai, epimeletai, epistatai, hierarchai; brief contrast of paradosis and exetasmos. In Part I (1–95), Cavanaugh attempts to remedy this lack by detailing the activities of Eleusinian financial officials, in particular the hieropoioi and epistatai. Drawing on published texts of 5th- and 4th-cent. B.C. inscriptions relating to epistatai at Eleusis (*IG* I^3 32, 386–394; *IG* II^2 1541, 1544–1549, 1666, 1672/1673; *SEG* XXX 61), and assuming that these documents 'are all to be assigned to the same board' (4; cf., e.g., 7, 17), she documents a 'probable' fluctuation in the number and term of ἐπιστάται Ἐλευσῖνι/Ἐλευσινόθεν (15/16) but a continuation of their original 5th-cent. B.C. charge ἐπιστε̂ναι τοῖς χρέμασι τοῖς τοῖν θεοῖν (*IG* I^3 32 L. 11), which she finds to have been augmented as early as 422/1–419/8 B.C. (*IG* I^3 391) with duties 'formerly reserved for the hieropoioi' (16/17). Extended discussion of *IG* I^3 32 (19–27; our lemma no. 46), *IG* I^3 78 (29–95; our lemma no. 50). On 93, a summary and chronological ordering of inscriptions supporting an 'outline of the history of Eleusinian finances and financial officers in the fifth century': *IG* I^3 6 (ca. 460 B.C.) (see our lemma no. 44), 78 (ca. 435 B.C.), 32 (432 B.C.), 391 (422–418 B.C.), 386/387 (408/7 B.C.). Part II (99–209) *IG* I^3 386/387 (see our lemma no. 66). For her contributions to the study of other inscriptions, see our lemmata nos. 65, 67/68, 157, and 159.

End-matter: bibliography, indices (ancient authors, inscriptions, terms, and general).

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32. Athens. Epigraphical sources for the Arrephoria. G.Donnay, *Kernos* 10 (1997) 177–205, in a synthetic study of all aspects of this festival, including its ritual, topography, and personnel, assembles the evidence provided by inscriptions, adding a few brief critical notes; catalogue on 204/205 (25 items). Nineteen of these monuments are statue bases from the Acropolis that once supported portraits of Arrephoroi, from ca. 250 B.C. to 200 A.D. Several contain the names of the relatives of the young girls and with one exception, *IG* II^2 3729 (see our lemma no. 258), are dedicated to Athena Polias. On *IG* II^2 3554, the girl Tertia was in service to Athena Polias, ἐρρηφορ[ήσασαν | Ἀθ]ηνᾷ Πολιάδι; cf. also *IG* II^2 3556. Prosopographical notes on the priestesses of Athena who appear on some of these bases, i.e., *IG* II^2 3461 (see our lemma no. 239bis), 3466 (see our lemma no. 240), 3470–3473, 3482, 3497, 3515/3516, 3554/3555.

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33. Athens. The goddess Ge Themis in Attica. E.J.Stafford, in *op.cit.* (our lemma no. 2132) 158–167, adduces the inscriptions on seats from the Theater of Dionysos, *IG* II^2 5098, 5103, 5109, 5130, as evidence for the nature of the cult of Themis and Ge Themis in Athens. Writing without reference to B.C.Petrakos' analysis of *IG* II^2 3109 and 4638a/b (*SEG* XLVII 230/231*) she still maintains that Themis had a priestess at Rhamnous. On Themis in Athens, see also our lemma no. 268.

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34. Attica. Heroes and heroines in Attic sacred calendars. A.Verbanck-Piérard, in V.Pirenne-Delforge, ed., *Les Panthéons des cités: Kernos* Suppl. 8 (1998) 109–127, on the basis of an examination of the sacrificial calendars from Erchia (*SEG* XXI 541), Thorikos (*SEG* XXVI 136; our lemma no. 61), and the Marathonian Tetrapolis (*IG* II^2 1358; our lemma no. 137), finds little, if any, difference in the choice of victims, the procedure of sacrifice (θυσία or ὁλόκαυστος), the place and timing of the rituals, the prices of the animals, etc., between the Olympian gods and the heroes and heroines of the demes. She rejects the division between Olympian and chthonian as not reflected in the evidence of these three inscriptions. The heroes and heroines were numerous and of great regional importance as divinities closely linked to their individual demes who helped to personalize the religious life of demesmen in contrast to the more general state cults or the more restricted private cults.

For altars of heroes in Attic sacrificial calendars, see our lemma no. 2161.

35. Athens. Private religious associations. I.Arnaoutoglou, in P.Cartledge et al., edd., *Kosmos* (see our lemma no. 8) 68–83, adduces numerous inscriptions, mostly of the 4th cent. B.C., in an analysis of the social and legal aspects of private associations organized around the worship of a single god or hero, with special emphasis on interpersonal relations of their members. He includes orgeones, thiasotai, eranistai, etc., but excludes phratries. Among the topics discussed are the rarity of legal procedures for forming or dissolving an association, the absence of evidence that associations acted as a group in legal disputes, promotion of civic virtues that are found also in state decrees, procedures at meetings modelled upon those of civic groups, and the interaction of euergetism and the activities of the association. He urges that private religious associations at Athens did not necessarily proliferate suddenly in the Hellenistic period, even though the bulk of surviving inscriptions increased at that time. See also our lemma no. 28.

36. Athens. Inscriptions and the City Eleusinion. In her detailed monograph on all aspects of the history, topography, architecture, and small finds from the excavations of the City Eleusinion, *Agora* XXXI (Princeton 1998), M.M.Miles, 64–67, discusses the several categories of inscriptions (e.g., dedications, laws, accounts, decrees) originally erected in this sanctuary, especially *IG* I^3 953, metrical dedication; *SEG* XVI 160, dedication of a priestess of Demeter; *IG* I^3 231/232, sacred laws on two marble altars, ca. 510–500 B.C.; *IG* I^3 6, law on the Eleusinian Mysteries, ca. 460 B.C. (see our lemma no. 44); *SEG* XXI 255; XXX 61; XXXI 69; *Agora* XVI 56, regulations on the Eleusinian Mysteries, ca. 367–348 B.C.; *IG* I^3 32, decree concerning Koroibos, first half of the 5th cent. B.C. (see our lemma no. 46); *IG* I^3 421–432, the Attic Stelai (see our lemma no. 69). For the possible connection between the Circular Building south of the Eleusinion and the cult of Pluton, *IG* II^2 1933–1935, see 82/83, 101/102; on *IG* II^2 1672, see our lemma no. 158.

Miles (22/23) accepts the theory that celebrations of the Athenian Thesmophoria were held in the City Eleusinion and cites the view of K.Clinton that this sanctuary served as the Thesmophorion for the deme of Melite, *SEG* XLVI 20, 160.

As an appendix (187–209), Miles presents a catalogue of inscriptions found in the Agora Excavations and relevant to the Eleusinian cult, nos. 1–66, and inscriptions found in earlier investigations in the vicinity of the Eleusinion and similarly relevant to the Eleusinian cult, nos. 67–80. She reprints the texts of many of these and provides physical description, inventory numbers, finding place, date, bibliography, and some photographs. We give a concordance with Miles' catalogue numbers. All texts appear to be reprinted without changes in the readings based on autopsy. We deal in the following separate lemmata with those texts that are previously unpublished or that have not previously been included in *SEG*, nos. 16 ad fin, 259, 326, and 363.

For vase inscriptions from the City Eleusinion, see our lemma no. 363.

IG I^3	*Agora* XXXI
6	41
32	44
50	25
231	39 (ph.)
232	40 (ph.)
393	45
421–432	46–57
422	47 (ph.)
953	1 (ph.)
1054	58
IG II^2	*Agora* XXXI
204	67
661	68
794	69
807	71
848	70
1044	76
1045	73
1072	77
1078	78A
1079	78B
1236	72
1934	60
2330	74
2342	80
3477	75
3674	79
SEG	*Agora* XXXI
XV 90	26
XVI 50	42
XVI 72	32
XVI 73	33
XVI 92	36
XVI 160	3 (ph.)
XVI 162	14
XVI 164	16
XVI 171	2
XVI 174	12
XVI 175	13
XVII 21	42
XVII 56	65
SEG	*Agora* XXXI
XVII 83	7
XVII 84	11
XVII 85	9
XVIII 85	10 (ph.)
XVIII 88	61
XIX 76	62
XIX 105	37
XIX 119	27
XIX 124	38
XIX 188	5
XIX 220	4
XXI 255	42
XXI 257	42
XXI 344	28
XXI 346	42
XXI 450a	36
XXI 487	63
XXI 494	43
XXI 669	8
XXI 782	6
XXI 793	15
XXI 795	17 (ph.)
XXII 124	38
XXIII 97	59 (ph.)
XXIII 105	21
XXIII 106	19
XXIV 222	2
XXX 61	42
XXXI 69	42
XXXII 126	32
XXXIII 197	18
XXXVIII 57	42
XLII 116	35
Agora XVI	*Agora* XXXI
48	26
56	42
77	27
123	29
140	28
206	30
220	31

Agora XVI	*Agora* XXXI	*Agora* XVI	*Agora* XXXI
228	32	300	34
239	33	306	38
277	35 (ph.)	328	37
284	36		

For discussion of the treasures and other items stored in the City Eleusinion and their inventory by the epistatai in *IG* I³ 386/387, see our lemma no. 66.

For the possible connection between a lex sacra from Phrearrhioi and the City Eleusinion, see our lemma no. 138.

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37. Athens. Orgeones. Y.Ustinova, *Kernos* 9 (1996) 227–242, after reviewing the literary and epigraphical evidence for orgeones in ancient Athens, postulates their origin in the early archaic period during 'the mass migrations into the country.... The immigrants were enrolled into phratries and received civic rights, but they were not enrolled into clans, hence ... they were unable to partake in the cults of the *gene*.' Rather, 'the newcomers established small hereditary groups worshipping local deities. Not all *non-gennetai* did so. This new form of social organization, corporations of *orgeones*, became so deeply rooted that it was officially recognized by Solon' (240/241).

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38. Athens. Pausanias and the Demosion Sema. W.K.Pritchett devotes the first chapter of his *Pausanias Periegetes* (Amsterdam 1998), 1–60, to this topic, quoting extensively from publications and from correspondence in 1996 with J.P.Binder and endorsing her view that 'not a single Demosion Sema inscription of the approximately 132 has been found in situ. Sixty-five fragments were found in the area of the Agora Excavations, which suggests that the Demosion Sema was excavated illegally about 1850 for the sake of obtaining material for buildings erected in that area at the time.' (2) He also follows Binder in placing the Demosion Sema not on the street leading from the Dipylon to the Academy but on the street which, farther to the east, led out of the city by the Leokoriou Street Gate and to the Academy. The Demosion Sema existed in a fair state of preservation when Pausanias visited it and, for Pritchett, his account was based on autopsy, not [faulty] literary sources. Pausanias' alleged 'errors'— e.g., πρῶτοι (for πρῶτον) and δῆμον (for φυλήν) in 1.29.4; ἐπ' ἄλλῃ στήλῃ (for ἄλλαις στήλαις) in 1.29.13—are much more probably, for Pritchett, the result of copyists' errors than blunders by the periegetes. See also our lemma no. 84. Pritchett considers Archaeological Reports (2–11), Ancient Literary Testimonia (11–25), Architectural Features of the Monuments (25/26), Geographical Rubrics of Epigraphical Monuments (26–29; see our lemma no. 82), The Time of the Eniautos and the Epitaphioi Logoi (29–37), Problematic Passages in Pausanias (38–60).

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39. Athens. Hellenistic sculptured funerary monuments from the Athenian Agora. J.B.Grossman, in O.Palagia, W.Coulson, edd., *Regional Schools in Hellenistic Sculpture* (Oxford 1998) 75–82, collects 14 monuments of this type, 12 inscribed, found in the Agora Excavations. She discusses the chronology, typology, sculptural style, and iconography of these stones, and publishes excellent ph. We present a concordance of the previously published inscriptions. For a previously unpublished inscription, see our lemma no. 303.

IG II²	Grossman	*Agora* XVII	Grossman
6099	76 (ph.)	718	76 (ph.)
7625	76	719	76
10730	76 (ph.)	878	76/77 (ph.)
11390/11391	77/78 (ph.)	935	76
12302	76	979	78/79 (ph.)
Agora XVII	Grossman	1007	75/76 (ph.)
93	78/79 (ph.)	*SEG*	Grossman
126	76 (ph.)	XVIII 132	78/79 (ph.)
127	78 (ph.)	XXI 1007	76
333	76	XXI 1046	76/77 (ph.)
347	76	XL 229	79/80 (ph.)

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40. Athens. The introduction of the columnar grave monument. S.Houby-Nielsen, *Proceedings of the Danish Institute at Athens* 2 (1998) 127–146, after a review of several previous interpretations of the law of Demetrios of Phaleron regarding the size and shape of Athenian grave monuments, argues that the incentive for the shift from large, gender-specific sculptured reliefs to the small, plain, undifferentiated columellae in the Hellenistic and Roman periods came from an archaizing desire to replicate Geometric and Archaic grave tumuli surmounted by a monument.

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41. Athens. Marriage at Athens. In *Le mariage grec du VI^e siècle av.J.-C. à l'époque d'Auguste* (see our lemma no. 2138), A.-M.Vérilhac, C.Vial cite numerous Attic inscriptions in their detailed examination of diverse aspects of marriage—including adoption and dowries—in Athens, especially 53–60, 78, 84–91, 104–124, 142/143, 151–156, 166–170, 197–199, 229–246, 270–279, 328/329 (post-nuptial dedications in Athenian inventories, lebes gamikoi, kana gamika, etc.), 330–332 (gamelia).

On 119–123, they tabulate 223 marriages in which the demes of the husband and the father of the wife are different and 34 where they are the same. On 166–170, a list of dowries with the names of the husband and wife, the father of the wife, the deme, and the amount of the dowry in drachmai. On 198, a table of ἀποτιμήματα attested on security horoi.

42. Attica. Photographs of Attic inscriptions. *Vorres Museum Folk Art Collection 'Pyrgi,'* sponsored by Silver and Baryte Ores Mining SA (Athens 1998), provides excellent color photographs of the following inscriptions:

A. (95) *SEG* XXXIX 282. Gravestone of Κηπίων Φορύσκο, before 350 B.C. Mislabelled as 'Funereal stele 5th century B.C.'

B. (137) *SEG* XXXIX 273. Gravestone of Παλλάδιον and Εὐχάριστος, 2nd cent. A.D. Mislabelled as '5th century B.C. memorial relief.'

C. (171) *SEG* XXXIX 148. Deme decree of Kydantidai and Ionidai, ca. 331/0 B.C. Mislabelled as '5th century B.C. marble memorial relief with inscription.'

43. Athens. Decrees concerning the Acropolis, 485/4 B.C. *IG* I³ 4. *SEG* XLVII 53.* M.Lipka, *ZPE* 122 (1998) 79/80, returns to the relationship of this inscription to the topography of the archaic Acropolis; see *SEG* XLVII 53. He now maintains that the two metopes belonging to the H-architecture were removed from the Ur-Parthenon (= H-architecture) very soon after this building's destruction and were built into the Mycenaean wall, as decoration, where they were immediately inscribed with the text of these two decrees. The 'Hekatompedon' named in these documents at that time designated a sacred space west of and directly behind the position later occupied by the cult statue of the Parthenon. In this 'Bezirk,' which measured 100 feet on each side, were at least the three οἰκέματα of B L. 17, which Lipka sees as small treasuries presided over by tamiai. This 'Schatzhausbezirk' survived until construction was begun on the large poros temple (Pa I) ca. 500 B.C. and it was eventually built over by the marble Vor Parthenon, construction on which was halted by the Persian invasion. The name lived on in the later ἑκατόμπεδος νεώς, the west room of the temple which took over the old function of the treasuries. The consequences of this reconstruction for the date of *IG* I³ 4 require abandonment of the archonship of Philokrates, 485/4 B.C.

R.R.Holloway, *NAC* 28 (1999) 83–96, after reviewing the evidence for the date of the archonship of Philokrates and concluding that 'on internal evidence the date of the inscription cannot be established with any precision,' proceeds to identify the νεώς in B LL. 9/10 as the Old Temple of Athena (the Dörpfeld foundation) which was also the source of the metopes on which this inscription was carved. Holloway rejects all theories about any earlier temple under the Parthenon before ca. 460 B.C. and urges that the ἑκατόμπεδον of *IG* I³ 4, with its οἰκήματα, was an enclosure or an area containing buildings. It is to be located below the great platform for the Parthenon, and here Holloway places the headquarters of Peisistratos. This helps to explain the prominence of Herakles, Peisistratos' special hero, in the architectural sculpture of the archaic Acropolis. Some of these οἰκήματα formed part of the tyrant's official residence and they continued to serve as repositories for valuable objects, as B LL. 17–19 of *IG* I³ 4 indicate. In B LL. 9/10, Holloway rejects the restoration [καὶ νο]ι̣τόθεν, immediately following β[ο]μô, because the Kekropion is north, not south, of the temple. On 90 note 23 he records an 'attractive' suggestion of C.Maggidis, [καὶ ἔκ]τοθεν τ̣[ō ν]εό. [The restoration [ἔκ]τοθεν was proposed by Körte in 1908. Stroud.]

44. Athens. Regulations concerning the Eleusinian Mysteries, before ca. 460 B.C. *IG* I³ 6. *SEG* XLVII 33, 54,* 2299. M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 73/74, 93, 123, offers a brief summary of the effects of *IG* I³ 6 on Eleusinian financial administration, with particular emphasis on the prominent role of the hieropoioi (LL. 32–38) in controlling money from the *aparche*. See also our lemma no. 36.

45. Athens. Decree concerning Miletos, date? *IG* I³ 21. *SEG* XLVII 56.* W.T.Loomis, *Wages* 37/38, while stressing all the uncertainties surrounding the sum of 4 obols in L. 13, is inclined to the view that it represents pay per day for Athenian soldier-rowers or officials. He favors the date of 450/49 B.C. and is prepared to consider 'that this is our earliest evidence of Athenian military pay rates, but it may be nothing of the kind!' For this sum, see also our lemma no. 47, on *IG* I³ 37.

46. Eleusis. Decree concerning the Eleusinian epistatai, date? *IG* I³ 32. *SEG* XXXIX 5;* XLIII 1235; XLVI 2261; XLVII 18. M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 19–27, discusses the evidence this inscription provides for the creation and functions of the board of Eleusinian epistatai. Text (*IG* I³) and translation. (19–21) Useful sifting of scholarship on the date of the decree, from the ed.pr. of 1932 through 1987; emphasis on LL. 10–13 (the identity of Athenian epistatai to whom the Eleusinian epistatai are compared), L. 28 (the epistatai as the implied subject of ἀναλίσκεν), and rejecting the alleged chronological implications of the 3-bar sigma. (21–27) On 88, she opts for a date of 432 B.C., maintaining that the imperfect tense of ἐπεστ[ά]τον in L. 13 requires a date after 433/2 B.C. and that 'the temple' and 'the statue' in these lines must be the Parthenon and the chryselephantine Parthenos. Summary of the effects of *IG* I³ 32 on Eleusinian financial administration (93).

M.M.Miles, *Agora* XXXI (see our lemma no. 36) 42/43, prefers a date ca. 454–447 B.C. for this decree, accepting the interpretation that the Eleusinian epistatai are to be modelled on those for the Parthenon and the statue of Athena Parthenos, a proposed model used at least 15–20 years earlier than 432 B.C. She also suggests on the basis of LL. 23–28 that since Koroibos was currently supervising construction in the City Eleusinion, he may have been the architect for the rebuilding and/or completion of the Temple of Triptolemos excavated there and possibly for the Temple of Demeter and Kore not yet excavated but noted by Pausanias (1.14.1) and mentioned in the honorary decree for the priestess Satyra (*SEG* XLII 116; XLVI 160; *Agora* XVI 277, 2nd cent. B.C.); on this decree, see also Miles in *Agora* XXXI 84.

47. Athens. Decree concerning Kolophon, date? *IG* I³ 37. *SEG* XLII 9,* 84. W.T. Loomis, *Wages* 204/205, urges caution in accepting the wholly restored figure of 1 drachma for *ephodia* in LL. 25/26. A restoration of τε̃ς ἐμ[έρας ἐς ἐφόδια τέτταρας ὀβολός] would occupy the same number of letter-spaces and would more closely parallel the 4 obols per diem paid to Athenians in *IG* I³ 21 L. 13 (see our lemma no. 45) and to Eleusinian epistatai, *IG* I³ 32 L. 8.

48. Athens. Decree of Kleinias on the collection of tribute, date? B.C. *IG* I^3 34. *SEG* XLII 8,* 24; XLIII 1235. In *The Power of Money* (our lemma no. 58) 253/254, T.J.Figueira briefly registers his support of the view that LL. 11–18 contain clear evidence that the Athenians permitted allied cities to devise and employ their own civic σύμβολα in sealing the γραμματεῖον recording the amount of their tribute. 'For cities that had, at some time or other, minted coins, there is considerable likelihood that the ally (or even, for that matter, the Athenians) would normally opt for using the same kharaktēr "type" as that impressed on the local coins.'

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49. Peiraieus. Decree concerning Apollo Delios, ca. 432 B.C. *IG* I^3 130. *SEG* XLVI 45.* In *Hesperia* Suppl. 29 (1998) (see our lemma no. 96) 30 note 49, R.S.Stroud suggests that [πολôσι] might be restored in L. 7 in place of [μισθôσι].

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50. Athens and Eleusis. Decree concerning the Eleusinian first-fruits, date? *IG* I^3 78. *SEG* XLII 17,* 135, 243; XLVI 36, 2363; XLVII 18, 33. M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 29–95, reprinting the *IG* I^3 text with an English synopsis (36–39), presents a two-part study on the date of this decree. (I) 'Review of Scholarship' (39–71). Summarizing 67 contributions on this topic, from the ed.pr. of 1880 through 1987, Cavanaugh introduces her own view of the chronological relationship between this decree and *IG* I^3 391 of 422/1–419/8 B.C.—'Indeed, the use of *IG* I^3 391 as a *terminus ante quem* seems straightforward' (45; see our lemma no. 67)—and the relationship among *IG* I^3 78, which contains no reference to epistatai; *IG* I^3 32, which instituted epistatai; and *IG* I^3 391, in which they are mentioned. On 71, she rejects attempts to date the decree 'on the basis of epigraphic criteria and/or calendar equations' as 'failed' and 'methodologically unsound.' (II) 'The Date of the First-Fruits Decree (*IG* I^3 78)' (73–95). Examining 'the evidence which the other Eleusinian inscriptions provide for the dating of this document' (73), Cavanaugh sketches the 5th-cent. B.C. shifting of financial control between Eleusinian hieropoioi and epistatai (73–77). Into this reconstruction, she places *IG* I^3 78, assigning it a date shortly before the decree *IG* I^3 32 (which she dates to 432 B.C.; see our lemma no. 46), in 'the early- to mid-430s' (88), 'ca. 435 B.C.' (93). On 89–92, tentative association of Lampon's rider (LL. 47–61) with 'encroachment of the Pelasgian wall by Mnesicles' building plan' for the Propylaia. Of the effects of *IG* I^3 78, which she sees as an initiative of Perikles: 'By recognizing the debt owed to Demeter and Athens, the allies and all Greek cities who joined in the offering of first-fruits would thus be acknowledging Athens' hegemony in the years before the beginning of the Peloponnesian War' (94).

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51. Athens. Decree and treaty with Perdikkas II of Macedonia and Arrhabaios of Lynkestai, 423/2 B.C.? *IG* I^3 89. *SEG* XLI 6.* O.Masson, in ■ posthumous study edited by M.B.Hatzopoulos, *ZPE* 123 (1998) 117–120, discusses the etymology of the following Macedonian names in this inscription, citing parallels: Γαιτέα[ς] L. 65, cf. Γαϊτέας Παΐλλου, *IG* X.2.1.2 (two other examples on 119 notes II–III). Σταδμέας L. 64, cf. *SEG* I 267; A.Rizakis, I.Touratsoglou, Ἐπιγραφὲς Ἄνω Μακεδονίας (Athens 1985) no. 97; G.Lucas, *ZPE* 128 (1999) 94. Δαδ[ῖ]νος? L. 66, *hapax*. Βουκ̣[..]ς L. 68, *hapax*. Βορδῖνος L. 72, *hapax*, cf. Πορτῖνος. The name of the celebrated Περδίκκας himself, LL. 9, 15, etc., is a purely Greek formation from πέρδιξ, not from an Illyrian root. Ἀττακῖνος L. 57.

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52. Athens. Decree concerning the Hephaistia, 421/0 B.C. *IG* I^3 82. *SEG* XLVII 60.* F.T.van Straten, *Hiera Kala. Images of Animal Sacrifice in Archaic and Classical Greece* (Leiden 1995) 109–113, discusses the ritual of 'lifting the bull' as mentioned in LL. 28–30 and in other Attic inscriptions, especially the ephebic decrees *IG* II^2 1006, 1008, 1011, 1028/1029. See also *SEG* XLVII 2331.

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53. Athens. Decree on coinage, ca. 440–420 B.C.? *IG* I^3 90. *SEG* X 87. *SEG* XXVI 13; XXXVII 6; XL 294; XLII 229. *Agora* XVI 17. T.J.Figueira, *op.cit.* (our lemma no. 58) 424–430, reprints the ed.pr. and the Corpus text, with app.crit. on other readings and restorations. After examining previous theories on the interpretation and historical significance of this decree, he rejects any possible connection with the decree on coinage, weights, and measures of our lemma no. 58, and urges caution in restoring this text 'synergistically' to bring it into line with the decrees of Kallias (*IG* I^3 52) or with theories about the Laureion mines, foreign coins, and monetary policy in the Athenian *arche*.

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54. Athens. Decree concerning the sanctuary of Kodros, Neleus, and Basile, 418/7 B.C. *IG* I^3 84. *SEG* XXXVIII 5;* XL 146, 1708; XLII 229; XLV 231; XLVI 127. A.J.Graham, *JHS* 118 (1998) 33–40, suggests that the οἰκία δημοσία in L. 36, a prominent landmark located near a bath and gates in the city wall, was not a public building nor a structure confiscated by the state and awaiting sale by the poletai, but a brothel; cf. his discussion of *SEG* XLII 785, from Thasos, our lemma no. 1166.

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55. Athens. Decrees, alliances with Egesta and Halikyai, 458/7 or 418/7 B.C. *IG* I^3 11/12. *SEG* XLVII 62.* S.Cataldi, in *Seconde Giornate Internazionali di Studi sull'Area Elima (Gibellina 22–26 ottobre 1994)* (Pisa 1997) 303–356 (ph.), returns to these inscriptions, cf. *SEG* XLVI 39. He repeats his reading of the archon's name in *IG* I^3 11 L. 3 as ['Αντ]ιφôν, 'lettura peralto da me verificata e confermata autopicamente nel settembre del 1993' (304; excellent ph.). With this new, firm date for the inscribed alliance, he seeks to reconcile the narratives of Thucydides and Diodoros to produce a coherent account of the events leading up to the Egestan appeals in the Athenian assembly, the Athenian decision to dispatch ambassadors to Egesta to examine their financial resources, and the decision to send ships to help the Egestaians in 416 B.C. While maintaining that *IG* I^3 11 was passed in the archonship of Antiphon, 418/7 B.C., Cataldi finds a major discrepancy between its 'arcaicità dei caraterri

della scrittura ... messa a confronto con la modernità dei caratteri che presenta il decreto di alleanza di Atene con Alicie (*IG*, I³, 12), sottostante al primo sulla medesima stele' (307/308). The inscriptions are too diverse in their style to have been the work of contemporary schools of cutters. Cataldi urges rather that the 'archaizing' lettering of *IG* I³ 11 could be interpreted 'come strumento sottilmente allusiro e propagandistico al fine di accreditare ed enfatizzare, nei mesi immediatamente precedenti l'inizio della grande spedizione in Sicilia, una data ben piu antica per l'inizio dei rapporti diplomatici e politici tra Atene e Segesta' (308). He traces back to the 450s B.C. a possible early alliance between Athens and Egesta, a παλαιὰ ξυμμαχία.

He also sees in the alliance with Halikyai, *IG* I³ 12, on the same stone 'una scrittura con caratteri peculiari di fine-epoca periclea [433/2–427 B.C.] ... al momento della pubblicazione di un decreto di alleanza con Alicie, sicuramente emanato e pubblicato su marmo dopo il 418/7' (317).

On 320, he offers the following new text of *IG* I³ 12 based on autopsy (ph.), with translation, app.crit.

Stoich. 54

[ἔδοχσε]ν τε̂ι βολε̂ι [καὶ τõι δέμοι· - - ca. 9 - - ἐπρυτάνευε - - ca. 9 - -]
[. . ἐγραμ]μάτευε 'Αρ[- - ca. 7 - - ἐπεστάτε - - - ca. 11 - - - εἶπε· 'Αθεναίοις]
[καὶ hαλι]κυαίοις ε̂ν[αι χσυμμαχίαν καὶ hόρκον καθάπερ 'Εγεσταίοις]
[χσυνκείμεν]α τὰ πρὸς 'Αθ[εναίος· χσυμμαχίαν δὲ καὶ hόρκον τὸγ γραμμ]-
[ατέα τε̂ς β]ολε̂ς ἀναγ[ράφσαι ἐμ πόλει ἐν τε̂ι αὐτε̂ι στέλει ἐν hε̂ι ἀναγ]-
[έγραπται κα]ὶ περὶ 'Ε[γεσταίον -]

Even though *IG* I³ 12 was cut on the same stone as the alliance with Egesta in 418/7 B.C., the Athenians adopted 'un tipo di scrittura che rievoca nelle forma delle lettere quello di alcune iscrizioni e decreti ateniesi della fine degli anni Trenta e dei primi anni della guerra archidamica' (321), i.e., *IG* I³ 49, 50, 58, 131, 158, 187, 255, 1180, 1181. For Cataldi, this suggests that the alliance itself goes back to the final years of Perikles.

A.S.Henry, *Preatti XI^e Congresso* 203–209 = *Atti XI^e Congresso* 335–343, restates his view that the sequence of letters BPON in L. 3 cannot be ruled out in favor of IΦON on the basis of measurements of the average horizontal space occupied by 4 letters in such an irregularly inscribed stoichedon text surviving on a badly abraded surface. He does not find conclusive evidence on the laser-enhanced photographs published by M.H.Chambers et al., *ZPE* 83 (1990) 38–63, for either the iota or the phi of the archon's name 'Αντιφõν. He rejects Chambers' restored text of the decree as so full of linguistic failings as to be 'without value.' In *ZPE* 120 (1998) 45–48, Henry restates his position. For the possible relevance of the Athenian Coinage Decree to this debate, see our lemmata nos. 58 and 59.

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56. Athens. Decrees concerning the Sicilian Expedition? 415 B.C.? *IG* I³ 93. *SEG* XXXVIII 6.* L.Kallet, *AJA* 102 (1998) 387/388, briefly questions the association of all eight of these fragments into one unit and their assignment to the Sicilian Expedition. The contents of the fragments conflict significantly with Thucydides' account.

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57. Athens. Honorary decrees for the Neapolitans, 410/9 and 407/6 B.C. *IG* I³ 101. *SEG* XLVII 66.* In a study of Athenian public finance during and after the Dekeleian War, with special reference to the 5% tax imposed on the subject-allies in place of tribute (Thucydides 7.28.4), S.Alessandrì, in G.Laudizi, C.Marangio, edd., *Porti, Approdi e Linee di Rotta nel Mediterraneo Antico: Atti del Seminario di Studi, Lecce, 29–30 novembre 1996: Università di Lecce Studi di Filologia e Letteratura* 4 (1998) 9–27, adduces this inscription as evidence that the *eikoste* remained in force until the end of the Dekeleian War. He offers the following newly restored text of the first decree LL. 27–34.

[δάνεια δὲ πο]ιε̂σθαι αὐτοῖς ἐκ τõγ χρημ[άτον τ]-
[ούτον ἅ ἐστι τῆς Νέας Π]όλεος ἐκ τοῦ λιμένος, τοὺς ἐν [Θάσοι]
[στρατηγὸς ἑκάστο τõ ἐ]νιαυτõ ὸς ἀφειληφότας παρὰ [σφõν γρα]-
[φσαμένος ἕος ἂν ἐντελ]ε̂ ἀποδοθε̂ι· ποιε̂ν δὲ ταῦτα ἕ[ος ἂν αὐ]-
[τοῖς ὁ πόλεμος ἦι ὁ πρὸς] Θασίος· ὃ δὲ διδόασι ν[ῦν οἱ Νεοπολῖ]-
[ται ἐκ τοῦ λιμένο]ς καὶ βουλόμενοι καὶ ἐθελοντ[αὶ ἔδοσαν τοῖς]
[ἑλληνοταμ]ίαις 𐅄 XXXX 𐅅 HHH καὶ πρόθυμοί εἰσ[ι ποιε̂ν ὅ τι δύν]-
[ανται . . .⁶. . .]

The money originating ἐκ τοῦ λιμένος and the money paid directly to the general Oinobios of Dekeleia in L. 42 (cf. *IG* I³ 375 L. 28) represents some of the proceeds of the *eikoste*.

Alessandrì next takes up the question of the ἀπαρχὴ τῇ Παρθένῳ in the second decree, LL. 56–58, 63/64, and asks if this *aparche* has any connection with the *phoros*. He rejects the view that the Neapolitans have requested permission to divert to their local goddess, Parthenos, the *aparche* they owe to Athena. It is clear that this *aparche* has been paid to the Parthenos up until the time of the embassy to Athens, L. 56, and that it has nothing to do with Athena in Athens. Alessandrì suggests that the Neapolitans request that the *aparche* to Parthenos be included in the *eikoste* they collect in their harbor.

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58. Athens. Decree regulating the use of silver coins, weights, and measures, ca. 449 or ca. 420 B.C.? *IG* I³ 1453. *SEG* XLVII 68.* After an exhaustive analysis of the relevant 5th-cent. B.C. coin hoards and the minting history of several subject allies, T.J.Figueira, *The Power of Money* (Philadelphia 1998) 21–197, 470–489, 577–598, and tables, concludes that surviving numismatic evidence provides no support for the traditional interpretation of this decree as aimed at a cessation of the striking of silver coinage among the members of the Athenian alliance and mandatory use of Athenian coins. He also rejects the argument that the decree was a device for generating revenue for Athens, or a symbol for asserting political hegemony, or a means of curbing the autonomy of the allies (219–258).

On 324/325, he prints a largely unrestored composite text employing a variety of fonts, bold type, underlining, etc., in an attempt to represent graphically the extent of textual overlap preserved on the surviving fragments. [This artificial construction, which shifts back and forth from the Ionic to the Attic alphabet, is exceedingly difficult to read and contains at least 18 misprinted accents and

breathings in 59 lines. Stroud.] Figueira then offers a catalogue of the 7 fragments of this decree, with copious bibliography, dissociating from them the fragment from Hamaxitos, *SEG* XXXVIII 1251 (320–329; see our lemma no. 59). Relying apparently on previously printed texts, he reprints [with omitted and misplaced brackets: we correct the omissions] the composite text of *IG* I^3 1453 'as a point of departure,' breaking its 12 sections into 14 (i–xiv) and providing detailed commentary on each (328–423). Discussion centers on restorations, overlap and lack of verbatim correspondence among fragments, line lengths, diction, legal procedure, officers of administration, the economic situation, et al.; no new readings are proposed. [Again here, and in the final composite text (419–422 with translation), Figueira employs a mixture of alphabets. Formulations such as [οἱ] δὲ ἑλληνοταμ[ίαι] ... [hοι ἐσαγõγες] and [τὰ τῆς πόλεος ἑκάστης] introduce unnecessary confusion and add to the basic unreality of the composite text. Stroud.]

In sections 1–4 (i–iv) he sees the outline of a process whereby registers of funds are to be conveyed to Athens and the Hellenotamiai are to receive and record something, 'presumably funds received from the allies.' Provision is made for enforcement by Athenian *archontes* and allied officials, both subject to a charge of ἀτιμία if they fail. Sections 5–6 (v–vii) deal in a highly speculative manner, heavily dependent on restoration, with a process that Figueira reconstructs as concentrating on the Athenian mint, 'where a stock of silver is to be coined.' This is not allied silver coinage, but rather a previous stock of Athenian silver of which at least half is to be minted in Athenian coins. This minted money is then to be replaced by 'allied moneys (perhaps tribute).' This newly minted silver 'was subjected to a minting charge of three drachmas for each *mna*' executed by the epistatai. 'The larger remainder was next to go to the *stratēgoi*, with a provision made that the process might extend into the next official year.' From these funds the strategoi were to contribute to another fund, protected by an 'entrenchment clause.' Strong sanctions (i.e., the death penalty) were provided for Athenians who sought to divert this fund. 'Our suggestion for the use of this fund was to allow the allies to undertake the conversion of non-Athenian money into Attic coinage in future years.' Contrary to almost all previous restorations of this part of the decree, Figueira finds here no indication of 'a massive call-in of non-Attic coins.' In sections 7–10 (viii–xi) provision is made for publication of the contents of the decree through heralds and for its inscription on stelai in the poleis.

The interpretation of the clause that is added to the bouleutic oath at Athens and the call for Athenian bouleutai to punish offenders of the present regulations in accordance with the previous decree of Klearchos are the locus for Figueira's most innovation suggestion, section 10 (xii). He restores as follows: ἐάν τις κόπτηι νόμισ[μα] ἀργυρίο ἐν τῆσι πό[λεσι κ]αὶ μὴ χρῆται νομ[ίσμασιν τοῖς] 'Αθη[να]ίων ἢ σταθμοῖς ἢ μέτ[ροις καθάπερ ἑαυτõ νομίσμασι]ν καὶ σταθμοῖς καὶ μέτροις, and translates 'if anyone mints silver money in the cities and does not use the coins of the Athenians, or weights, or measures, in the same way as his own coins, and weights, and measures....' Figueira concludes 'This unique passage cannot be restored with assurance from comparable material. In contrast to earlier scholarship, arguing for a ban on allied minting of silver, we have seen that an imposition of the validity of Attic money and standards vis-à-vis allied and other money and standards is ■ viable alternative.' Of the final sections of the composite decree, 11–12 (xiii–xiv) are represented only on the now lost

fragment from Smyrna: 'Thus the possibility cannot be excluded that this inscription represents a closely related, but not identical, psephism to the one represented by the others.' Again here Figueira rejects the traditional theory that these lines are to be restored as providing for an exchange of monies by private individuals. He offers the following new restoration which outlines possible 'future decisions by the [Athenian] *Boulē* to convert allied civic holdings of non-Athenian money.' [ἡ δὲ βολὴ κελευέσθω τὰς πόλες δõν]αι τὸ ξενικὸν ἀργύριον [τοῖς ἐπιστάταις τõ ἀργυροκοπίο] ὅταμ βόληται· τὴν δὲ πόλ[ιν ἑκάστην πρέσβες πέμψαι 'Αθήναζε]· αὐτὸν δὲ τὰ [ἑ]αυτõ ἕκαστ[ον ἀπογράψαι καὶ καταθε̃ναι ἐς τὸ ἀργυ]ροκόπιον. ο[ἱ δ'] ἐπιστάτ[αι ἐξετάσαντες τὰ τῆς πόλεος ἑκάστης καὶ ἀναγ]ράψαντες κατα[θέντων στήλην λιθίνην ἔμπροσθεν τõ ἀργυροκο]πίο σκοπε̃ν τῶι βο[λομένωι· ἀναγραψάντων δ' ἐν τῆι στήληι τὸ νόμισμα] ξενικόν, χω[ρὶς τό (τε) χρυσίον καὶ τὸ ἀργύριον, καὶ τὸ σύμμεικτον ἄσημο]ν ἀργύρι[ον].

Figueira's composite text (419–422) differs substantively from *IG* I^3 1453 as follows:

1 (i). [- - -]αι τὰ γ[ραμματεῖα . . . .^{8}. . . . ἢ ἄρχοντες ἐν τῆσι π]όλεσι ἢ ἄρ[χοντες τῶν συμμάχων πεμπόντων].

2 (ii). [οἱ] δὲ ἑλληνοταμ[ίαι τάς τε πόλεις καὶ τὸ ἀργύριον] ... ἐσα[γόντων hοι ἐσαγογε̃ς τὰς δίκας ἐς τ]ὴν ἡλιαίαν τὴν τῶ[ν θεσμοθετῶν] ... πε[νθ' (*sic*) ἡμερῶν δό]ντων [δίκας τοῖς φήν]ασι ἕκαστον.

3 (iii). μὴ ποιῆι κα[τὰ τὰ συγκεί]μενα

4 (iv). ἐ[πιμεληθέντων τῶν ἐν τῶι] ψηφίσματι ... κατὰ τ[ὰ ξυγκείμενα?, ἔστω κατὰ τῶν ἀρχ]όντων τούτων πέρι ἀτ[ιμίας δίοξις 'Αθήνησι]·

5 (v). τὸ ἀργύ[ριον τὸ νῦν ὑπάρχον ἐπικόψαι μὴ ἔλ]αττον ἢ ἥμυσυ καὶ ἀ[πολαβε̃ν τὸ ἀργύριον ὅσον ἐσφέρουσ]ι αἱ πόλεις· πράττ[εσθαι δὲ ἐκ τούτο νομίσματος τρε̃ς] δραχμὰς ἀπὸ τῆς μν[ᾶς]·

6 (vi–viii). [ὃ δὲ ἂν περιγ]ίγνηται ἀργυρίο[ῦ (*sic*) τοῦ κεκομμένου σύμπαντος ἀποδό]σθαι ἢ τοῖς στρατ[ηγοῖς ἢ τοῖς νέοις στρατηγοῖς. ἐπε]ιδὰν δὲ ἀποδοθῆι, [οὗτοι ἐξαιρῶσι τὴν ἀπαρχὴν τἀθην]άαι καὶ τῶι 'Ηφαίσ[τωι] ... ἐπιψηφίσηι περ[ὶ τῶν ἐξαιρέτων ἀναλῶσαι ἢ ἐς ἄλλο] τι χρῆσθαι ... [ἀπαγωγὴν αὐτοῦ εἶναι πρὸς] τοὺς ἕνδεκα·

7 (ix). το[ύτος δὲ τὴν πορείαν ἑκάστωι παρασκευάσαντες οἱ στρατηγοὶ ἀπ]οστειλάντ[ων (*sic*; *IG* [ἀπ]οστελάντ[ων) ὡς τάχιστα ἢ ἕκαστος εὐθυν]όσθω μυρία[ισι δραχμῆσι]·

10 (xii). see above; [αὐτὸν οὐκ ἐάσω καὶ ζημιώσω κατὰ τὸ πρότε]ρον ψήφισμα ὃ Κλέαρχ[ος εἶπεν]·

11–12 (xiii–xiv). see above

'In the place of a prohibition on the allies minting their own coins and the establishment of a monopoly for Attic money and metrological standards, we find a more modest provision that allies who still minted their own coins had to hold valid Athenian coins and standards ■ well. Rather than finding harsh punitive clauses that threatened the allies to gain compliance, we are faced with efforts to police the more limited reception of allied coin and its replacement in Athenian coffers.' (422)

For Athenian coinage and the tribute of the allies, see our lemma no. 63. For Figueira's discussion of *IG* I^3 90, see our lemma no. 53. For *SEG* XXVI 72, Nikophon's law on silver coinage, see our lemma no. 95.

On 431–465, Figueira examines the validity of the 3-bar sigma as a dating criterion for Athenian state documents in the 5th cent. B.C., with detailed tables on the publications of H.B.Mattingly. Cleaving to 'epigraphic orthodoxy' and 'the rule on the three-barred *sigma*,' Figueira insists that the Kos fragment, with its Attic lettering, must be dated in the 440s. The Coinage Decree as reconstructed above 'has at its heart an act of conversion' by which 'the Athenians were extending their individual and occasional policy of receiving tribute payment in non-Attic coin to the entirety of the alliance for one year.' (460) This year corresponds, in Figueira's view, to the 'missing year' in the tribute-quota lists, be it 449/8, 448/7, or 447/6 B.C. 'Therefore, the date for the first promulgation of the Coinage Decree might be one of the three years in the early 440s for which the list of the *aparkhai* could be missing.' (462)

On 469–535, speculation on monetary integration in Athens and Corinth, 5th-cent. B.C. inflation, bronze currency in the 5th cent. B.C., silver/gold value ratios (see our lemma no. 26), Athenian gold coinage, and imitations of Athenian coins.

On 548–562, 'Final Thoughts'; 'The Athenocentric content of the decree and the lack of authoritarian rhetoric focused explicitly on the allies subverts interpretations that see the Coinage Decree as a watershed in the movement from alliance to empire.' (556) 'If it is true that in a year early in the 440s the allies were permitted to pay their tribute in any available specie, it is then sensible to locate this payment in the year without a list, probably in 449/8 ... soon after fighting with the Persians had subsided.' (557)

For an important review of Figueira's book by H.B.Mattingly, see *AJA* 103 (1999) 712/713.

In *JHS* 116 (1996) 171–174, M.Vickers urges that anomalous amounts both in the weights of silver objects dedicated in the Parthenon (*IG* I³ 383, 429/8 B.C.) and in payments of tribute suggest that they were being calculated on the Persian Standard; cf. *SEG* XLII 26; XLVII 75. 'If the existence of anomalous figures in the later entries also reflects ■ historical reality in which large tribute payments were made in Persian coin in the late 430s and early 420s, they would go some way towards explaining why a Standards Decree was introduced a few years later, for it would certainly have been administratively more convenient to have payments made in a uniform coinage.' Vickers places the decree at the time of the reassessment of 425 B.C.

In *Preatti XI^e Congresso* 203–209 = *Atti XI^e Congresso* 340–343 and in *ZPE* 120 (1998) 45–48, A.S.Henry rejects Vickers' inferences from these 'anomalous amounts' as to the date of the Coinage Decree, concluding that 'the fact that a law or regulation is not observed does not necessarily imply that it does not exist.' In examining payments from Abydos, Kyzikos, Kos, and Byzantion, Henry offers alternative explanations for what Vickers sees as 'anomalous' amounts.

Vickers' view that many of the silver and gold vessels dedicated to Athena in the Parthenon were manufactured on a Persian weight standard is also rejected by D.Harris, *Treasures* (see our lemma no. 21) 276–278 and *SEG* XLVII 75.

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59. Hamaxitos. Athenian decree, after 427 B.C. *IG* I³ 1454ter. *SEG* XXXVIII 1251. A.S.Henry, *Preatti XI^e Congresso* 203–209 = *Atti XI^e Congresso* 335–343, argues that this

copy of the original Coinage Decree was simply erected in 427 B.C. when Hamaxitos became part of the Athenian Empire. 'It does not in any way require the down-dating of the Coinage Decree to the 420s.' See also his brief discussion along the same lines in *ZPE* 120 (1998) 46, 'A copy is to be set up in the agora of each member state. Those who entered later will have met this requirement *on entry*.'

T.J.Figueira, *The Power of Money* (Philadelphia 1998) 323, 347/348, rejects the assignment of this fragment to the Athenian Coinage Decree (see our lemma no. 58). In the latter, as restored in section II, it is some failing on the part of the Hellenotamiai that is at issue, whereas in the Hamaxitos fragment, found in a sanctuary of Apollo, it seems to be a citizen of Hamaxitos, ἐὰν δέ τις Ἀμ[αξιτῶν], who commits an offense. Figueira regards the inscription as a possible agreement between Athens and Hamaxitos, a decree containing instructions for this ally, or a general imperial decree.

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60. Athens. Decree? before 403 B.C. Fragment of an epistyle of 'Eleusinian' marble inscribed with a pre-Eukleidian text, probably a decree. Found in the eastern colonnade of the Propylaia by K.S.Pittakes, *L'anc.Ath.* 245/246. Cf. A.R.Rangabé, *Ant.hell.* 2.234 no. 651. APMA 3.42 no. 119, where G.E.Malouchou notes that P.Eustratiades also copied this stone.

Pittakes	Eustratiades	Rangabé
- - - ΒΙΟΕΚ - - -	- - - ΒΙΟΕ - - -	ΒΙΘΕ
- - - ΥΝΕΣΣΑΥΤ - - -	- - - ΥΝΕΣΣΑΥ - -	ΥΝΕΣΣΑΥ
- - - ΣΑΣΚΑΙΠ - - -	- - - ΣΑΣΚΑΙ - - -	ΕΣΑΣΚΑΙ
4 - - - ΟΣΑΡ - - -	4 - - - ΟΣΑΡ - - -	4 ΤΟΣΑΡ

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61. Attica. Thorikos? (now in Malibu). Sacrificial calendar of Thorikos, 430–420 B.C. *SEG* XXVI 136. *SEG* XLVII 70.* *IG* I³ 256bis (fasc. 2, Add. p. 958). S.Scullion, *ZPE* 121 (1998) 116–121, interprets ΕΠΑΥΤΟΜΕΝΑΣ in LL. 14 and 47 as ἐπ' αὐτô μένας (= ἐπ' αὐτοῦ μείνας), 'remaining on the spot/within the sanctuary.' For the aspectual sense of the aorist participle, he cites the sacred law from Selinous, *SEG* XLIII 630, where he interprets ἐνθέντες in A L. 16 as aspectual, 'into the fire' [cf., however, K.Clinton, *CPh* 91 (1996) 171/172. Stroud]. The law from Selinous also provides a parallel for the masculine singular participle agreeing with an omitted imperative, i.e., hυπολhείψας in A LL. 10/11; 'a singular aorist participle in agreement with the subject of an unexpressed imperative is syntactically plausible in a sacrificial calendar' (118). For ἐπ' αὐτοῦ designating an otherwise unnamed sanctuary, cf. *ibid.* B L. 5 ἐξ αὐτô ἴτο. Scullion collects other examples of similar elliptical syntax in cultic calendars.

In L. 56 he is attracted to the connection with ■ local version of the Plynteria and regards the restorations Π[ανδώραι], Π[οσειδῶνι], Π[ανδρόσωι], and Π[ρόκριδι] as 'all worthy of serious consideration.'

On this inscription, see also our lemma no. 34.

62. Athens. Leases of public property, ca. 480 B.C.? *IG* I^3 243. *Agora* XIX LA1. *SEG* XLI 103. S.D.Lambert, *Phratries* 325, tentatively suggested that the name Μιλτιεῖς might occur in LL. 32 and 72 of this inscription.

In *Rationes* (our lemma no. 152) 198 note 3, after study of the stone, Lambert now reads .TEON in L. 32 and EΛITEYΣ in L. 72, concluding that L. 32 may have referred neither to Miltieis nor Meliteis and that L. 72 may have contained the nominative singular or dative plural of the demotic Μελιτεύς.

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63. Athens. Tribute-quota lists, 454/3–415/4 B.C. *IG* I^3 250–290. *SEG* XLVI 48/49;* XLVII 73/74. T.J.Figueira, *The Power of Money* (our lemma no. 58) 259–295, argues that an integral part of Aristeides' initial assessment and a formal requirement that prevailed from the time of the foundation of the Delian League was that the allied states pay their phoros in Athenian coins. He emphasizes the practical advantages of this procedure over the complexity in exchange and awkwardness of making payments in a variety of local currencies. He also sees a potential reflection of this arrangement in the numismatic record of a retreat of allied coinages in the face of an increase in Athenian (and Aiginetan) money in the first half of the 5th cent. B.C. The requirement was not universally observed, however, as the presence of electrum in the *aparche* of 454/3 B.C. (*IG* I^3 259, VI, postscript, LL. 6–12), atypical payments from the Hellespontine region, and anomalies in the tribute from Karia and elsewhere attest. These anomalies and shortfalls in meeting assessed levels of tribute represent a significant degree of flexibility on the part of the Athenians in their willingness to accept foreign currency in payment of tribute. He returns to this topic on p. 459, noting that a separate designation of *aparche* in Kyzikene electrum staters is never repeated after 454/3 B.C. 'It is as if we have caught the Athenians in transition from one level of rigor in the enforcement of payment in Attic coins to another.... Thereafter only Attic silver went to pay the *aparchē*, regardless of the medium in which the ally paid the whole or part of its tribute.'

For the 'missing year' in the tribute-quota lists and its hypothetical connection with the decree on coins, weights, and measures, see our lemma no. 58.

On 481/482, Figueira presents a table of allied states which paid more than ten talents annual tribute and continued to mint coins. It demonstrates 'a striking correlation between the size of the local economy and the persistence of minting.'

In an Appendix, 563–598, Figueira tabulates the tribute of (I) non-minting allied states, (II) allied states initiating coinage during the *arche*, (III) allied states that ceased minting during the *arche*, (IV) other states issuing drachmai and fractional coins, (V) interrupted mints, (VI) electrum mints, (VII) continuous minters, 454/3–415/4 B.C.

For discussion of the possible significance of 'anomalous amounts' in the payments of Abydos, Byzantion, Kos, and Kyzikos and the Athenian Coinage Decree, see our lemma no. 58 ad fin.

In *Rationes* (our lemma no. 152) 293/294, S.D.Lambert suggests that the demotic of the Hellenotamias Sophokles in *IG* I^3 269 L. 36, 443/2 B.C., could plausibly be restored as Κολο[νεύς] and refer to the deme of the famous tragic poet.

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64. Athens. Expenses of the war against Samos, 441/0–440/39 B.C. *IG* I^3 363. *SEG* XXXIX 20.* J.F.Nieto, *Dike* 1 (1998) 27–37, rejects any theory that introduces other campaigns, expenses, or indemnities (e.g., of Byzantion) into this record which refers exclusively to the 8-month siege of Samos, *pace* L. 18 as restored in *IG* I^3. He calculates the sums in the first three sections of these accounts as follows: L. 5, 128T = 16 ships for 8 months at 1T per month (cf. Thucydides 1.116.1); L. 12, 368T = 46 ships for 8 months; L. 17, 908T represents the costs of the other ships participating in the campaign, i.e., 88 ships. But Athenian ships were not alone in the attack and blockade of Samos; Chios and Lesbos supplied 25 ships. Nieto computes the overall expenses for Athens @ 16 + 46 + 88 = 150 ships for 8 months = 1,200T, which is the figure for the indemnity paid to Athens by Samos as recorded by Isokrates (15.111), Diodoros (12.28.3), and Nepos (*Tim.* 1.2). The discrepancy between this figure and the total expenses recorded in L. 19 of this inscription, 1,400+ T, is to be explained by the fact that the extra 200T cover the costs of the 25 ships of Chios and Lesbos. The inscribed accounts cover two successive years, 441/0 and 440/39 B.C., corresponding to two successive boards of treasurers. In L. 18, Nieto restores χσύμπαντο[ς κεφάλαιον τõ ἐς Σαμίος ἀναλόματος].

Is there a potential problem in the exactitude of these calculations when they are based on numerals that are incomplete on the stone, e.g., L. 5 HΔΔΓTTT[- - -], L. 12 HHH𐅄ΔΓTTT[- - -], L. 17 𐅅HHHHΓTTT[- - -]? The right side of the stone is not preserved; cf. the ph. in B.D.Meritt, *Athenian Financial Documents of the Fifth Century* (Ann Arbor 1932) 43. Stroud.

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65. Athens. Inventory of the Treasurers of the Other Gods, 429/8 B.C. *IG* I^3 383. *SEG* XXXVII 29,* 30, 241; XLII 26, 236, 1822. M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 8, counters the suggestion of R.Develin (*SEG* XXXVI 30) that the five tamiai listed in this inventory represent a partial listing of a full board of ten. Pointing to the possible documenting of boards of varying size in *IG* I^3 386—five Eleusinian epistatai for 409/8 and 407/6 B.C., three for 408/7 B.C.—and comparing the listing of eight treasurers of Athena in *IG* I^3 458 with the three in *IG* I^3 454, she concludes that 'variability in the number of members of these boards is likely to have occurred more frequently than previously recognized.' The term συνάρχοντες, absent from *IG* I^3 383, functions 'precisely' to indicate that a listing of board members is partial.

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66. Eleusis. Accounts of the Eleusinian epistatai, 408/7 and 407/6 B.C. *IG* I^3 386/387. (*IG* I^3 386: *SEG* XLII 28,* 84, 241; XLV 159; XLVII 33.) (*IG* I^3 387: *SEG* XXXVI 32,* 137; XXXVIII 2030; XXXIX 169; XLII 241.) M.B.Cavanaugh, *op.cit.* (our lemma no. 31), classifying these inscriptions as account-inventories—'that is, they record receipts and expenditures while also listing an inventory of those things belonging to the Goddesses on the Acropolis, in the City Eleusinion, and in the sanctuary at Eleusis' (7 note 6)—presents a new text, by autopsy (ph., minuscule text on foldouts at back); description of fragments and layout

(99, 105/106), bibliography (100/101), app.crit. of readings and restorations by earlier editors, 'retained or otherwise significant' (102–104), epigraphical commentary (107–117), and very detailed line-by-line commentary (119–209): *IG* I^3 386 (119–203); *IG* I^3 387 (204–209) for 'those lines ... which differ from 386 and so require comment' (204).

Entries in the commentary, most introduced with excerpted text, provide prosopographical bibliography, cross-references to earlier pages and chapters, citations from *LSJ*, extensive discussions of the objects listed, including their number, and of the personnel and procedures at the three sanctuary sites; the 'Select Index of Greek Words' (231/232) points to some of these. Among some of the more important items examined here, we note χρυσίου Κυζικηνοῦ στατῆρες (126–129); κέρχνος/κέρνος (132–134); wagons (135–144); ῥυμοί (136/137); silver/gold ratio (148–150; see our lemma no. 26); building materials from the Telesterion (156–175); calculation of the number of initiates in 408/7 B.C. (ca. 2,200) on the basis of *IG* I^3 386 Col. III L. 24 (188/189); inscribing costs (194–196); the loan to the treasurers of Athena in *IG* I^3 386 Col. III LL. 52–62 (198–203); wood from Alkibiades (181/182). On 105/106, listing of paragraphoi and interpuncts in both texts, a few discussed in greater detail in the commentary.

New readings and restorations noted in the commentary include: *IG* I^3 386 LL.70–77 (K.Clinton; 162/163), 143 (κλ[ῖναι . . τράπεζ]αι; 185/186); 145 (4,394 dr. 4 ob. or 4,398 dr. 4 ob.; 188/189); 146 (ΔΔΔΔΓΙΙ ἐκ τ̣[õν Ἄγραι]σι μυστερίον; 189/190); 147 (τε[μένος μίσ]θ̣οσιν; 190); 149 (ἄκατ̣[ον]; 191); 156/157 (τὰς θύρα[ς . .]ρ̣ι[. . . . .⁝ 8 . . . .] | ἐν τε̃ι ἑορτε̃ι ἀν̣[οῖχσαι] and (K.Clinton) τὰς θύρα[ς πε]ρ̣ι[αλεῖψαι vacat] | ἐν τε̃ι ἑορτε̃ι ἀν[οῖχσαι]; 192); 161 (κ[α⟨τα⟩γ]ράφο[σι]; 193/194); 167 (ἐ[γκέ]αντι, K.Clinton; 194); 168/169 (σανίδ̣[ια.] || ὀ[νόματα?] | Γ v v v v καὶ γρ[άμματα ἐγγράφσαντι]; 194/195); 172 (ΗΗΡΔΔΔ[ΔΙΙΙ]; 197); between LL. 182, 183 (Τ̣ΤΤΧΧ; 203); *IG* I^3 387 L. 84 (ἐν τõι βολε[υτερίοι]; 207); 78–84 (K.Clinton; 208). We defer reporting the restorations by Clinton of the two lengthier passages until their separate publication.

On 184, on the basis of *SEG* XXIV 361 (Chorsiai) LL. 5/6 ὀβελίσσκω|ν δαρχμαί, L. 26 ὀβελίσκων δαρχμαί, LL. 27/28 ὀ:βελίσκω|ν δαρχμάω, Cavanaugh restores in *IG* I^3 386 L. 141 [. . . .⁸. . . . δραχμαὶ ὀ]βελίσκ̣[ον - - -]. 'Comparison of the objects listed in lines 136–143 (III. 15–22) of *IG* I^3 386 with those in *SEG* 24.361 suggests that we have here [in *IG* I^3 386] a list of utensils for a similar purpose, that is, for the preparation and serving of food as well as furniture appropriate for dining' (184), though 'we do not have here as many, or as diverse items' (185). 'For an unpublished fifth-century inventory from Brauron which lists similar items ..., see *SEG* 37.34, 35, 89.' (184)

'Conclusion' (211–216); 'we find ... a sanctuary of remarkable capability with significant resources' (211); observations on the epistatai, dedications, financial resources, metal-working, 'scope of the operations,' and record-keeping at the sanctuary at Eleusis in 408/7 B.C.

Summary of the effects of *IG* I^3 386/387 on Eleusinian financial administration (93).

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67. Eleusis. Inventory of Eleusinian first-fruits, 422/1–419/8 B.C. *IG* I^3 391. *SEG* X 212; XXI 71; XXXVI 137. M.B.Cavanaugh, *op.cit.* (our lemma no. 31), exploits the secure date of

this inscription, derived from the references to the archons of 422/1–419/8 B.C. (L. 1 [ἐπ' Ἀλκαίο ἄρχοντος], LL. 7/8 [ἐ|π'] Ἀριστίον̣ος ἄρχοντος, LL. 14/15 ἐπ' Ἀστ|υ̣φίλο ἄρχοντος, LL. 21/22 ἐπ' Ἀρ|[χ̣ίο ἄρχοντος]), to fix the date of the First-Fruits Decree (*IG* I^3 78; see our lemma no. 50). Rejecting, in particular, the suggestion of A.Körte, *MDAI(A)* 21 (1896) 276–332, that *IG* I^3 391 preceded *IG* I^3 78—and, moreover, that it 'suggest[ed] the occasion' for *IG* I^3 78, which 'aimed at ensuring a much larger aparche' (42/43)—she questions 'why the epistatai have such a prominent role in *IG* I^3 391 but are not mentioned at all in *IG* I^3 78' (43). She answers, 'by simple economy of hypothesis, ... that the First-fruits decree antedates 422/1.' (78) 'To repeat, on the basis of the development of the sanctuary's administration, we can rule out a date after 422/1 for the First-fruits decree. This effectively eliminates the arguments advanced by Körte (and those who followed him) for 418 B.C.' (79)

Summary of the effects of *IG* I^3 391 on Eleusinian financial administration (93).

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68. Eleusis. Building accounts, 450–445 B.C. *IG* I^3 395. *SEG* XXXVI 7, 33,* 137. M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 2 note 1, reports a new reading by K.Clinton, L. 3 παρὰ τõν προτέρον .|[- - -], in which 'ε̣ or ḥ were equally possible' readings before the vertical, 'but neither was sufficiently certain to be printed unbracketed,' and the vertical is plausibly π̣ or ι̣. 'Hence [h]ι̣[εροποιõν] is as likely as [ἐ]π̣[ιστατõν]. And so he will propose in his edition of Eleusinian inscriptions.' [The stroke or strokes supporting the readings ε̣ and ḥ would recommend ḥι̣[εροποιõν] and ε̣π̣[ιστατõν] as the possible readings. Richardson.] Cf. Clinton, *SEG* XXXVI 33 [ἐ]π̣[ιστατõν]; Lewis, *IG* I^3 ἐ̣[πιστατõν]. On the basis of the new reading, Cavanaugh rejects this inscription as evidence for the board of ἐπιστάται at Eleusis.

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69. Athens. Accounts of the Poletai: Sale of the confiscated property of the Hermokopidai, 415–413 B.C. *IG* I^3 426. *SEG* XLVII 78bis.* R.S.Stroud, *Hesperia* Suppl. 29 (1998) 88–90, defends the restoration of L. 7 Αἰ[άκειον], made by W.K.Pritchett in the ed.pr., against attempts to read Αἰ[άντειον], which he maintains can only refer to the sanctuary of Ajax on Salamis (cf. *IG* II^2 1008 LL. 75–88; 1955 LL. 129–142) and not to the Eurysakeion. See also *SEG* XLIV 35. For the sanctuary of Aiakos in Athens, see Stroud, *op.cit.* 85–108. For prices in these accounts, see our lemma no. 24.

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70. Athens. Accounts of the statue of Athena Promachos, ca. 450 B.C. *IG* I^3 435. *SEG* XLVII 79.* W.T.Loomis, *Wages* 97/98, after reviewing previous attempts (Meritt, Schweigert, and Raubitschek) to extract per diem salaries for the epistatai, secretary, and hyperetes from the aggregate figure of their annual misthos of 1,963 dr. 2 ob., LL. 81/82, speculates that there may have been 7 epistatai, including the secretary, who were paid 4 ob. per diem and that the assistant was paid 3 ob. per diem.

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71. Athens. Building accounts of the Parthenon, 434/3 B.C. *IG* I³ 449. *SEG* XXXIX 25.* W.T.Loomis, *Wages* 89, 116/117, cautions against attempts by A.Burford, *Craftsmen in Greek and Roman Society* (London 1972) 62 and A.F.Stewart, *Greek Sculpture, an Exploration* (New Haven 1990) 66, to calculate the number of sculptors who worked on the pediments of the Parthenon; 'we are not in fact told how many sculptors worked, or for how many days.'

72. Athens. Building accounts of the Propylaia, 437/6–433/2 B.C. *IG* I³ 462–466. *SEG* XLVII 80.* J.P. Binder informs us *per ep.* that the most likely location for the οἰκία hιερά, without further specification, in *IG* I³ 462 L. 24; 463 L. 74; and 466 L. 146, is the sacred house of Athena Polias for which a poros limestone boundary stone exists, *IG* I³ 1051.

73. Athens. Accounts of the golden Nikai, ca. 430/29–406 B.C. *IG* I³ 467–471. *SEG* XXII 44;* XL 294. D.Harris, *Treasures* (see our lemma no. 21) 272–275, assembles the literary and epigraphical evidence for the golden Nikai, with a brief bibliography.

T.J.Figueira, *op.cit.* (our lemma no. 58) 517–521, in a discussion of the gold coinage of Athens, 407/6–404/3 B.C., examines the evidence in these accounts for the origins, size, weight, etc. of the golden Nikai and the process of their transformation into coins.

74. Athens. Accounts for the building of the Erechtheion, 409–407 B.C. *IG* I³ 475/476. *SEG* XLVI 51.* For an analysis of the payments of 1 dr. per day to skilled and unskilled workers, citizens, non-citizens, and slaves doing the same work, often side by side, in the accounts for 409/8 and 408/7 B.C., see W.T.Loomis, *Wages* 105–108. He speculates that the carpenter living in Alopeke who is paid only 5 obols in *IG* I³ 476 LL. 104–109 may have been less skilled than the others.

On 117–199, Loomis takes up the issue of sculptors who were paid for piecework on the frieze, *IG* I³ 476 LL. 144–181, and masons who were paid 350 dr. for fluting a single column. He is attracted to the proposition that the piecework rates were set on the basis of an estimated 1 dr. per day.

75. Athens. List of eponymous archons, ca. 425 B.C.? *IG* I³ 1031. *SEG* XXXIX 28;* XL 297ter. In *Thucydides' Pentekontaetia and Other Essays* (Amsterdam 1995) 186/187 and *ZPE* 128 (1999) 90 note 13, W.K.Pritchett suggests that the erection of this list is to be dated to after 407/6 B.C. and associated with 'the great calendar reform, when the two calendars [one solar and the other lunar] were merged for their epoch dates and the archon became the sole eponymous official' (186). 'The prytany year was dated by the phrase ἐπὶ τῆς βουλῆς ἧ ... πρῶτος ἐγραμμάτευε which occurs last in 408/7 B.C.' (90 note 13).

76. Athens. Naval catalogue, 412 B.C.? *IG* I³ 1032. *SEG* XL 160;* XLII 987. A.J. Graham, *TAPhA* 128 (1998) 89–114 (ph.), after autopsy of all the fragments in Athens, rejects EM 12894, found on the North Slope of the Acropolis (R.S.Stroud, *Hesperia* 41 [1972] 427/428 no. 59) as not belonging to this stele and finds persuasive the attribution of Agora inv. no. I 4682 (unpublished) to this monument. He confirms the joins and associations of fragments as presented by D.Laing (unpublished diss. Univ. of Cincinnati 1965), which formed the basis for the republication in *IG* I³ 1032. Graham adds some refinements to this arrangement, notably through observation of the positions and dimensions of uninscribed surface. In LL. 374/375, he proposes that Ἀγάθων, a common slave name, was followed by a master's name on the same line and that Λάκων was followed by a master's name beginning with O, yielding two single-line entries of the normal type. He queries Laing's restoration [θεράπον]τες in L. 100 and the consequent large number of slaves required in this complement of Trireme I. The number of slaves for Trireme IV rests only on a calculation (93 or more). There were 40+ on Trireme II and ca. 97 maximum on Trireme III. It is therefore clear from the large numbers of slaves, particularly on Trireme III, that on some of the triremes whose complements were listed on this inscription not all the masters of the slaves could have been on the same ship.

After eliminating other historical occasions near the end of the 5th cent. B.C., Graham connects this list of 8 triremes containing a high percentage of citizens from Erechtheis with the small fleet commanded by Strombichides that sailed from blockading Peiraion in the Corinthia to Samos in 412 B.C. The document was put up at the Erechtheion, where most of the fragments were found, by Strombichides to celebrate this expedition that brought special honor to the tribe Erechtheis. Overall, the great naval list *IG* I³ 1032 supports the observation of Thucydides (7.13.2) that the crews of Athenian triremes regularly included slaves and that some of their masters were fellow rowers. For Graham's earlier study, see *SEG* XL 160.

77. Athens. List of phylarchoi, ca. 446–403 B.C. Fragment of a dedicatory relief panel of white '(Pentelic?)' marble, found in the Agora Excavations in 1981, preserving the lower edge of an equestrian relief with portions of four horses' legs and hooves; inscription below on a smooth, wide band. Ed.pr. G.R.Bugh, *Hesperia* 67 (1998) 81–83 no. 1 (ph.), who sees in it perhaps the earliest confirmation of the reorganization of the Athenian cavalry into two hipparchoi, ten phylarchoi, and 1000 hippeis. He considers the dedication as festive, agonistic (perhaps for the *anthippasia*), or a memorial for a cavalry battle; inv. no. I 7518.

Φύλ[αρχοι]
Ἀριστοσ[- - -]
Εὐθ[- - -]
4 Χ̣αβ[- - -]
Κ̣[- - -]
Δ̣[- - -]

78. Athens. List of names? ca. 400 B.C. Small fragment of white 'probably Pentelic' marble, found in 1937 in the Agora Excavations southeast of the Tholos, inv. no. I 4682. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 67 no. 2 (ph.), who suggests that the lettering resembles that on *Agora* XIX P2.

Stoich.

lacuna
[- - - .]ικον[- -]
[- - -]ενησβ[- -]
[- - - . .]ηλη[- -]
- -
lacuna

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79. Athens. Boundary stone of the phratry Medontidai, after 450 B.C. *IG* I³ 1062. *SEG* XLVII 84.* In *The Phratries of Attica*² (Ann Arbor 1998) 310, S.D.Lambert suggests in LL. 1/2 [φράτ]! ρας.

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80. Athens. Dedication of Phayllos of Kroton, ca. 480–470 B.C. *IG* I³ 823. *SEG* XLII 41.* M.Romano, *ZPE* 123 (1998) 105–116 (ph.), attempts to locate the original position of this statue base to the west of the Parthenon and to link it to the statues of athletes and military men noted in this area by Pausanias (1.23.8–10). Romano's attempt to recognize a statue base for Phayllos at Delphi (Pausanias 10.9.2) in *F.Delphes* III.1.1is shown by D.Mulliez, *BE* (1999) 271, to be based on a text of 1897 now rendered obsolete by A.Jacquemin, D.Laroche, *BCH* 114 (1990) 299–323.

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81. Peiraieus. Rupestral inscriptions. West of Pasalimani, K.S.Pittakes, *L'anc.Ath.* 17, copied these two inscriptions next to bedrock cuttings that probably anchored dedications; reprinted in APMA 3.142 no. 699.

hέλιος hάρτεμις

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82. Athens. Geographical rubrics on casualty lists in the Demosion Sema. Citing *IG* I³ 1144, 1147, 1162, 1164, 1184 as specific examples, W.K.Pritchett, *op.cit.* (our lemma no. 38) 27–29, stresses the difficulty in associating the place names in the rubrics on the casualty lists with campaigns attested in the literature, especially Thucydides. Rejecting C.Clairmont's theory that the lists were for multiple years (*SEG* XXXIII 33, 34, 37, 1596bis), he cautions that the literary record is incomplete. 'Thucydides did not chart the theater of activity for each of the ten generals in any given year of the Peloponnesian War' (29).

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83. Athens. Casualty lists, ca. 420–400 B.C.? G.Touchais et al., *BCH* 122 (1998) 726, very briefly mention the discovery by the Greek Archaeological Service in excavations for the Metro near the Larisa railway station of an intact marble stele bearing a relief of cavalrymen and a list of Athenians killed in the Peloponnesian War; names and tribal headings.

This stele, briefly mentioned in *SEG* XLVI 29, is now presented by L.Parlama in Πόλη (see our lemma no. 15) 396–399 no. 452 (ph.) and is on display in the Goulandris Museum in Athens. Found reused as a sarcophagus lid in 1995 in the excavations for the Palaiologos Shaft of the Metro in the vicinity of the Larisa railway station; inv. no. M 4551; 2.10 m. in height, of very fine quality 'Pentelic' marble. Preserved at the bottom is part of a tenon to anchor the stele into its original base; at the broken top, there is a cutting for the addition of a crowning member; below this, the stele is decorated with a relief panel depicting a battle on rocky terrain between one cavalryman and two infantrymen and, to the right, the head of a second horse emerging from behind a large outcropping of rock. Parlama identifies the horseman, with petasos, as an Athenian, and notes that one of the foot-soldiers wears a Boiotian pilos.

Below the sculpted panel is a horizontal molding (kymation). 'At an interval of 0.47 m. below the kymation is inscribed in 21 lines the first inscription in the pre-Eukleidian alphabet with letters characteristic of the last quarter of the 5th cent. B.C.' It is a list of 19 Athenian cavalrymen and, slightly below, the name of one hippotoxotes, who died in battles at Tanagra and Spartolos; preceding the list is the heading hοίδε 'Αθεναίον ἱππε̑ς ἀπέθανο[ν] | ἐν Τανάγραι καὶ ε' Σπαρτόλο[ι]. The names are arranged stoichedon in 2 columns with tribal headings: 3 men of Erechtheis, 2 of Aigeis, 3 of Pandionis, 2 of Leontis, and 2 of Akamantis in the left column; 1 of Oineis, 2 of Kekropis, 1 of Hippothontis, 1 of Aiantis, 2 of Antiochis in the right column. Ph. showing part of the 2-line heading and the top 5 lines in each column (398). Parlama connects this 'first' list with the battle scene represented in the relief and identifies the battle at Spartolos with the engagement of 429/8 B.C. mentioned by Thucydides (2.79) and Diodoros (12.47.3). The battle at Tanagra she places in 426 B.C. (Thucydides 3.91; Diodoros 12.65.1–5), which was a prologue to the battle of Delion ἐν τῇ Ταναγραίᾳ of 424 B.C. (Thucydides 4.76.4), although she does not rule out the battle of Delion itself as the occasion of these casualties.

When the 'first' inscription was cut on the stele, Parlama believes that the 0.47-m.-high space above it and below the kymation was either left completely blank or was decorated with a painting that was later erased. In this space, she believes her 'second' inscription was then inscribed by the same cutter, in the Ionic alphabet, in smaller letters, stoichedon, but not as carefully as the 'first' inscription, probably because by this time the stele was already standing. This 'second' inscription, in two parts, consists of a list of 12 Athenian hippeis from 5 tribes, arranged in 2 columns stoichedon; above the list, a 4-line poem was afterward inscribed in smaller letters not in strict stoichedon order. This 'second' catalogue records the deaths of 8 men from Oineis and 1 from each of the tribes Erechtheis, Aigeis, Pandionis, and Kekropis. The battle in which they died is clear from the epigram, part of which Parlama quotes: (L. 1) Οἱ δ' ἀρετῆς ἐθέλοντες ἔχεν λόγον ἔξοχον; (L. 3) 'Αλκάθοο παρὰ τείχεσιν; words of a great poet which she attributes to Euripides. The reference to the walls on one of the hills of Megara leaves no doubt that the battle was one of many fought in this region by the Athenians in the

Peloponnesian War. She prefers an engagement in 409/8 B.C., Diodoros 13.65.1–2, which is made more attractive by the use of the Ionic alphabet and could be brought into close comparison with the Megarian casualty list *SEG* XXXIX 411.

Although this important discovery is on prominent display in a major Athenian museum and Parlama provides 4 pages of detailed description and 3 photographs, she does not herself publish a full text of this inscription in Πόλη.

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84. Athens. Casualty list, ca. 411 B.C. *IG* I³ 1186. *SEG* XXXIII 45.* D.Knoepfler, in *Pausanias historien: Fondation Hardt Entretiens* 41 (Geneva 1996) 277–311, follows D.M.Lewis and others in rejecting the date of 413 B.C. for this monument and association with the massive casualties resulting from the Sicilian Expedition. He also dissociates the latter (and *ipso facto* this inscription) from the statement of Pausanias (1.29.11) that casualties from Euboia, Chios, the confines of the mainland of Asia, and Sicily were recorded on the same stele and that the name of Nikias as strategos was intentionally omitted. Knoepfler attributes this 'error' of Pausanias to faulty information in his putative written source—Diodoros, Περὶ μνημάτων—and to a lack of autopsy.

W.K.Pritchett, *Pausanias Periegetes* (Amsterdam 1998) 44–60, insisting on Pausanias' careful autopsy of the Demosion Sema and the frequency of copyists' errors in Pausanias' manuscript, rejects Knoepfler's view, especially the use of a written source such as Diodoros Periegetes. Pritchett postulates a lacuna in the text of 1.29.11, and collects a host of similar passages. Casualties from four different areas were not recorded on the same stele, but Pausanias found that poems on separate monuments identified the dead from several different regions who died in different years.

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85. Athens. Sepulchral vase inscription and bronze dikast's pinakion, ca. 400 B.C. *SEG* XLVII 238. M.Sève, *BE* (2000) 164, restores the grave inscription on the basis of the bronze dikast's pinakion as Πολύμν⟨η⟩στ[ος] [Πολ]υμνήσ̣τ⟨ο⟩[υ Εὐων]ω{κ}μεύς and reads the pinakion as Πολύμνησ[τος] | Εὐω[νυμε]ύ[ς].

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86. Rhamnous. Gravestone of Selithos, 6th cent. B.C. Archaic gravestone—the first from Rhamnous—found in excavations of the Greek Archaeological Society in Area PE' of the fortress in earth from the excavations of B.Stais in 1892. Ed.pr. B.C.Petrakos, *EAH* (1998) [1999] 16; *PAAH* (1998) [2000] 32 (no ph.), who cites as a parallel for the workmanship of the stone L.H.Jeffery, *ABSA* 57 (1962) 118 no. 2. Σέλιθος

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87. Athens. Incertum. K.S.Pittakes, *L'anc.Ath.* 170, discovered this inscription at the choregic monument of Lysikrates. He observes that this same list of names of daimones in the entourage of Dionysos is found on a vase discovered on Aigina, *CIG* 8184; *AE* (1852) 681 no.

1129; and A.R.Rangabé, *Ant.hell.* 2.941 no. 2240, who knew of the list of names only on the vase. Text in majuscules reproduced in APMA 3.107 no. 510, which we transcribe.

Σιλενὸς 'Ορεῖος Νεκαυλος 'Ενπεδοκράτες Χαρίδεμος

Σιλενός, Attic lambda; Νεκύλλος, Rangabé.

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88. Athens. Incertum, ca. 450–425 B.C. Fragment of white marble found in 1938 in the Agora Excavations, outside the Market Square, west of the Post-Herulian Wall; inv. no. I 5362. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 65/66 no. 1 (ph.), who suggests that it may be a public catalogue or account, rather than a decree. Attic script.

lacuna

[. .]E[------------------------------]
[--------------------------------------]
[.]EA[------------------------------]
[. .]Φ[------------------------------]
[. .]E[------------------------------]
[.]P̣M[-----------------------------]
[.]\̣EΛ̣[----------------------------]
[.]ỊΣ[------------------------------]
[.] vacat [? --------------------------]
[.]EΛΛ[-----------------------------]
[. .]ΣT[-----------------------------]
[. .]ΠΛ[-----------------------------]
[. .]YP̣[-----------------------------]
[. .]ȦB[-----------------------------]
[.]ṂE[------------------------------]
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lacuna

10. ḥελλ[ενοταμι- - -] or ḥελλ[εσποντ- - -]? Walbank.

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89. Athens. Graffito on the Dipylon Oinochoe, ca. 740 B.C. *IG* I² 919. *SEG* XLIII 10.* For an excellent, close-up, color ph. of the middle section of this inscription see S.Kourakou-Dragona, Κρατὴρ Μεστὸς Εὐφροσύνης (Athens 1998) 86.

89bis. Attica. Inscribed Attic pottery on Samos. See our lemma no. 1152.

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90. Athens (now in Paris). Vase inscription, ca. 495–490 B.C. Beazley, *ARV*^{2} 470.180. R.Cromey, in *Qui miscuit utile dulci* (our lemma no. 9) 95–113 (ph., dr.), examines the etymology of the 8 male names painted on a cup by Makron in the Louvre, inv. no. G 148. He reads them as follows: Ἀντομένης, Τιμόκριτος, Λυσ[- 1–2 -]ίδης, Στομ[- 1–2 -]ς, Ἀρίσταρχος, [- - -]ορίδης, Σαλ[- - -], Ἀσωποκλῆς.

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91. Athens. Vase inscription, ca. 475–450 B.C. Fragmentary white-ground Attic lekythos by the Achilles Painter, found in 1969 in excavations of the Greek Archaeological Service at 110 Odos Demetrakopoulou; *AD* 25 (1970) B.56, inv. no. Γ' Ephoreia 6437. Ed.pr. O.Tzachou-Alexandri, Ἔπαινος *Papademetriou*, 303–356, with superb color ph. Dipinto in 3 lines to the left of twin pedimental stelai: Μήλετος | καλὸς | Μ[εγ]ακλέος; stoichedon; L. 2 indented 1 space. On 329–334, ed.pr. discusses the καλός inscriptions of the Achilles Painter and suggests that Μέλητος Μεγακλέους was also Ἀλκμεωνίδης, possibly the son of Megakles IV, son of Hippokrates, ostracized in 486 B.C. and brother of Megakles, son of Megakles, Olympic victor in 436 B.C. and secretary of the Treasurers of Athena 429/8 and 428/7 B.C., *IG* I^3 322/323.

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92. Athens. Vase inscriptions. In *AJA* 102 (1998) 384, P.A.Butz briefly discusses the mock inscriptions of the Inscription Painter on Attic white-ground lekythoi and how they precisely evoke the developed stoichedon style of the 5th cent. B.C.

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93. Athens. Painted labels on ■ terracotta water conduit, 6th cent. B.C. In a report of excavations of the Greek Archaeological Service at the Evangelismos statio.ı of the Metro, E.Lynkouri-Tolia, *AD* 50 (1995) B [2000] 30/31 (ph.), describes a section of an east–west water channel 62 m. in length built of interlocking terracotta pipes which bear alphabetic labels painted in red in the Attic alphabet of the 6th cent. B.C. She suggests that this is to be identified as part of the great Peisistratid aqueduct. Pl. 16α shows a cartwheel theta. For another section of this aqueduct found in excavations for the Metro in the National Gardens, see *ibid.* 32 (ph.). In Πόλη 154/155, 192, 209–215, 222, there are excellent, detailed, colored ph. of these interlocking inscribed pipes, and on 222/223 a brief description by Lynkouri-Tolia of the system that brought water from the springs and sources of the Ilissos River on Hymettos.

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94. Athens. Decree and alliance of the Second Athenian Confederacy, 378/7 B.C. *IG* II^2 43. *SEG* XLVI 119*; XLVII 2253. P.Brun, *ZPE* 121 (1998) 103–108, emphasizing the peculiarity at this time and in this context of an otherwise unknown ethnic appearing on this stone, explains the unattested Ἀστραιούσιοι of L. 118 as another name for the inhabitants of Pyrrha on Lesbos. This would satisfy the search for the missing fifth city on this island, in proximity to the inhabitants of Antissa and Eresos, in LL. 116/117, and would place Pyrrha in the same position it occupies in the list of Lesbian poleis in *IG* II^2 107, LL. 28/29, of 369 B.C.

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95. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG* XXVI 72. *SEG* XLVII 121.* T.Figueira, *op.cit.* (our lemmε no. 58) 536–547, reprints the text of *SEG* XXVI 72, accompanying it with his own translation in which δοκιμάζειν and δοκιμαστής are rendered as 'validate,' 'validator'; πεντήκοντα L. 15 as 'thirty'; τὰ μὲν ἐν [τ]ῶ̣ι σί̣[τωι] LL. 18, 22 as 'offences concerning grain'; μέχρι [Ͱ δραχμῶν] L. 36 as 'fine him 500? drachms'; οἱ δὲ πωληταὶ ἐσενεγκόντων ἐς τὴμ βολήν L. 49 as 'The *Pōlētai* are to provide the money to the *Boulē*.' Figucira appears to favor the view that this document (which he calls a 'decree' at least 4 times) consists of a wholesale citation of a preceding law of ca. 402–399 B.C. in LL. 1–36, reworked by Nikophon and followed by the innovation of the second dokimastes in Peiraieus; cf. Alessandrì, *SEG* XXXIV 62; Stumpf, *SEG* XXXVI 145. He also favors the restoration of the ed.pr. in L. 9 ἐ[ὰν καλόν]. Validation of Attic coins by the dokimastes in the bouleuterion (L. 7) implies that this may be an inheritance of the 5th-cent. B.C. fiscal regime; see our lemma no. 63. The Athenian government demanded payment in only Attic coin. On διακοπτέτω (L. 11): 'Should this bisection or cutting across have revealed a sound Attic coin, one suspects that its owner would have appealed to the Syllogeis, who supervised the Dokimastes, in order that they might punish him as laid out in lines 14–16 of the inscription.' (544) Figueira stresses the 'modesty of the Athenian provisions about legal tender outlined in this law.... They do not intend to specify the monetary medium for all business in Attica or by Athenian citizens. Rather, they intervene to correct a circumscribed difficulty, namely, the heightened suspicions of merchants that were created by the presence in the money supply of good imitations of Attic coins that nonetheless may have been at times somewhat inferior in silver content.' (547)

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96. Athens. Agyrrhios' law on the grain tax in the islands, 374/3 B.C. *SEG* XXXVI 146. *SEG* XLVII 13.* R.S.Stroud, *The Athenian Grain-Tax Law of 374/3 B.C.: Hesperia* Suppl. 29 (1998), publishes the ed.pr. of the law on this complete stele of white marble, found in the Agora Excavations in 1986 reused in the Great Drain at the northeast corner of the Stoa Basileios; inv. no. I 7557. L. 1 is inscribed on a raised molding above which there is a smoothed panel with irregular top which Stroud suggests was decorated with a painting. Text, translation, photographs; notes on readings, stoichedon pattern; detailed line-by-line commentary (1–84). He identifies the Aiakeion (cf. LL. 14–16) with the Rectangular Peribolos in the southwest corner of the Agora, hitherto often called the 'Heliaia'; discussion of roads in northwest Athens and transportation of grain from Peiraieus to the Aiakeion, cf. *SEG* XLIV 35 (85–108). Purpose, Nature, and Implementation of the Law (109–117). Historical Setting (118–120).

Ed.pr. interprets this law as regulating an 8 1/3% (δωδεκάτη) tax in kind, imposed on wheat and barley harvested by the Athenian klerouchoi on Lemnos, Imbros, and Skyros. Elaborate provisions are laid down for the farmers of this tax, οἱ πριάμενοι, for the transport of the grain to Athens and its weighing and storage in the Aiakeion. A new board of 10 men is to be elected each year to supervise the storage, weight, quality of the grain and its public sale at ■ price set by the assembly no earlier than the month of Anthesterion. The proceeds from the public sale of the grain are to go to the stratiotic fund. The law ends with obscure directions regarding

down-payments of cash, possibly in earlier years. There is no publication formula. Discussion of the political and financial career of the proposer Agyrrhios of Kollytos (16–25). On this topic see also F.Sartori in M.Sakellariou, ed., *Colloque international démocratie athénienne et culture, organisé par l'Academie d'Athènes en cooperation avec UNESCO, 23, 24, et 25 novembre 1992* (Athens 1996) 305–322, written without knowledge of this law.

⟨Θ⟩ ε ο ί
Ἐπὶ Σωκρατίδο ἄρχοντος
Νόμος περὶ τῆς δωδεκάτης τοῦ σίτου v v
τῶν νήσων vacat
Ἀγύρριος εἶπεν· ὅπως ἂν τῶι δήμωι σῖ[το]-
ς ἦι ἐν τῶι κοινῶι, τὴν δωδεκάτην πωλ[εῖ]-
ν τὴν ἐν Λήμνωι καὶ Ἴμβρωι καὶ Σκύρω[ι κ]-
αὶ τὴν πεντηκοστὴν σίτο· ἡ δὲ μερὶς ἐκ[ά]-
στη ἔσται πεντακόσιοι μέδιμνοι, πυ[ρῶ]-
ν μὲν ἑκατόν, κριθῶν δὲ τετρακόσιοι· [κο]-
μιεῖ τὸν σῖτον κινδύνωι τῶι ἑαυτô ὁ π[ρ]-
ιάμενος εἰς τὸν Πειραιᾶ καὶ ἀνακομι[ε]-
ῖ εἰς τὸ ἄστυ τὸν σῖτον τέλεσιν τοῖς α[ὐ]-
τô καὶ κατανήσει τὸν σῖτον εἰς τὸ Αἰά[κ]-
ειον· στέγον δὲ καὶ τεθυρωμένον παρέ[ξ]-
ει τὸ Αἰάκειον ἡ πόλις καὶ ἀποστήσε[ι τ]-
ὸν σῖτον τῆι πόληι τριάκοντα ἡμερῶν [ὁ]
πριάμενος, ἐπειδὰν ἀνακομίσηι εἰς [ἄσ]-
τυ τέλεσι τοῖς αὐτô· ἐπειδὰν δὲ ἀνακ[ομ]-
ίσει εἰς τὸ ἄστυ, ἐνοίκιον οὐ πράξει [ἡ π]-
όλις τοὺς πριαμένους· τοὺς πυροὺς ἀ[πο]-
στήσει ὁ πριάμενος ἕλκοντας πέντε ἐ[κ]-
τέ⟨α⟩ς τὸ τάλαντον, τὰς δὲ κρι⟨θ⟩ὰς ἑλκο[ύσ]-
⟨α⟩ς τὸν μέδιμνον τάλαντον ξηρὰς ἀποσ[τ]-
ήσει καθαρὰς αἰρῶν, τὸ σ⟨ή⟩κωμα ἐπὶ ΤΗ[. .]-
ΩΝ⟨Η⟩Ι σηκώσας, καθάπερ οἱ ἄλλοι ἔμ[π]ορ[ο]-
ι· προκαταβολὴν οὐ θήσει ὁ πριάμε[ν]ο[ς ἀ]-
λλ' ἐπώνια καὶ κηρύκεια κατὰ τὴν [μ]ερ[ίδ]-
α εἴκοσι δραχμ⟨ά⟩ς· ἐγγυητ⟨ὰ⟩ς καταστήσ[ε]-
ι ὁ πριάμενος δύο κατὰ τὴμ μερίδα ἀξι[ό]-
χρεως, οὓς ἂν ἡ βουλὴ δοκιμάσηι· συμ[μορ]-
ία ἔσται ἡ μερὶς τρισχίλιοι μέδιμ[νοι],
ἓξ ἄνδρες· ἡ πόλις πράξει τὴν συμμορ[ία]-
ν τὸν σῖτον κ(α)ὶ παρ' ἑνὸς καὶ παρ' ἁπάν[τω]-
ν τῶν ἐν τῆι συμμορίαι ὄντων, ἕως ἂν τ[ὰ α]-
ὐτῆς ἀπολάβηι· αἱρείσθω δὲ ὁ δῆμος δ[έκ]-

⟨α⟩ (ἄ)νδρας ἐξ Ἀθηναίων ἁπάντων ἐν τῆι [ἐκ]-
κλησίαι, ὅτανπερ τοὺς στρατηγοὺς α[ἱρ]-
ῶνται, οἵτινες ἐπιμελήσονται τοῦ σί[τ]-
ο· οὗτοι δὲ ἀποστησάμενοι τὸν σῖτον κ[α]-
τὰ τὰ γεγραμμένα πωλόντων ἐν τῆι ἀγ[ορ]-
ᾶι, ὅταν τῶι δήμωι δοκῆι· πωλε̄ν δὲ μὴ ἐ[ξε]-
ῖναι ἐπιψηφίσαι πρότερον τοῦ Ἀνθεσ[τ]-
ηριῶνος μηνός· ὁ δὲ δῆμος ταξάτω τὴν τ[ι]-
μὴν τῶν πυρῶν καὶ τῶν κριθῶν ὁπόσου χ[ρ]-
ὴ πωλε̄ν τοὺς αἱρεθέντας· τὸν δὲ σ⟨ῖ⟩τον [ο]-
ἱ πριάμενοι τὴν δωδεκάτην κομισάντω-
ν πρὸ τοῦ Μαιμακτηριῶνος μηνός· οἱ δὲ α-
ἱρεθέντες ὑπὸ τοῦ δήμου ἐπιμελούσθω-
ν, ὅπως ἂν κομίζηται ὁ σῖτος ἐν τῶι χρόν-
ωι τῶι εἰρημένωι· ἐπειδὰν δὲ ἀποδῶντα-
ι οἱ αἱρεθέντες τὸν σῖτον, λογισάσθω[ν]
ἐν τῶι δήμωι καὶ τὰ χρήματα ἡκόντων φ[έ]-
ροντες εἰς τὸν δῆμον καὶ ἔστω στρατι[ω]-
τικ⟨ὰ⟩ τὰ ἐκ τô σίτο γενόμενα· τὴν δὲ προ[κ]-
αταβολὴν τὴν ἐκ τῶν νήσων μερίσαι το[ὺ]-
ς ἀποδέκτας καὶ τῆς πεντηκοστῆς, ὅσο[ν]-
περ πέρυσιν ⟨η⟩ὗρεν ἐκ τοῖν δυοῖν δεκάτ[.]-
ιν, τὸ μὲν νῦν εἶναι εἰς τὴν διοίκησι[ν κ]-
αὶ τὸ λοιπὸν μὴ ⟨ἀ⟩φαιρεῖν τὼ δύο δεκάτ[.]
ἐκ τῶν κατ⟨α⟩βαλλομένων χρημάτων v v v v

M.Faraguna, *Dike* 2 (1999) 63–97, presents an Italian translation and summary of the contents of the law. On 69–89, he discusses in great detail the evidence regarding the status of the Lemnians, Imbrians, and Skyrians who were subject to the *dodekate* on the produce of wheat and barley on the islands, finally favoring the view that they were for the most part Athenian klerouchoi.

He sees the key to understanding the mechanisms of how the tax was collected, and how the tax-farmers struck a profit, in the term μερίς, portion. This ought to designate not only a fixed quantity of grain but also a portion of territory, a geographic district; numerous parallels, especially from documents concerning the Laureion mines. The quota of grain from each region, which the tax-farmers are required to transport to Athens, will consist of 500 medimnoi. Profit would have been possible for the tax-farmers because of the difference between the *dodekate*, a variable amount depending on a percentage of the harvest in any one sector, and the (not too burdensome) fixed amount of 500 medimnoi which it is the obligation of the *priamenos* to bring to Athens.

E.M.Harris, *ZPE* 128 (1999) 269–272, explains the δύο δεκάτ[ω] in LL. 55–61 as consisting of the amount paid for the *prokatabole*, two-tenths of the entire payment of the tax-

farmers for the year. Since the law now changed the method of payment from cash to grain, what was to be done with the payments that had already been made in cash as a *prokatabole* during the year when the law was passed? The lawgiver explicitly earmarks this to the 'general budget' (διοίκησις, L. 59) but specifies that for the future the two-tenths were 'not to be deducted from the payments made.... In other words, all the money collected from the *dodekate* and the *pentekoste* was in the future to be paid to the Military Fund, as specified in lines 52–55.'

Finding 'no parallel for such a tax on produce in Athenian territory on Athenian citizens under the democracy,' Harris argues that both the *dodekate* and the *pentekoste* in this law are in fact 'transit taxes' imposed at these three strategically placed islands. 'The difference between the rates charged by the two taxes also makes good sense from an economic point of view: it encouraged merchants to sell their grain in the islands for the local market by charging a lower rate for imports (2%) and discouraged them from re-exporting their cargoes to other ports by charging a higher rate for transshipment (8 1/3%).'

L.Migeotte, *Symposion 1997* (Cologne 2001) 165–169, gives a brief summary of the obligations of the πριάμενοι in this law, especially LL. 5–36, in the context of a study on legal aspects of tax-farming in ancient Greece, including (170–174) the decrees from Klaros on taxes at Kolophon; see our lemma no. 1404.

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97. Athens. Decree: Alliance with Karystos, 357 B.C. *IG* II^2 124. *SEG* XLV 54,* 1210. For speculation on the rates of ἐφόδια paid to the Athenian ambassadors, the duration of their mission, and their itinerary, see W.T.Loomis, *Wages* 211/212. On this point see *SEG* XLV 54.

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98. Athens. Decree, 340/39 B.C. *IG* II^2 451. *SEG* XLV 63,* 220. M.B.Walbank, *Phoenix* 51 (1997) 80, accepts S.V.Tracy's redating of *IG* II^2 451 from 313/2 B.C. to 340/39 B.C. (Tracy, *ADT* 73/74), but rejects Tracy's attribution of this inscription to the same cutter as that of *IG* II^2 105, on the grounds that this date is far too late for this cutter; too few letters survive on *IG* II^2 451 to secure attribution; and the letters in the two inscriptions differ in appearance.

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99. Athens. Decree on the statue of Athena Nike, ca. 338–326 B.C. *IG* II^2 403 + *SEG* III 85. *SEG* XLIV 39.* W.T.Loomis, *Wages* 92/93, 'This text, as restored, is almost entirely fanciful, and obviously wrong in one place [L. 24], so it must be ignored, as non-existent evidence' for a payment of [160 dr.] to the sculptor [Menekrates the Boi]otian for restoring the statue of Athena Nike.

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100. Athens. Decree in honor of two doctors, 337/6 B.C.? *IG* II^2 304 + 604. *SEG* XVIII 11; XXXV 239. In *Phoenix* 51 (1997) 80, M.B.Walbank rejects S.V.Tracy's (*ADT* 150–153) attribution of this inscription to the cutter of *IG* II^2 498, which involves 'down-dating it to the end of the fourth century, thus rejecting Cynthia Schwenk's [*Athens in the Age of Alexander* (Chicago 1985) no. 14] enlightened suggestion that the honorands were two physicians concerned with the treatment of the wounded after the battle of Chaironeia in 337/6 B.C.'

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101. Athens. Fragmentary decree, 335/4 B.C. *SEG* XXI 272. *SEG* XXXIX 82. S.V.Tracy, *Hesperia* 67 (1998) 219–221 (ph.), offers the following new complete edition of this document (EM 13067) which was inscribed by his Cutter of *IG* II^2 334. The orator Alkimachos, who proposed a decree in the Boule in 325/4 B.C., *IG* II^2 1692 L. 273, should be added to the list of Athenians attested as having served twice in the Boule; cf. P.J.Rhodes, *The Athenian Boule* (Oxford 1972) 242/243; *ZPE* 38 (1980) 197–201; 41 (1981) 101/102; 57 (1984) 200–202. For this proposer see *SEG* XXXIX 82.

Stoich. 25

[Θ]εο[ί]
[ἐπὶ Εὐαι]νέτου ἄρχοντος ẹπὶ [τῆ]-
[ς Ἀντι]οχίδος δεκάτης πρυτα[νε]-
[ίας ἧι] Πρόξενος Πυλαγόρου [Ἀχε]-
[ρδούσ]ιος ἐγραμμάτευεν· Σ[κιρο]-
[φορι]ῶνος ὀγδόηι ἐπὶ δέκα, τρ̣[ίτ]-
[ηι κ]αὶ εἰκοστῆι τῆς πρυταν[εία]-
[ς· τῶ]ν προέδρων ἐπεψήφ̣ιζεν [. . .]
[. . .]ος Λαμπτ̣ρεύς· Ἀλκίμαχ[ος . .]
[. .⁴. .]ου ἐγ Μυρριν̣ούτ̣της εἶπ[εν· πε]-
[ρὶ ὧν] ὁ δῆμο[ς] προσέτα[ξεν τῆι βο]-
[υλῆι π]ροβο[υ]λεύσ[α]σα[ν ἐξενεγκ]-
[εῖν περ]ὶ Νι[κ]οστράτο̣υ [κ]α̣[θότι τ]-
[ιμηθήσ]ετα[ι] εἰς τὴν ἐκ[κ]λη̣[σίαν]
[. . . . ¹⁰ . . . .]KATHỊ, δεδ[όχθαι τῆ]-
[ι βουλῆι] τοὺς προέδρο[υς οἳ ἂν λ]-
[άχωσιν προεδ]ρεύειν ε[ἰς τὴν πρ]-
[ώτην ἐκκλησία]ν̣ χρημα[τ]ίσ[αι πε]-
[ρὶ τούτων, γνώμην δὲ ξυν]βά[λλεσ]-
[θαι τῆς βουλῆς εἰς τὸν δ]ῆ[μον ὅτ]-
[ι δοκεῖ κτλ]

10. ΠΙ inscribed in one stoichos, ΥΤΤΗ in three.

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102. Athens. Decree, 335/4 B.C.? *IG* II^2 331. *SEG* XXXV 239. S.V.Tracy, *Hesperia* 67 (1998) 220 note 5, points out 'that the virtual identity of the texts in lines 1 through 4 of *IG* II^2 331 and of *IG* II^2 882 reveals that they are the same inscription inadvertently published twice.'

103. Athens. Law regarding the Lesser Panathenaia, 335/4–330/29 B.C. *IG* II^2 334 + *SEG* XVIII 13. *SEG* XLIV 40.* P.Brulé, *Kernos* 9 (1996) 37–63, returns to this text (cf. his earlier discussion cited in *SEG* XXXVII 79 and in A.Moreau, ed., *L'initiation. Actes du colloque international de Montpellier* 1: *Les rites d'adolescence et les mystères, SEMA* [Montpellier 1992] 19–38) and concentrates on identifying the deities, the location, and the animals involved in the two sets of sacrifices prescribed in (1) LL. 8–10 and (2) LL. 16–27. In (1), L. 10, he rejects the restoration τὴν ἐν τῶι 'Αρ[είωι πάγωι κει]μένην and others, favoring τὴν ἐν τῶι ἀρ[χαίωι νεῶι θυο]μένην which he connects with the Erechtheion where sacrifices to Erechtheus, Poseidon, Boutes, even Hephaistos, were offered. The victims, both cattle and sheep, were represented on the north frieze of the Parthenon, facing the Erechtheion, thus allowing the association of LL. 8–10 with both the Greater Panathenaia and with the 5th cent. B.C., καθάπερ πρότερον. In fact, the custom is even older, κατὰ ⟨τὰ⟩ εἰω[θότα], for the 4 sheep and 4 bulls on the north frieze represent the offering made by the 4 pre-Kleisthenic tribes. In (2) Brulé calculates that from the 41 minai produced by the *misthosis* of the Nea ('La localisation et la nature de Néa [plutôt un nom de lieu] restent une énigme.' [53]) roughly 60 head of cattle, yielding about 6.5–7 tons of meat distributed annually, could have been purchased. He sees the meat as being distributed in 2 phases: first in 10 equal portions among the ten tribes, and secondly in unequal portions within each tribe among its constituent demes, depending on the numbers of demesmen present and participating in the *pompe*. The sacrifice is to be to Athena Nike and Athena Polias on the altar of the former and on the great altar of Athena. On 58–62, with specific reference to and discussion of *IG* I^3 14, 34, 46, 71, 375, Brulé adds into his calculations the potential numbers of sacrificial cattle brought to Athens by colonists, klerouchoi, and allies who participated in the Great Panathenaia (ca. 220?). Add to this 'les quelques 150 dèmes' and one arrives at ca. 370 cattle slaughtered on the great altar: '40 tonnes de viande! Avant de telles quantités, des problèmes pratiques important devaient trouver des solutions: l'hygiène, le charroi....' (62)

In *Kernos* 10 (1997) 180 note 12, G.Donnay rejects as restorations of LL. 9–10: ἐν τῶι 'Αρ[ρηφορείωι], ἐν τῶι 'Αρ[είωι πάγωι], ἐν τῶι ἀρ[χαίωι νεῶι], and ἐν τῶι 'Αρ[χηγέτιδος].

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104. Athens. Decree in honor of Eudemos of Plataiai, 330/29 B.C. *IG* II^2 351 + 624. *SEG* XLIV 41.* W.T.Loomis, *Wages* 110/111, warns that the figure of 4,000 dr. in L. 14 is 'no more than a guess (the number could be ᛈXXX or MXXX), and the language makes it unlikely that the gift of [1,000] yokes was "in lieu of" the earlier promise' to give money to the Athenians for war. Thus 'the interpretation of [4,]000 dr. as the equivalent of 1,000 day wages is very uncertain.'

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105. Athens. Decree, 322/1 B.C. *IG* II^2 372. *SEG* XLV 81.* M.B.Walbank, *Phoenix* 51 (1997) 80, rejects S.V.Tracy's (*ADT* 152) attribution of this inscription to the same cutter as that of *IG* II^2 498, all of whose dossier belongs to the end of the 4th cent. B.C.; too few letters survive on *IG* II^2 372 for certainty about attribution.

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106. Athens. Decree and catalogue of liturgists in the Eutaxia, ca. 325–300 B.C. *IG* II^2 417. *SEG* XII 90; XXXIX 324; XLV 231; XLVI 129; XLVII 1568 app.crit. In O.Palagia, W.Coulson, edd., *Regional Schools* (see our lemma no. 39) 41 (ph.), M.I.Pologiorgi briefly discusses the iconography of the relief sculpture on this stele (Meyer, *Urkundenreliefs* A142; Lawton, *ADR* no. 150). Cf. O.Palagia, *LIMC* IV, *s.v.* Eutaxia.

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107. Athens. Decree in honor of Asander, 313 B.C. *IG* II^2 450. *SEG* XLVII 129,* 1568 app.crit. In O.Palagia, W.Coulson, edd., *Regional Schools* (see our lemma no. 39) 19–21, Palagia suggests that the uninscribed document relief Acropolis Museum inv. no. 3006 (Meyer, *Urkundenreliefs* A55; Lawton, *ADR* no. 140) once formed a separate superimposed member of this tall stele and that the bearded honorand being crowned by Athena is Asander himself. Detailed description of the top surface of the upper fragment of the decree, now in the British Museum, which 'was smoothed with a claw chisel in preparation for a join' (ph.).

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108. Athens. Decree in honor of Euthios, 282/1 B.C. *ISE* I.14. *SEG* XLVII 132.* M.Taylor, *ZPE* 123 (1998) 207–212, argues that the Macedonian garrison in Peiraieus did not prevent Athenian citizens living there from participating in the government of Athens. The archon Nikias ὕστερος is not to be dated in 282/1 B.C. (*IG* II^2 644, 645; *SEG* XXIX 101) and Peiraieus was not liberated in that year, causing a complete reorganization of the Boule. In *BE* (1999) 195, P.Gauthier questions whether ὅταν ὁ Πειραιεὺς καὶ τὸ ἄστυ ἐν τῶι αὐτῶι γένηται LL. 30/31 suggests that 'Euthios was making efforts to free the Peiraieus from its Macedonian overlords' (Taylor 207).

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109. Athens. Recognition decree for the Soteria at Delphi, 246/5 B.C.? *IG* II^2 680. *Syll.*^{3} 408. *SEG* XLV 110.* On the grounds that it 'presents an inexplicable conflict with the "Metonic" pattern of intercalation ... which the Athenians followed closely, with very rare exceptions in politically disturbed times, at least from 375 B.C. until the early third century A.D.,' J.D.Morgan, *AJA* 102 (1998) 389, rejects the date of 246/5 B.C. for the archonship of Polyeuktos. He favors 250/49 B.C. which is consistent with the above pattern.

F.Lefèvre, *Topoi* 8 (1998) 173–185, explores the consequences for the chronology of the Soteria festival and the archons of Delphi if the archonship of Polyeuktos at Athens is placed in 250/49 B.C., 247/6 B.C., or 246/5 B.C.; see our lemma no. 583.

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110. Athens. Ephebic decree and catalogue, 204/3 B.C. *IG* II^2 944b + *SEG* XXVI 98. *SEG* XXXV 96;* XLVII 33. N.D.Robertson, *AJPh* 119 (1998) 552, urges that the restoration in LL. 9/10 should be corrected to [ἐπόμπευσ]αν δὲ καὶ τὰς πομπὰς τήν τε τῶν Σεμνῶν Θ[εlῶν καὶ τὰς ἄλλας]. See our lemma no. 118.

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111. Athens. Decree in honor of Pausimachos, 190/89 B.C. *IG* II² 954. *SEG* XL 102.* In the course of a study on the date of the election of military officials at Athens (cf. Aristotle, *Ath.Pol.* 44.4), P.Gauthier, *CRAI* (1998) 63–75, rejects B.D.Meritt's theory that the three decrees *IG* II² 892, 954a, and 955, which contain the designation ἐκκλησία ἀρχαιρεσίαι, are to be restored as having been enacted on the same day in the same year of the archon Symmachos, 188/7 B.C., *Klio* 52 (1970) 277–282. He adopts C.Habicht's restoration and date of 169/8–159/8 B.C. for *IG* II² 955 (see our lemma no. 112). For *IG* II² 954, Gauthier follows the restoration of S.V.Tracy (*SEG* XXXVIII 102) [ἐπὶ Ἀχαίου ἄρχο]ντος, and urges that this is our earliest attestation of an ἐκκλησία ἀρχαιρεσίαι κατὰ τὴν μαντείαν τοῦ θεοῦ at Athens. This assembly fell on the 29th day of Mounychion in 190/89, 189/8, and 169/8–159/8 B.C. Regarding τήν as indicating a specific oracular response from Delphi, he suggests that the practice of holding this assembly on the basis of εὐσημία (*Ath.Pol.* 44.4) was abandoned in 190/89 B.C. in favor of following the date (29 Mounychion) designated by Apollo. For the procedure of consulting the oracle, he adduces *IG* II² 204, 352/1 B.C. Gauthier sees an apt historical context for the Athenian consultation of the oracle in the increased activity of the Athenians in central Greece and in their involvement in the affairs of the Amphiktyonic Council in the early 2nd cent. B.C. He warns against the hasty inference that an assembly at which elections took place did not have time on the agenda for other, unrelated business.

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112. Athens. Decree in honor of Philtes of Kyzikos, 169/8–159/8 B.C. *IG* II² 955. *SEG* XL 111.* In adopting C.Habicht's restoration and date of this decree (*SEG* XL 111), P.Gauthier, *CRAI* (1998) 63–75, includes it in his discussion of the date of the election of military officials at Athens (see our lemma no. 111) and observes that it would be possible in LL. 2/3 to restore Μουν[ιχιῶνος δευτέραι μετ' εἰκάδας, ἐνάτει καὶ εἰκοστεῖ τῆ]ς πρυτανείας, thus giving the same day of the month and of the prytany as *IG* II² 892 and 954a.

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113. Athens. Decree and catalogue of victors in the Theseia, 158/7 B.C. *IG* II² 957. *SEG* XVI 99; XL 169, 1640; XLVI 137. C.Kritzas, *AD* 50 (1995) B [2000] 16, notes that fr. p has now been joined to the other fragments of this stele in the Epigraphical Museum (EM 7751).

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114. Athens. Decree in honor of ephebes, 127/6 B.C. *SEG* XV 104. *SEG* XXVI 114;* XXVIII 91; XXIX 124; XLVII 33. In LL. 10/11, N.D.Robertson, *AJPh* 119 (1998) 552 note 15, restores this passage as follows, with the parallel in *IG* II² 1009 + *Hesperia* 16 (1947) 170–172 no. 67 LL. 3–14 (see our lemma no. 118): [ἐποιήσαντο δὲ] καὶ τὴν ἀπά[ν]τησιν τοῖς ἱεροῖς καὶ π[ροέπεμψαν τὸν Ἴακον].

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115. Rhamnous. Decree of the Athenian Boule, 73–63 B.C.? *SEG* XLI 63. *SEG* XLIII 22; XLIV 54. C.Habicht, *REA* 100 (1998) 488/489, suggests that this decree with its hitherto unattested eponymous archon Asklepides is to be dated in the context of piratical raids on Rhamnous during the Third Mithridatic War, 73–63 B.C. On the basis of the archon list in the first two decades of the 1st cent. B.C. and the career of the Athenian general Euthykrates, named in this decree, Habicht concludes that 74/3 B.C. is the earliest possible year to which Asklepides can be assigned. Although the name Asklepides is too common to permit a secure identification, Ἀσκληπίδης Φιλάνθου of Phyle would be a plausible candidate. No text of this inscription has yet been published. Not in Petrakos, Δῆμος τοῦ Ραμνοῦντος II.

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116. Athens. Decree concerning the restoration of sanctuaries, date? *IG* II² 1035. *SEG* XLIV 55;* XLV 232, 2299. P.Baldassarri, *op.cit.* (our lemma no. 11) 242–246, providing helpful bibliography, reviews the arguments in favor of dating this inscription and the program of restoration it authorizes to the reign of Augustus, but prefers to place it earlier in the 1st cent. B.C., perhaps not too much later than the cleanup after the destruction effected by Sulla.

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117. Athens. Decree concerning the Eleusinian Mysteries, 1st cent. B.C. *SEG* XXI 494. *SEG* XL 290. *LSCG Suppl.* 15. N.D.Robertson, *AJPh* 119 (1998) 556–559, in his discussion of the two processions from Athens to Eleusis on Boedromion 19 and 20, respectively (see our lemma no. 118 on *IG* II² 1078), cites several passages of this inscription, in particular LL. 42/43, to show that it is the behavior of the *mystai* and their *mystagogoi* that is being regulated, and especially at the end, when in Eleusis they come out to meet the procession bringing Iacchos and join in the nighttime revel. This sequence of events was traditional and is not being changed by the present decree, but at this time there may have been need to forestall possible public disturbance in view of the cancellation or curtailment of the Mysteries in 89 B.C. on the eve of the Mithridatic War, Athenaios 5.51, 213 C–D.

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118. Athens. Decree concerning the Eleusinian Mysteries, ca. 220 A.D. *IG* II² 1078. *SEG* XXV 135;* XLII 1776; XLVI 2363, 2371; XLVII 218. N.D.Robertson, *AJPh* 119 (1998) 547–575, starting from this decree, especially LL. 18–22, and drawing upon literary evidence and the ephebic decrees *IG* II² 1006 LL. 9, 74; 1008 LL. 7/8; 1009 + *Hesperia* 16 (1947) 170–172 no. 67 LL. 3–14; *IG* II² 1011 LL. 7/8; 1028 LL. 6/7; 1030 LL. 5/6; *SEG* XV 104 LL. 10/11 (see our lemma no. 114), argues that there were two separate processions from Athens to Eleusis, the first on 19 Boedromion consisting of the new initiates with the *hiera* and the second on the 20th consisting of the *epoptai* and Iacchos. The ephebes who escorted both processions on the two successive days were posted at Eleusis and came out to a specific point on the road from Athens to provide an escort for the last stage to Eleusis. This spot Robertson identifies as ἡ Ἠχώ, which may have been located at or near the footbridge over the Rheitoi, *IG* I³ 79. By the time of *IG* II² 1078, Robertson speculates, the Iacchos procession had been discontinued, since it is not mentioned in this decree.

For other details about the procession of the *mystai*, Robertson adduces J.H.Oliver, *Hesperia* 10 (1941) 65–72 no. 31; *SEG* XXI 494, see our lemma no. 117. On 559–566, he speculates on the significance of the two separate processions in the development of the Eleusinian Mysteries and on the organization and program of these rites in the classical period and later.

W.K.Pritchett, *ZPE* 128 (1999) 85/86, in stressing that the Athenians reckoned the day from sunrise to sunrise (see our lemma no. 18), urges that *IG* II² 1078 'introduced a new, or expanded, procedure' which was to add new luster to the Eleusinian festival (LL. 30/31). 'All conflict would be resolved if we assume that the calendar was altered when the ephebic processions were introduced long after classical times.' Since 'over the centuries many modifications in the festivities took place,' it is dangerous to use the evidence of this inscription, ca. 220 A.D., to reconstruct the procedure of the processions in classical times. 'Robertson's interpretation ("they escorted two processions") is incorrect.'

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119. Athens. Exchange of letters between the *genos* of the Gephyraioi and Delphi, ca. 37/6 B.C. *IG* II² 1096. *SEG* XXX 85;* XLVI 2339. S.Follet, *Topoi* 8 (1998) 260 note 67, observes that in L. 3 we should expect the patronymic of the archon of the *genos* rather than the repetition of the word [ἄρχοντος]. In L. 22, she suggests [ψηφίσματα καὶ τὰς ἐπιστολ]άς; in L. 24, Wilhelm's restoration οἰ[κειότατα καὶ φιλίαν]; and in L. 25 [ἐπερωτακότας τὸ μαντ]εῖον. At the beginning of L. 27, she proposes [σημηνάμενοι or σφραγισάμενοι τᾶι δαμοσίαι σφρα]γεῖδι. See also our lemma no. 20 ad fin.

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120. Athens. Letter from a Roman official to the Panhellenes, 2nd cent. A.D. Lower part of a stele of 'Pentelic' marble found *in situ* on its original base in the Post-Herulian Wall at the City Eleusinion. Ed.pr. K.S.Pittakes et al., in Ἐπιγραφαὶ Ἀνέκδοτοι 2 (Athens 1852) δ´ and ε´ (last 4 lines only); full publication, J.H.Oliver, *Hesperia* 10 (1941) 78–82 no. 34 (ph.). See also *Agora* XXXI, p. 207 no. 64; Agora inv. no. I 4713.

[- -]τ[. . .]α
[- -]υμ[. . .5. .]απ[.]θει
[- -]αρΙΙιπ[.]λι εἶπεν καὶ ε-
[- το]ῦ λαμπροτάτ[ο]υ [. .]ων
[- - - - - - - - - - - - - -]ιπερ[- - τὸν κύριον] ἡμῶν αὐτοκράτορα καὶ τ[. .]Ι[. .]Ιτους
[. . .]ο[.]σ[. .4. .]ηπ[- - - -] συνέβη [- - - - - - - - - -] θεὸν ἀνο[. .4. .]ον καὶ συνληφθέν-
[τ]α μηδὲ ἔξ[αρ]νον [γ]εν[έσθ]αι· ἀνακρ[ει]ν[ό]μενο[ι] οὕτω τὰ πά[ντα], ἐπράξατε [ἴ]σ[ω]ς πρᾶ-
γμα ἐξετάσεως οὐδέν [τι]· ἀπήρκ[ε]ι γ[ὰ]ρ πρὸς τὴν [κρ]ίσιν εἰ καὶ ἐπ' ἐμο[ῦ] ἔξαρνος γε-
γόνει τὰ ἐπ[ὶ τ]οῦ σεμ[νο]τάτου ὑμ[ῶν] συνεδρ[ί]ου ὑπ' αὐτοῦ ὁμολογηθέντα. ὡς
ἂν οὖν π[ρῶτ]ον δικά[σι]μος ἀπαντήσῃ ἡμ[έρα] ἀνα[λο]γ[ο]ύντως καὶ τῇ περὶ

τοὺς θεοὺς [εὐ]σεβείᾳ καὶ τῇ περὶ ὑ[μ]ᾶς [τ]ιμῇ, ἡ [δέ]ουσα αὐτῷ κόλασις ἐπιτεθήσε-
ται v πληρέστατα δὲ καὶ οἱ πρεσβε[ύο]ντες ἄνδρες, τῶν ἐκ τοῦ συνεδρίου λο-
γιμώτατοι κἀμοὶ τιμιώτατοι, τὴν βούλησιν ὑμῶν παρέστησαν. vacat
ἐρρῶσθαι ὑμᾶς, τιμιώτατοι, εὔχομαι. vacat

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121. Myrrhinous (Merenda). Deme decree of Myrrhinous, ca. 350 B.C.? *IG* II² 1182. *SEG* XLII 218. In discussing the cost formula in LL. 21–25, W.T.Loomis, *Wages* 128/129, observes that this stone, now lost and not seen by Kirchner who offered a date ca. 350 B.C. on the basis of the lettering, could be as late as ca. 330–318 B.C., for the sum of 30 dr. is the highest attested for any period for a non-polis inscription. It would be more plausible after ca. 330 B.C. when prices of both polis and non-polis documents rose significantly.

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122. Athens. Decree of the prodromoi in honor of their secretaries, ca. 330–285 B.C. Four joining fragments of a pedimental stele of gray 'Hymettian' marble, found in the Agora Excavations in 1982 in a well near the Stoa Poikile; inv. no. I 7551. Ed.pr. G.R.Bugh, *Hesperia* 67 (1998) 83–90 no. 2 (ph.), who notes that this is the first appearance of the πρόδρομοι in an Attic decree; extended discussion of their identity, functions, duties relative to the hippeis.

[Θ] Ε Ο [Ι] Stoich. 24
[. . . .8. . . .] Διογένου[ς . . . .7. . .]
[εἶπεν· ἀγ]αθεῖ τύχει· [δεδόχθαι]
[τοῖς προδ]ρόμοις· ἐπ[ειδὴ . .4. .]
[. . . καὶ Φι]λόδημος [οἱ γραμματ]-
[εύ]οντες [τὸ]ν τἔμπρο[σθε χρόνο]-
ν πάντα ἐφιλοτιμοῦν[το πρὸς τ]-
οὺ[ς] ἱππεῖς καὶ νῦν τῶ[ν τε ἱππέ]-
ων πάντων καὶ τῶν προδ[ρόμων κ]-
[α]λῶς καὶ δικαίως ἐπι[μεμελομ]-
ένοι εἶσιν περὶ τὴν δ[όσιν τοῦ]
σίτου τοῖς ἵππ(ο)ις ἐν[δεικνύμε]-
[νο]ι τὴν αὐτῶν φιλ[οτιμίαν πρὸ]-
[ς τ]οὺς ἱππεῖς κα[ὶ . . . .10. . . .]
[. . .5. .]ενου[. . . . . . .15. . . . . .]

12. The stone was left blank and the omicron was never cut, Bugh.

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123. Rhamnous. Decree in honor of Leon, epimeletes of the fortress, 3rd cent. B.C. B.C.Petrakos, *PAAH* (1998) [2000] 36, briefly reports the discovery of two fragments preserving the bottom part of a decree praising Λέων Ἄγνωνος Ὄαθεν, known from *IG* II²

1311 L. 10; *SEG* XV 111 L. 18; XXXI 119 L. 3, in excavations of the Greek Archaeological Society in Area PIZ′ of the fortress; inv. no. 2157; no text; no ph.

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124. Rhamnous. Decree of the paroikoi stationed in Rhamnous, 209/8 or 208/7 B.C. *SEG* XXII 130. *SEG* XXXI 113. B.C.Petrakos, *EAH* (1998) [1999] 14, briefly reports the discovery of the upper part of this inscription, which provides information on the στρατηγὸς τῆς παραλίας Ἡρακλείδης Λυσανίου and the ἀρχηγὸς τῶν παροίκων Θεόδωρος Παιανιεύς, in excavations of the Greek Archaeological Society in the fortress; no ph.; no text. For the decree see now Petrakos, Δῆμος τοῦ Ραμνοῦντος II.51.

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125. Rhamnous. Decree of the Athenians on military service at Rhamnous, 184/3 B.C. Stele, very badly worn and difficult to read, found in excavations of the Greek Archaeological Society in the fortress, briefly described by B.C.Petrakos, *EAH* (1998) [1999] 15/16; *PAAH* (1998) [2000] 36/37. It is dated in the archonship of Charikles and honors Εὐξίθεος Φιλοξενίδου Κηφισιεύς for his repairs to the fort, for his attention to the festival of the Νεμέσεια (characterized here for the first time as παννυχίς), for sending soldiers to the torch races at the Diogeneia and the Ptolemaia who were victorious, and for his revival of the cult of the Ἥρωος Ἀρχηγέτης and his organization of a contest in his honor. Euxitheos was στρατηγὸς τῆς παραλίας four times, in 188/7, between 187 and 183, and in 184/3 and 175/4 B.C. No ph.; no text. For Euxitheos, see Petrakos, Δῆμος τοῦ Ραμνοῦντος II.145/146.

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126. Rhamnous. Honorary decree for the general Theogenes, 176/5 B.C. In *EAH* (1998) [1999] 15, B.C.Petrakos reports the discovery of a decree of the Athenians on military service in Rhamnous in excavations of the Greek Archaeological Service in the fortress. While στρατηγὸς τῆς παραλίας in the archonship of Hippakos, Θεογένης managed the defense of the fortress, carried out sacrifices for Zeus Soter and Athena Soteira, and organized torch races in honor of the Macedonian Diogenes and Ptolemy III; no ph.; no text. In *PAAH* (1998) [2000] 31, Petrakos repeats this information, adding that the proposer of the decree is Θαλίαρχος Θαλιάρχου Ῥαμνούσιος, hitherto unknown; inv. no. 2153; still no text; no ph.

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127. Delos. Decree of the Athenians resident on Delos in honor of the epimeletes Ophelas, 147/6 B.C. See our lemma no. 1040.

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128. Acharnai? Decree of the Mesogeioi, late 4th cent. B.C.? *IG* II² 1244. *SEG* XXII 121; XLVII 33. In *Rationes* (our lemma no. 152) 221 note 15, S.D.Lambert briefly suggests that the Μεσόγειοι, known for its festival of Herakles and identified as a *genos* on the basis of the restoration [γένει] in L. 7, could instead have been described as a [κώμηι].

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129. Rhamnous. Decree of the Marathonian Tetrapolis, 4th cent. B.C. In *EAH* (1998) [1999] 14/15, B.C.Petrakos reports the discovery in excavations of the Greek Archaeological Society in the fortress of a complete marble stele bearing an honorary decree of the Marathonian Tetrapolis for a demesman of Probalinthos who served as archon of the Tetrapolis and carried out the customary sacrifices. The decree specifies that the stele is to be erected ἐν τῶι Διονυσίωι, cf. *IG* II² 1243, and that the honors are to be announced Διονυσίων τοῖς τραγωιδοῖς. The honorand is to receive προεδρία in the theater of Dionysos. Petrakos urges that all these references must be to the Sanctuary of Dionysos at Marathon, not to the nearby Dionysion, with its theater, at Rhamnous. He speculates that the inscribing of this stele was carried out in the fortress by a Rhamnousian stonemason using local Agia Marina marble but for some unknown reason the inscription was never delivered to those who ordered it. No ph., no text. Same discussion in *PAAH* (1998) [2000] 25/26; still no ph., no text.

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130. Athens. Decree of a religious association, 3rd cent. B.C. In *AD* 50 (1995) B [2000] 35, I.Drakotou briefly notes the discovery of a decree of a religious association inscribed on a stele honoring the epimeletria of the sanctuary of the Ἀγαθὴ Θεά for the carrying out of her duties; found in excavations of the Greek Archaeological Service in Φρέαρ Ἰάκχου of the abortive Kerameikos station of the Metro. In Πόλη 392, I.Tsiriyoti-Drakotou briefly observes that this decree evidently belongs to a nearby sanctuary, most likely that of Ariste and Kalliste, Pausanias 1.29.2; no text; no ph.; no further details.

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131. Athens. Decree. Fragment found in the area of the Stoa of Attalos by K.S.Pittakes, *L'anc.Ath.* 54; text in majuscules, reproduced in APMA 3.111 no. 531 (at top, below), where G.E.Malouchou also gives the text as reported in Pittakes' Notebook B, no. 100 (at bottom, below), now in the archive of *Inscriptiones Graecae* in Berlin.

. . . . ΣΠΛ . . . . ΑΣΚΛΗΠΙΟΥ . . .
. . . ΩΑΝ Ρ . . . . . ΜΗ ΕΛΑΤΤΟΝ . .
ΕΠΟΙΗΣΕΝΤΟΝΣΤΕΦΑΝΟΝΚΑΙ . .
ΑΝΑΛΩΜΑΤΑ . . . . ΔΕ . . . . ΜΕΝ
ΠΑΝΤΑ . . . . ΑΡΙΣΤΟΞΕΝΟΣΑΠΟΛΛΟΔΩΡΟΥ
ΦΥΛΗΣΙΠΠΟΘΟΩΝΤΙΟΣ . . . .

ΣΠΛ - - - - ΑΣΚΛΥ - -
ΩẠΝ - - Ρ - - ΕΛΑΤΤΟΝ - -
ΣΕΝΤ - - ΣΕΦΕΡ . ΚΑΙ - -
ΤΩΜΑΤ - - ΔΕ - - ΜΕΝ - -
ΠΑΝΤΑ - - - - - ΕΝΟΣΑ
- - ΙΠΠ - -

In *Ant.hell.* 2.735 no. 2055, A.R.Rangabé reprints the text from *L'anc.Ath.* 54, transcribing in L. 1 Ἀσκληπιοῦ, L. 2 μὴ ἔλαττον, L. 3 ἐποίησε [*sic*] τὸν στέφανον καὶ, L. 4 ἀναλώματα, L. 5 πάντα - - - Ἀριστόξενος Ἀπολλοδώρου, L. 6 φυλῆς Ἱπποθοοντίδος [*sic*].

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132. Athens. Decree? Fragment found and copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 288; reprinted in APMA 3.54 no. 221, text in majuscules; we transcribe.

Ἀθηναιος . . . ἡ βουλὴ
καὶ ὁ δῆμος, στεφανῶσαι

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133. Athens. Fragment of a decree? In *L'anc.Ath.* 39/40, K.S.Pittakes published a fragment of an inscription that he found on the north slope of the Acropolis near his candidate for the Anakeion. In APMA 3.72 no. 309, G.E.Malouchou reprints the text in majuscules and suggests that it may belong to the decree *IG* II² 1044.

ΕΠΕΤΕΛΕΝ
. . . ΚΥΡΙΟΙΣ
. . . ΙΡ . . .

---

134. Athens. Decree? Fragment of molding of a stele of 'Pentelic' marble, found at the church of Panagia Pyrgiotissa; ed.pr. Ἐπιγραφαὶ Ἑλληνικαὶ κατὰ τὸ πλεῖστον Ἀνέκδοτοι (Athens 1860) 7 no. 7 (dr.); reprinted in APMA 3.257 no. 30. [Ἐπὶ] ἄρχο̣[ντος]

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135. Athens. Honorary decree. Fragment of a stele of 'Hymettian' marble with part of a crown in relief bearing traces of letters ΙΙΟΝ; found at the church of Panagia Pyrgiotissa; ed.pr. Ἐπιγραφαὶ Ἑλληνικαὶ κατὰ τὸ πλεῖστον Ἀνέκδοτοι (Athens 1860) 8 no. 10 (dr.); reprinted in APMA 3.257 no. 31.

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136. Athens. Incertum. Decree? In *L'anc.Ath.* 60/61, K.S.Pittakes publishes an inscription from the ancient Agora that may be related to our lemma no. 178; text in majuscules; reprinted in APMA 3.111/112 no. 533A. Cf. also A.R.Rangabé, *Ant.hell.* 2.768 no. 1168.

ΣΟΛΩΝ
. .ΙΤΑΜΕΝΟΝ
ΠΟΙΗΣΑ. . . ΙΤΩΣ
. . . ΤΗΙΠΟΙΗΣΕΙΠΡΟΝ
ΙΤΩΝ . . . ΜΟΥΚ . . .

ΕΠΙΜΕΛΟΥΜΕΝΟΣ
ΚΑΤΑΤΟΝΝΟΜΟΝ
. . . ΤΟΚΥΔΑΘΗΝΑΙΕ
. . . ΙΑΝΕΘΗΚΕΝ . ΩΝΣ
. . . ΚΑΙΤΗΝΑΝΑΘΕΣΙΝ

Rangabé transcribed from Pittakes' text L. 1 Σόλων?, L. 3 ποιησά[μενος], L. 4 τῇ ποιήσει, L. 6 ἐπιμελούμενος, L. 7 κατὰ τὸν νόμον, L. 8 Κυδαθηναιε[ύς], L. 9 ἀνέθηκεν, L. 10 καὶ τὴν ἀνάθεσιν.

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137. Marathon. Sacrificial calendar of the Marathonian Tetrapolis, ca. 400–350 B.C. *IG* II² 1358. *SEG* XXXVI 201;* XXXVII 106, 1670; XXXVIII 42, 2017; XXXIX 319; XLIV 1744, 1763; XLVI 8, 17; XLVII 27, 33. S.Scullion, *ZPE* 121 (1998) 121/122, restores in L. 28 [Ῥέαι Μητρὶ θε]ῶν as 'the only plausible candidate.'

W.T.Loomis, *Wages* 83/84, notes that G.M.Quinn, 'The Sacrificial Calendar of the Marathonian Tetrapolis' (diss. Harvard 1971) 23, restored ⊢⊢|(C at the end of L. 31, Γ⊢[⊢|](C at the end of L. 36, and ⊢[|C] at the end of L. 37. At the end of L. 9, he found space for only {Γ] and not much more. Quinn also showed that the amounts of the ἱερώσυνα are based upon the type of victim, i.e., 1 1/2 ob. for a 3-dr. χοῖρος, 1 dr. for an 11-dr. οἶς or a 16-dr. οἶς κυοῦσα or a 20-dr. ὗς κυοῦσα (all for female divinities), 2 dr. for a 12-dr. οἶς or a 12-dr. κριός (both for male deities), and 4 dr. for a βοῦς. Loomis follows S.Dow, *BCH* 92 (1968) 174, 178, in dating this inscription ca. 350 B.C.

For sacrifices to Ἐλευσινία, 'seemingly a name rather than an epithet,' in LL. B 43/44, 48, see N.D.Robertson, *AJPh* 119 (1998) 569.

See also our lemma no. 34.

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138. Phrearrhioi (Olympos). Lex sacra of the deme Phrearrhioi, ca. 300 B.C.? *SEG* XXXV 113; XXXVI 206;* XLVI 20. R.M.Simms, *Hesperia* 67 (1998) 91–107 (brief summary in *AJA* 102 [1998] 394), prints a text that differs from those in *SEG* XXXV 113 and XXXVI 206 in the following respects: L. 2 ὗν πρ[ωτοτόκον?], LL. 12/13 [Φρεα|ρρ]ίωι?, L. 27 τῆι δὲ ἑβδό[μηι ἐπὶ δέκα]. For Demeter Phrearrhios he compares *IG* II² 5155, a seat in the Theater of Dionysos. Simms argues for the above date mainly on the basis of the transitional endings on the imperatives in LL. 3, 12, 25. On 94, he tabulates the divinities, offerings, valuation, sacred officials, perquisites, sacred implements, dates, and structures in this text and concludes from them, especially the hieropoioi, that this is more likely to be a deme document than a set of local regulations, as suggested by R.Osborne, *SEG* XXXV 113. On 96/97, Table 2, he lays out comparanda for the divinities and their offerings from inscriptions describing public cult activity. Drawing on, e.g., the lex sacra from Mykonos (*LSCG* 96) and the Athenian law on the Lesser Panathenaia (*IG* II² 334), both as comparanda and as foils, Simms finds evidence—in the extreme complexity, ritual explicitness, and lack of innovations of the

Phrearrhian inscription—that it governs rites outside the sphere of local priestly knowledge and experience. The presence of the god Iacchos in L. 26 strengthens this presumption. On 101–104, he argues that τῶι Ἐλευ(σ)ινίωι in L. 9 is to be identified as the City Eleusinion. The date in L. 27 is among the dates of the Eleusinian Mysteries and indeed Simms concludes that this is the venue for the Phrearrhian lex. It prescribes in LL. 1–27 the sacrifices of the day ἱερεῖα δεῦρο on the night of Boedromion 16, with the ἅλαδε μύσται following on the day of the 16th [assuming that a new day begins at sunset]. LL. 27–32 then are concerned with the Epidauria on the night of Boedromion 17. He brings the phrase καὶ τῆς μουσι̣[κῆς (*sc.* τέχνης)] in L. 28 into play with *SEG* XVII 26 L. 22, cf. *IG* II^2 974.

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139. Athens. Inventory of the Treasurers of Athena, ca. 344/3 B.C.? Fragment of 'Hymettian' marble from an opisthographic stele, found in the Agora Excavations in 1938 southeast of the Market Square and west of the Panathenaic Way, inv. no. I 5298. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 70–72 no. 6 (ph.).

Face A Stoich.

lacuna

[- - - . . . .^{7}. . .]ν̣ατ̣[- -]
[- - - . . . .^{7}. . .]𐅄ΔΓⱵ̣[- -]
[- - - - ἀναγέγ]ραπτ[αι -]
[- - - . . . .^{7}. . .] τεττα[ρ- -]
[- - - . . . .^{7}. . .]ΔΔΔⱵ[- -]
[- - - . . . .^{7}. . .]γραπ[- -]
[- - - . . .^{6}. . . τ]ε̣ττα[ρ- -]
- -

lacuna

Face B Stoich.

lacuna

[- - - - - - - .]ω̣ντα[- -]
[- - - - - - - -]νη̣ι: τ[- -]
[- - - - - - - .]α̣ο̣[- -]
- -

lacuna

Walbank finds close corresponding features in 'marble type,' spacing, and letter forms between Face A and *IG* II^2 1443. He offers the following restored text of Face A, suggesting that this new fragment is part of either the same stele as *IG* II^2 1443 or an earlier, separate stele listing the same ingots of unminted silver that are found in *IG* II^2 1443 Col. I.

[- - - - - ῥυμός, ἵ]να̣ τ[ὸ: numeral: ἐπιγέγραπται: πρῶτος φθοῖς: weight: - - -]
[- - - - -: - - - Η]𐅄ΔΓⱵ̣[- ῥυμός, ἵνα]
[τὸ: numeral: ἐπιγέγ]ραπτα̣[ι: πρῶτος φθοῖς: -weight-: δεύτερος: -weight-:]
[τρίτος: -weight-:] τέττα[ρτος: -weight-: πέμπτος: -weight-: πρῶτος φθοῖς:]
[-weight-: - - - Δ]ΔΔΔⱵ[- - : - ῥυμός, ἵνα]
[τὸ: numeral: ἐπιγέ]γραπ[ται: πρῶτος φθοῖς: -weight-: δεύτερος: -weight-:]
[τρίτος: -weight-: τ]ε̣ττα[ρτος: -weight-: πέμπτος: -weight-: - - - - - - - - - - - -]
- -

There are discrepancies between the two texts of Face A in LL. 1, 3, and 7. Stroud.

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140. Athens. Inventories of the Treasurers of Athena and the Other Gods, 306/5 B.C. *IG* II^2 1492 + *SEG* XXXII 159. *SEG* XXXVIII 146;* XXXIX 160; XLV 2299. W.T.Loomis, *Wages* 200/201, prints the text of LL. 118–124, reading with R.Meiggs, *Trees and Timber in the Ancient Mediterranean World* (Oxford 1982) 145/146, π[ιτ]ύ[ων], pine, rather than Kirchner's π[ε]υ[κῶν], fir, in L. 121. Loomis asks if the ship timber in this inscription is necessarily the same as that recorded as the gift of Demetrios by Diodoros (20.46.4), who places it in 307 B.C.

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141. Athens and Brauron. Inventories of Artemis Brauronia, 355–334/3 B.C. *IG* II^2 1514–1528; 1528–1531; *SEG* XLIV 66. *SEG* XLVII 177.* W.K.Pritchett, *Pausanias Periegetes* (Amsterdam 1998) 256–260, analyzes the references to τὸ ἕδος τὸ ἀρχαῖον and ἕδος τὸ λίθινον in these texts for their possible connection with *IG* I^3 403 LL. 12/13 and with the still unpublished *SEG* XXXVII 30; *IG* I^3, fasc. 2, Add. p. 965, 'face down on my last visit to the Museum.' Review of earlier literature and the legends connecting the wooden image of Artemis at Brauron with the statue of Tauric Artemis taken to Brauron by Iphigeneia.

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142. Athens. Inventory of sacred treasures? ca. 400 B.C. Fragment of 'bluish white, micaceous Pentelic marble,' found in 1937 in the Agora Excavations on the north side of Kolonos Agoraios; inv. no. I 4808. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 67/68 no. 3 (ph.), who suggests the above identification and offers several alternative restorations of the few letters preserved in some lines. He regards the lettering as similar to that of *IG* I^3 380.

Stoich.

lacuna

[- . .]κεν̣
[- .]ο̣αργ
[- .]ροτο
[- -]σ̣ιαπα

[- .]υσοτ
[- -]γυριο
[- .]ληνο
[- .]ωνχι
[- .]ιωνκ
[- . .]ρ̣[. .]
- -
lacuna

---

143. Athens. Accounts or inventory? ca. 350–335 B.C.? Small fragment of a stele of 'Pentelic' marble that was once opisthographic; found in the Agora Excavations east of the Agora in modern house walls on Klepsydra Street in 1951; inv. no. I 6417. The inscription on Face A was partially erased; that on the back completely erased. On the left lateral face ('Face B'), a much later text was inscribed at right angles to the writing on Face A, 'perhaps after the original stele was broken up into smaller pieces.' Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 69/70 no. 5 (ph.), who compares the inscription on Face A to *IG* II^2 1451, 1453, 1651.

Face A — Stoich.

lacuna
[- ca. 4 - . . . . 8 . . . .]π̣α̣[- -]
[- ca. 4 - . . . . 8 . . . .]μ̣ονν̣[- -]
[- ca. 4 - . . . . 8 . . . .]τησ̣τ[- -]
[- ca. 4 -]ημ[. . . 6 . . .]λ̣οιν[- -]
[- ca. 4 - . . .]ης σ[τ]α̣θμὸν [- - - - - - - - - - - - - - - - - - -]
[- ca. 4 - . . . 6 . . .]ε̣χοντε̣[- -]
[- ca. 4 - . . . . . 10 . . . . .]ι̣[- -]
- -
lacuna

Face B — Non-stoich.

lacuna
[- - - - - -]τησθεο̣[- -]
[- - - - - -]αντεστ̣[- -]
vacat

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144. Athens. Inventory? ca. 340–320 B.C. Small fragment of 'Pentelic' marble found in a Byzantine context in the Agora Excavations south of the Church of the Holy Apostles in 1952; inv. no. I 6495. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 72/73 no. 7 (ph.), who likens it to the treasury inventory *SEG* XXI 558, whose back may have been cut down. He finds similarities in the lettering of this fragment and *IG* II^2 1560A, 1532a, etc., hence the date proposed above.

Stoich.

lacuna
[- - - - - - - - - . . 5 . .]ι̣ωιδεκ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - . . 4 . .]υκονοε̣[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - . .]ι̣νλ̣ιτοε[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - . .]υ̣αμφορι[- - - - - - - - - - - - - - - - - - - -]
vacat 0.046 m.

2. [Λε]υκονοε̣[ύς]? ‖ 4. [το]ῦ ἀμφορί[σκου]? Walbank.

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145. Athens. Accounts of the poletai, 367/6 B.C. *SEG* XII 100. *Agora* XIX P5. *SEG* XLVI 202.* Acknowledging the difficulties in identifying the mine Πυρρίειον LL. 63/64, S.Ferrucci, *L'Atene di Iseo* (Pisa 1998) 102, is not prepared totally to reject a possible connection with the Pyrrhos for whom Isaios wrote his third speech, cf. 3.22.

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146. Athens. Accounts of the poletai, ca. 350 B.C. *SEG* XVI 123. *Agora* XIX P9. *SEG* XXVIII 124;* XLI 100. For the identity of Philokrates, father of Epikrates, in L. 37, see our lemmata nos. 166–168. In *AD* 51/52 (1996/97) A [2000] 137–140, M.Salliora-Oikonomakou speculates on the basis of the mine leased by Epikrates in Phrearrhioi that the location of this deme is to be sought not in the region of Kalyvia Olympou (*SEG* XXXV 113) but northeast of the charadra of Καμάριζα and the road from Laurion to Kamariza in the region of the hills Stephani and Merkati, where there are ample traces of ancient habitation which she describes in *AD* 50 (1995) B1 [2000] 60/61.

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147. Athens. Accounts of the poletai, 350/49 B.C. *Agora* XIX P18. *SEG* XLV 140.* S.D.Lambert, *Rationes* (our lemma no. 152) 79, restores Χαρίας Ἱέρωνι[ος Παλληνεύς] in LL. 16/17.

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148. Athens. Accounts of the poletai, 4th cent. B.C. *Agora* XIX P45. S.D.Lambert, *Rationes* (our lemma no. 152) 264 note 188, restores [ἐπώνια κ]αὶ κηρύκεια in L. 3.

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149. Athens. The leases of the Athenian silver mines. For the different categories of mines in Aristotle, *Ath.Pol.* 47.2, see D.Vanhove, 'Aristote et les Mines du Laurion,' *AC* 65 (1996) 243–249.

G.G.Aperghis, *BICS* 42 (1997/98) 1–20, examines the poletai accounts for the leasing of the Laureion mines 367/6–307/6 B.C. with special reference to the vocabulary of the classification of the mines and their financial administration. Using a custom-designed computer system to

analyze the 294 mining leases, he estimates that the total number of mining leases in this period may have been ca. 2,500. The surviving sample of ca. 12%—which appears to be quite random—is judged 'adequately representative statistically.' He outlines the following nomenclature and operating procedure: (1) καινοτομία—lease for new exploration, seldom having a fixed term because of the risk and difficulty of determining how long it would take to dig a shaft down to the silver-bearing contact zones. Also there are no prices for *kainotomiai* on the surving leases. (2) ἐργάσιμον—'workable,' indicating only the start of a possibly productive mine at the point when a *kainotomia* strikes ore. The price is nominal, regularly 150 drachmai; and the time is short, 3 years. 'It was necessary to specify in the lease of the *ergasimon* which previous stele had the *kainotomia*' (7). (3) ἀνασάξιμον—a hapax, for which Aperghis, relying on the etymology of σάττω, suggests 'can be equipped again' or 'reusable' in the sense that more can be produced from it. After 3 years, an ἐργάσιμον was reclassified as ἀνασάξιμον and leased for 10 years. The prices now were probably the result of competitive bidding. After 10 years, the *anasaximon* came up for renewal with competitive bidding; probably a mine might typically be worked for 2 terms. (4) παλαιὸν ἀνασάξιμον—a mine left idle and then brought back into operation. It may not have been abandoned for reason of unprofitability.

In a discussion of the names of mines (10–12), Aperghis concludes that the same mine name, certainly those of gods or heroes, was used in different demes for different mining areas.

Using the above schedule of timing in the leases, Aperghis (14/15) suggests new dates for the following inscriptions: *Agora* XIX P26, 347/6 B.C.; P27, 345/4 B.C.; P28, 341/0 B.C.; P18, 351/0 or 350/49 B.C.; P20, 352/1–350/49 B.C.; P29, 344/3–342/1 B.C.; P13, 357/6 B.C.; P24, ca. 344/3 B.C.; P32, ca. 334/3 B.C.; P35, before 327/6 B.C. P26:471, which contains a non-mining lease, is to be separated from stele P26 since it appears on a different and not necessarily connected fragment (b) than the fragment (a) containing the mining leases.

Aperghis concludes (15/16) that the prices are one-time registration fees rather than annual or prytany payments (possibly paid to the demes) and that there may have been an Athenian mining tax, initially 1/24th of the silver mined from an *ergasimon* and possibly as high as 1/10th or more once the mine was fully productive.

L.Dubois, *BE* (2000) 298, finds Aperghis' etymology of σάττω unsatisfactory and thinks that it ought to mean 'bourrer, remblayer.' A mine that was no longer being worked was then filled in, for reasons of security, and when it was reopened it was 'déployée.' 'Le préfixe ἀνα- aurait ici le double sens de "en arrière" et "vers le haut."'

K.M.W.Shipton, *ZPE* 120 (1998) 57–63, proposes to interpret the wide range of prices for the leasing of the Athenian silver mines and the fact that of the 74 attested prices, 39 are 20 drachmai and 21 are 150 drachmai, on the grounds that the 5-drachmai payment in the silver mines, *Agora* XIX P26 LL. 474/475, represents a regular payment due each prytany. All surviving prices are divisible by 5 and the sum of 150 drachmai represents the lease on an *ergasima* for 3 years; Aristotle, *Ath.Pol.* 47.2. In *BE* (1999) 188, P.Gauthier asks why, in the case of the 39 payments of 20 drachmai, the entrepreneurs are restricted precisely to the limit of 4 prytanies and not 3 or 6.

150. Athens. Records of leases of sacred properties, 343/2 B.C., ca. 338–326 B.C., late 4th–early 3rd cent. B.C. *Agora* XIX L6, L9–12, L14/15. S.D.Lambert, *Rationes* (our lemma no. 152), refers frequently to these inscriptions, which he regards as comparable in several respects to the *rationes centesimarum*, e.g., lettering and layout (32/33), date (216), context and motivation (287). He suggests that, like the *rationes*, these records may have been set up on the Acropolis by the Treasurers of Athena and the Other Gods (272 note 217).

151. Athens. Catalogues of silver phialai, ca. 330–322 B.C. *IG* II[2] 1553–1578. *SEG* XXXIX 168; XLVI 180*–184. G.Labarre, *Topoi* 8 (1998) 791–814, in the course of a larger study on textile workers in ancient Greece (see our lemma no. 2116bis), contests the view of V.Rosivach, *SEG* XXXIX 168, that the term ταλασιουργός in these inscriptions designates 'typical Athenian housewives.' He provides a table of talasiourgoi and other textile workers in *IG* II[2] 1553–1578, reprinting the appropriate passages and confirming that there are 51 attestations of the former (809–813). Labarre rejects the view that these inscriptions represent a cross-section of the Athenian population and sees in them ample evidence for a thriving textile market in Athens, concentrated mainly in the central urban area and employing large numbers of slaves, including many women talasiourgoi.

H.Klees, *Sklavenleben im klassischen Griechenland* (Stuttgart 1998) 334–354, adduces these inscriptions, especially *IG* II[2] 1558 and 1560, in a wider discussion in which he upholds the authenticity of the procedure of the δίκη ἀποστασίου and ties these records of manumissions to the law of Lykourgos quoted in [Plutarch], *Moralia* (*Ten Orators*) 841F–842A.

152. Athens. Accounts of the 1% tax, ca. 343–340 and 330–325 B.C. *IG* II[2] 1594–1603. *SEG* XLII 130bis;* XLVI 203; XLVII 174. In *Rationes Centesimarum: Sales of Public Land in Lykourgan Athens* (Amsterdam 1997), S.D.Lambert presents a new, full edition, based on autopsy, squeezes, and photographs, of all 16 surviving fragments (1 previously unpublished) of these accounts, which he arranges into 4 separate opisthographic stelai that probably stood originally on the Acropolis. These fragmentary inscriptions record the ἑκατοστή tax assessed on the proceeds of 145 surviving sales of land in Attica which was probably then deposited in the treasury of Athena and the Other Gods (278–280). The sellers were corporate groups of Athenian citizens (demes, phratries, *komai*, other unidentifiable subgroups, officers of particular deities, etc.), some 62 of them, no one of which appears more than once in the preserved accounts. Sales were recorded in the order of the Kleisthenic tribes, by seller. The land seems for the most part to have been divided into χωρία or ἐσχατιαί, which are sometimes further defined as to their topographic location; 92 surviving examples. Preserved prices fluctuate from 20 dr. to ca. 20,000 dr. (225–234). The buyers were all individual Athenians for whom Lambert (149–182) provides full prosopographic evidence and socio-economic analysis (243–249). He arranges the sales into two separate stages: stelai 1–2, demes or groups with an analogous territorial character, ca. 343–340 B.C.(?) and stelai 3–4, phratries,

their subgroups, or cultic groups, ca. 330–325 B.C.(?), primarily on the basis of prosopography and the style of the lettering.

After discussion of the arrangement of the fragments, dimensions of the stelai, lettering, stoichedon pattern, line length, errors, abbreviations, and the history of the text (5–36), Lambert presents his new text, with full app.crit., bibliography of all fragments, finding places, measurements, inventory numbers, textual and epigraphical commentary, and translation (37–147). He introduces new readings and restorations on nearly every line, so that future research must start from this authoritative edition.

In his detailed analysis of Selling Groups (183–206), in addition to the demes, Lambert provides especially useful discussions of several phratries, *gene*, and other groups, such as: Ἐχελίδαι (189/190); Δεκαδίσται (184); the Tetrakomoi, Πειραιεῖς, Φαληρεῖς, Ξυπεταιόνες, and Θυμαιτάδαι (190–192); Κωλιεῖς (192/193, 223–225; see also our lemma no. 165); κῶμαι in the region of Aphidna (193/194); Μελαιναί (196); Κλωπίδαι (196/197); Διπολιασταί (197); Μιλτιεῖς (198; see also our lemma no. 62); Εἰκαδεῖς (199–201); Χαλκινίδαι (202/203). Analysis of all groups, 218–225.

Among Property Names (207–212), Lambert helpfully discusses Χαρινίδαι at Poros (207/208), δημόσιος/δημοτικός (208), threshing floors (208/209), Χάρυβδις at Aphidna (210/211), πρὸς τῶι ηλει and οὗ τοῖν ῥίοιν [- - -] at Phaleron (210–212), and ἐν Χυτρεαῖς on Salamis (212).

In a concluding chapter (213–291), Lambert supplies a detailed account of the sales in historical context. He concludes that a high proportion of the land recorded in these accounts was marginal, outlying, and possibly unoccupied. Some of it he characterizes as 'public service' properties, 'i.e. properties owned by the group for the common use and benefit of members' (234). It included also land owned by the group that was 'lying idle, or not being worked to the maximum, or .... producing income the group did not require' (237). Some of it was also 'new land,' reclaimed and made productive perhaps for the first time. He draws conclusions (253–255) about the number of *komai* (ca. 70) and the relative numbers of Kleisthenic and non-Kleisthenic groups in Attica in the 4th cent. B.C. (more than twice as many of the latter).

On 257–265 he rejects the theory that the transactions recorded in these accounts were leases, rather than sales. The inscriptions provide no clear evidence as to whether the sales were transacted by public auction overseen in Athens by public officials or by a local process in which group officials (analyzed, 249–253) had ■ high degree of financial responsibility (265–268).

Lambert (269–278) inclines to the view that this tax is related to the ἑκατοστή in land sales mentioned by Theophrastos F 97 (Wimmer) and that the archon may have played a significant role in the procedure; cf. the archon Archippos (321/0 B.C.) in *IG* II² 1471 + *SEG* XXXVIII 138 and *SEG* XLVI 176 and the ἑκατοστῆ[ν] in L. 12. Lambert also believes that the inscribed stelai 'would have been authoritative; there would probably not have been a separate "official" record of the transactions kept in an archive of which our text was simply a public copy' (276).

He finds the sales of public land whose taxes are recorded in these inscriptions as most plausibly to be connected with the financial administration of Lykourgos. More than 300

talents were raised for the state treasury from this process and ca. 3 talents for the treasury of Athena and the Other Gods. The sales may also have been designed to bring back into production or to create additional agricultural land and the process may have been the occasion for improving and regularizing the affairs of many private religious associations (280–291). Lambert compares the leases *Agora* XIX L6, L9–12, and L14/15; see our lemma no. 150.

For another fragment see our lemma no. 153.

See also our lemmata nos. 4/5, 63 ad fin, 128, 147/148, 154, 175/176, 182, and 285.

In a useful evaluation of Lambert's book, M.Faraguna, *Dike* 1 (1998) 171–180, while in essential agreement with the former's method and conclusions, urges that it is unlikely that the ἑκατοστή, an exceptional tax imposed in exceptional circumstances, is to be identified with Theophrastos F 97 (Wimmer) = F 11 (Szegedy-Maszak), a regular tax administered by a regular ἀρχή. He also believes that the accounts recorded on stone were copied from official documents on perishable materials that were deposited in the archives of Athens and that the stone stelai alone did not possess final authority. In view of the many rupestral horos inscriptions that apparently mark the boundaries between demes (see our lemma no. 164) and in light of his conviction that in the 4th cent. B.C. the Athenians maintained a land cadaster in Attica (*SEG* XLVII 20), Faraguna is reluctant to accept the view that there was state or public land in the ἐσχατιά that did not belong to anyone or to any deme.

For a discussion of the financial administration of Lykourgos, see J.Engels, *AS* 23 (1992) 5–29.

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153. Athens. Fragment from the *rationes centesimarum*? ca. 343–340 B.C. *SEG* XLVI 203. *SEG* XLVII 174. S.D.Lambert, *Rationes* (our lemma no. 152) 301/302, reprints the text, reading [- - -]ι H vacat in L. 5 (a buyer's abbreviated demotic followed by the price of 100 drachmai; M.Walbank, *SEG* XLVI 203 [- - -](H)H vacat). Lambert considers the attribution to this group of documents plausible and if the uniformity of the marble types could be confirmed by autopsy, it should belong to his stele 2 (*IG* II² 1594; 1595; 1598; 1602), but cannot be assigned to a specific face or position. Subsequently, after examining this fragment, Lambert *per ep.* regards this attribution as likely.

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154. Athens. Fragment of a financial document, after ca. 350 B.C. *SEG* XLVI 198. S.D.Lambert, *Rationes* (our lemma no. 152) 301 note 1, rejects the attribution of this fragment to the *rationes centesimarum* by ed.pr. M.B.Walbank, on the grounds that 'the surviving letters, which do not suit well the formulaic pattern of these texts, and the apparent word-breaks at line ends ... argue positively against attribution to our texts.'

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155. Athens. Sales of property? ca. 350–325 B.C. *IG* II² 1593. Attributed by S.V.Tracy, *ADT* 107, to his 'Cutter of *IG* II² 354,' active 337–324 B.C. M.B.Walbank, *ZPE* 107 (1995) 69–72, after examining the stone (EM 381), presents a new text with a detailed prosopographic

commentary. No property descriptions or prices seem to have been inscribed in either of the two preserved columns. All purchasers and guarantors are apparently Athenian citizens but their demes do not reveal any kind of geographical pattern in Attica. Walbank considers also the possibility that these men were contracting for the provision of equal amounts of stone quarried for some public monument.

	Col. I Non-stoich. ca. 25	Col. II Non-stoich. ca. 25–28
	lacuna	lacuna
	[- .]οσΛ[- - ca. 8 - -]	[- -]
	[- .]ας Κ[- - ca. 8 - -]	[- -]
	[- . .]σίας Φαλ[ηρεύς]	[- -]
4	[- Μ]ένυλλ[ος] Λ[. . .]	[.]ωτο[- - ca. 6 - -]νιη[- - - ca. 12 - - -]
	[- .]ο[. .]ω[- - ca. 7 - -]	[- - ca. 7 - - Φα]ληρεύ[ς - - - ca. 10 - - -]
	[- .]τι[- - ca. 9 - -]	[- - ca. 7 - -]ν[.].χε[. .]εΛΛ[- - ca. 8 - -]
	[- .]ομ[- - ca. 9 - -]	[ὠνητής:] Μέ[ναν]δ[ρο]ς Ἁλι[μούσιος]
8	[- .]ρεσ[- - ca. 8 - -]	[ἐγγυητής]: Σο[- - ca. 5 - -]θης Αλ[- - ca. 5 - -]
	[- .]εο[. .]ιος Γ[- ca. 4 -]	[ὠνητής: Ἀ]ριστό[μα]χος Ἁλαι[εύς v]
	[- . . . .⁸. . . .]ν[- ca. 4 -]	[ἐγγυητής:] Φίλ[ιπ]π[ος Ἀ]λαιεύς [v v v v]
	[- . .]αμ[.]σ[- - ca. 6 - -]	[ὠνητής:] Ἀρισ[τ]ό[μ]α[χο]ς Ἁλαιεύς [v v]
12	[- . .]αι[- - ca. 8 - -]	[ἐγ]γυ[η]τὴς Ἀ[στυά]ν[α]ξ Ἁλαιεύς [v v v]
	[- . . .]ε[- - ca. 8 - -]	[ὠ]ν[η]τ[ὴ]ς Ἀρ[- - ca. 5 - -]ος Σκαμβων[ίδης v]
	[- . .]γε[- - ca. 7 - -]ν	[ἐγ]γυη[τ]ὴς Σπο[υ]δίας Ὀῆθε[ν v v v v]
	[- . .]μπε[- - ca. 5 - -]ι v	[ὠνητὴς Ἀ]ρ[ί]στανδρος Κολ[- - ca. 6 - -]
16	[- . .]ολ[- - ca. 8 - -]	ἐγγ[υητὴς . . .]λίας Ἐρχι: ὠ[νητής v v]
	[- . . .]ε[- - ca. 8 - -]	[- - ca. 6 - -]ι[. . Φ]λυεὺς ἐγ[γυητής v v]
	[- . .]ασ[- - ca. 8 - -]	[- - ca. 7 - -]λ[. . .]ς Παιανι: ὠν[ητής]
	[- . .]κρ[. . .]ε[- ca. 4 -]	[- - - ca. 10 - - -]ς Μελιτε ἐγγυ[ητής]
20	[- - - - - - - - - - - - - - -]	[- ca. 4 - ω]νίδης Μελιτε: ὠ[νητής v v]
	[- - - - - - - - - - - - - - -]	[- - ca. 8 - -] Σφήττ: ἐγγυ[ητ]ής v v v
	[- - - - - - - - - - - - - - -]	[- - ca. 8 - - Ἀν]αγυ: ὠν[η]τ: Ξ[ε]νο- v v
	[- - - - - - - - - - - - - - -]	[- - ca. 7 - -]: ἐγ: Λεώστρατ[ος] v v v v
24	[- - - - - - - - - - - - - - -]	[- - ca. 7 - -] ὠνητὴς Ξενοκλῆ[ς v] v v [v]
	[- - - - - - - - - -]ετ[- - -]	[- ca. 4 -]Λι[. .]ς: ἐγγ: Λυσιάδης ἐξ [Οἴου]
	[- - - - - - - - - - - - - - -]	[ὠνητ]ή[ς: Ἀνδ?]ροκλῆς Σφήττ[ιος v]
	[- - - - - - - - - - - - - - -]	[ἐγγυητής]: [Χα]ιρίας Ποτάμιος v v
28	[- - - - - - - - - - - - - - -]	[ὠνητής:] Ἀνδροκλῆς Σφήττιος v v [v v]
	[- - - - - - - - - - - - - - -]	[ἐγγυητή]ς: Κηφισόδωρος Ποτάμ[ι]
	[- - - - - - - - - - - - - - -]	[ὠνητής: Ἀνδ?]ροκλῆς Σφήττιος v v v
	[- - - - - - - - - - - - - - -]	[ἐγγυητής: Ξ]ενοφῶν Πόριος v v [v v]
32	[- - - - - - - - - - - - - - -]	[ὠνητής: . . .]μαχος Ὀῆθεν v [v v v]
	[- - - - - - - - - - - - - - -]	[ἐγγυητής: . . .]οκλῆς Ποτάμι[ος v v]
	[- - - - - - - - - - - - - - -]	ὠ[νητής: . . .]μαχος Ὀ[ῆ]θεν v [v v v]
	[- - - - - - - - - - - - - - -]	[ἐγγυητή]ς[:] Πυθ[. . .]ρος [.]εσ[. . .⁵. .]

	Col. I	Col. II
36	[- - - - - - - - - - - - - - -]	[- - ca. 8 - -]αγ[. . .]σ[- - - ca. 10 - - -]
	[- - - - - - - - - - - - - - -]	[.]η[. . .]υθ[. . .]ο[- - - ca. 14 - - -]
	[- - - - - - - - - - - - - - -]	[.]σα[. . .⁶. . .]ια[- - - ca. 14 - - -]
	[- - - - - - - - - - - - - - -]	[.]ησο[- - - - - ca. 21 - - - - -]
	- - - - - - - - - - - - - - -	- -
	lacuna	lacuna

In *ZPE* 135 (2001) 57/58, S.D.Lambert, writing without knowledge of Walbank's new text, identifies and restores Xenokles in Col. II LL. 22–25 as the son of Xeinis of Sphettos, 'among the most distinguished Athenians of the second half of the fourth century,' and Androkles of Sphettos, Col. II LL. 26–30, as his brother (*APF* 11234); prosopographic notes on the latter. In Col. II L. 8, Lambert suggests ἐγγ[υητὴ]ς (or possibly [ἐ]γγ[υητὴ]ς) Θε[οπε]ίθης Ἁλ[αιεύς]. He notes that nearly all the ὠνηταί are from known families.

156. Peiraieus. Accounts of the teichopoioi, 395/4 B.C. *IG* II² 1656. *SEG* XLI 102.* W.T.Loomis, *Wages* 108/109, suggests that σιδηρίων μισθός in LL. 7/8, usually interpreted as 'hire of stonemason's iron tools,' might be taken as from σιδηρεύς (with an error of iota for epsilon) and, in the context of other καθ' ἡμέραν ἔργα, might indicate workers' salary. For the transportation costs in this inscription, see also *Wages* 193.

157. Eleusis. Accounts of the Eleusinian epistatai, 333/2 B.C. *IG* II² 1673 + *SEG* XXXIV 122. *SEG* XXXVIII 152;* XL 290; XLII 229, 1842; XLV 232; XLVI 2261, 2363. W.T.Loomis, *Wages* 109/110, after reviewing several possibilities, concludes that the compensation per yoke of oxen in e.g. LL. 65/66 was a flat 4 dr. per day, with the supplementary payment added possibly as a reimbursement for fixed expenses. We do not have sufficient evidence to determine how many men per yoke were employed or what portion of the payment for transport went to them. For discussion of the transport costs for some specific materials, i.e., column drums, logs, ropes, see 196/197 and our lemma no. 158, on *IG* II² 1672.

M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 46/47, in the course of a discussion of the cost of sacrificial animals in the 5th cent. B.C., briefly cites the observation of K.Clinton (*SEG* XXXVIII 152) of the disparate cost of sacrificial animals documented in this account and in *IG* II² 1672 of 329/8 B.C. as indicating that it is 'not ... advisable ... to make estimates of the cost of sacrificial animals without contemporary evidence' (47).

For the artisans in these accounts, see our lemma no. 582. On the evidence for clothing and prices in these accounts, see our lemma no. 2116bis.

158. Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C. *IG* II² 1672. *SEG* XLVII 179.* W.T.Loomis, *Wages* 111–114, comments on the differences in pay scale between those defined as οἰκόσιτος, i.e., one who provides his own food, and others who presumably

received σιτία. On the reading in L. 7, see *SEG* XLV 153. On the τροφή for the παιδίον in LL. 110/111, see *Wages* 114 note 28. Loomis returns to this inscription on 196–202: discussion and detailed notes on the transport costs for stone, wood, bricks, tiles, firewood, grain, and other materials, mostly to Eleusis.

In *Agora* XXXI (see our lemma no. 36) 61/62, M.M.Miles discusses the several doorways and entrances to the City Eleusinion on which this inscription provides evidence for construction in LL. 129–134; 162; 166; and 168/169, 172. She rejects the view of H.A. Thompson, *Hesperia* 29 (1960) 336; *Agora* XIV 152, that the Propylon on the west side of the City Eleusinion is to be associated with specifications in this inscription; Miles dates the Propylon in the 2nd cent. B.C. (74/75) Yet *IG* II^2 1672 'corroborates the impression from literary sources that the sanctuary was a large one containing many buildings.' On 101/102, she subscribes to the view of K.Clinton, *SEG* XLVI 160, that the Ploutonion mentioned in LL. 168–178, 185/186 was not in Eleusis but in the City Eleusinion. Cf. our lemma no. 36.

In *Hesperia* Suppl. 29 (1998) 32–39 (see our lemma no. 96), R.S.Stroud quotes extensively from this document, especially LL. 275–279, 288–297, with translation, in his discussion of grain production of Lemnos, Imbros, and Skyros. He urges caution in using these figures of ἀπαρχαί for Demeter and Kore in combination with the first-fruits decree of the 5th cent. B.C., *IG* I^3 78, to calculate yield-figures for wheat and barley in both Attica and the three islands. '... the more experts learn about the extreme variables in agricultural yield, nutritional value of different varieties of cereals, or the taxonomy of modern and ancient varieties of wheat and barley, the less reliable the single-year figures of *IG* II^2 1672 become' (36/37).

For caution about the use of this inscription for estimating the cost of sacrificial victims, see our lemma no. 157. For the artisans in these accounts, see our lemma no. 582. On the evidence for clothing and prices in these accounts, see our lemma no. 2116bis.

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159. Eleusis. Building specifications for the Porch of Philon, 356–353 B.C. *IG* II^2 1666. *SEG* XXXVII 118;* XLVI 184, 2261. M.B.Cavanaugh, *op.cit.* (our lemma no. 31) 11/12, reports a new reading by K.Clinton of L. 2, ἐπιστάται Ἐλευσῖνι οἵ[δε], 'a clear vertical stroke in the 19th stoichos'; ἐπιστάται Ἐλευσινίο ẹ̓[μίσθωσαν], *IG* I^3. 'Thus there is no need to assume the creation of a special board for the supervision of the work here specified,' i.e., 'for the porch of the Telesterion.'

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160. Eleusis. Contract for building a stoa, 289/8 B.C. *IG* II^2 1682. *SEG* XXXI 277. In *AJA* 102 (1998) 388, K.Clinton briefly notes that this contract cannot be used as evidence to date the liberation of the fort at Eleusis from Macedonian control, since it in fact belongs in the archonship of Diotimos, 354/3 B.C., and not in that of his namesake in 284 B.C. Nor does the additional contest added by Philippides in 284/3 B.C. imply anything about the presence of a Macedonian garrison in the sanctuary, for the games were held in the stadium, *IG* II^2 657 LL. 43–45. Clinton favors a date for the liberation in 279 B.C. on the basis of [Plutarch], *Ten Orators* 851 d–f.

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161. Athens. Building specifications? after 350 B.C. Small fragment of 'Hymettian' marble, found in 1938 in the Agora Excavations south of the Eleusinion in the original filling of the Post-Herulian Wall; inv. no. I 5452. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 75 no. 10 (ph.).

Stoich.

lacuna

[- :] ποδες: ΓΗΙΙ[.]
[- -]ιạ: ΙΙΙ: σει[.]
[- -] vacat

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162. Athens. Leasing document or boundary stone. A base reported on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 305, text in majuscules. APMA 3.54 no. 222. A.R.Rangabé, *Ant.hell.* 579 no. 888, offered the following interpretations: Ἀπόλλωνι Θηβαῖοι | ἐμισθώσαντο τὸ | ὅρος τόδε or Ἀπολλών(ιος) Θηβαῖος | ἐμισθώσατο τὸ (χωρίον) τόδε or Ἀπολλών(ιος) Θηβαῖος | ἐμισθώσατο. | Ὅρος

162bis. Athens. Lease of the deme of Aixone, 345 B.C. *IG* II^2 2492. *Syll.*^{3} 966. H.W.Pleket, *Epigraphica* I (Leiden 1964) no. 42. *SEG* XL 287; XLIII 1221; XLVI 8. D.Rousset, *Histoire et sociétés rurales* 9 (1998) 1.231–237 no. 53, republishes the text (French translation) with detailed commentary on the conditions of leasing and the types of cultivation. Cf. our lemma no. 2099.

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163. Atene (Megalo Baphi). Rock-cut boundary markers, 4th cent. B.C. *SEG* XXXIII 172. *SEG* XLVI 213.* These 6 inscriptions, which form a single series, are taken up by H.Lohmann in E.Olshausen, H.Sonnabend, edd., *Stuttgarter Kolloquium zur historischen Geographie des Altertums* 4 (Amsterdam 1994) 279–290 (ph.), who argues that they form a unit, that they are certainly the result of official action, and that they are most plausibly interpreted as marking the boundary between Atene and the deme immediately to its west in the 4th cent. B.C. He goes on to argue, against W.E.Thompson, D.Whitehead, and G.R.Stanton, in favor of the thesis that the boundaries between the Kleisthenic demes were clearly marked.

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164. Attica. Boundary stone, 4th cent. B.C. or later. *IG* II^2 2623. *SEG* XLVII 193. For S.D.Lambert's restoration of this text, reported in *SEG* XLVII 193, see now his *Rationes* (our lemma no. 152) 192 note 1. 'The Peiraieis unqualified should probably be the demesmen; but it cannot be ruled out that the reference is rather to the equivalent *kome*.'

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165. Attica. Boundary stone of land owned by the *genos* Kolieis, 4th cent. B.C. or later. *SEG* XLVII 195. S.D.Lambert, *Rationes* (our lemma no. 152) 192 note 2, suggests that the reading [χ]ωρίο[υ] seems no less possible in L. 2, which could mean that the inscription is later than the early 4th-cent. B.C. date proposed by ed.pr., who read [χ]ωρίο.

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166. Thorikos. Boundary marker of a mining workshop, 4th cent. B.C. Rock-cut inscription in large letters, found adjacent to the remains of an ancient mining workshop excavated by the Greek Archaeological Service at Καβοδόκανο. Ed.pr. M.Salliora-Oikonomakou, *AD* 51/52 (1996/97) A [2000] 133–139 (ph.), who identifies Φιλοκράτης as the father of Epikrates of Eleusis (*SEG* XVI 123 L. 37; *Agora* XIX P9) and as the owner of the beehive *SEG* XLIV 240. The workshop lies ca. 200 m. south of the installation at the Μέξα property described in our lemmata nos. 167 and 168.

ὅρος ἐργ[αστηρίου] Φιλοκ[ράτους]

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167. Thorikos. Owner's inscription on a mining workshop, 4th cent. B.C. In *AD* 51/52 (1996/97) A [2000] 137–140, M.Salliora-Oikonomakou briefly reports the discovery of an inscription on a paving slab of the courtyard of a mining workshop excavated by the Greek Archaeological Service at the Μέξα property. This installation lies ca. 200 m. north of the workshop at Καβοδόκανο defined by the boundary inscription in our lemma no. 166. The paving slab is inscribed with the name of Φιλοκράτης, whom S.-O. identifies as the owner of the beehive *SEG* XLIV 240, the owner of the workshop in our lemma no. 166, and the father of Epikrates in *SEG* XVI 123 L. 37; *Agora* XIX P9. See also our lemma no. 168. She speculates that Philokrates lived in this workshop on the Μέξα property, which also has an andron and a bath, while his workmen and epistates lived in the workshop at Καβοδόκανο.

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168. Thorikos. Inscription concerning the ownership of a mine, 4th cent. B.C. In *AD* 51/52 (1996/97) A [2000] 137–140, M.Salliora-Oikonomakou briefly reports the discovery of an inscribed stone, now in the Museum of Laureion, inv. no. 899, in excavations of the Greek Archaeological Service of a mining workshop at the Μέξα property near Thorikos. In this workshop were also found the inscribed beehive of Philokrates (*SEG* XLIV 240) and the paving slab bearing his name (our lemma no. 167). This workshop lies ca. 200 m. north of the installation at Καβοδόκανο defined by the boundary stone of our lemma no. 166. S.-O. does not print a text of this stone but observes that it shows that the workshop belonged to Εὐθυδίκη Ἐπιχαρίνου Ἐλευσινίου, an ἐπίκληρος. She speculates that Philokrates also came from Eleusis (*SEG* XVI 123 L. 37; *Agora* XIX P9) and that he was a close relative of Euthydike.

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169. Athens. Boundary stone of a temenos of Asklepios and Hygieia, 2nd cent. B.C. *SEG* XLIV 79. *SEG* XLVII 194.* J.P.Binder observes *per ep.* that the most likely source of this marker and the 18 reliefs of Asklepios and Hygieia found in the Agora Excavations is not the Sanctuary of Amynos (cf. *SEG* XLVII 194) but an Asklepieion either in or adjoining the City Eleusinion.

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170. Athens. Security horoi, 4th cent. B.C. S.Ferrucci, *L'Atene di Iseo* (Pisa 1998) 162–179, in a discussion of methods leading to αὔξησις τοῦ οἴκου against the background of litigation over inheritance in the speeches of Isaios, examines the several varieties of borrowing on the security of houses, land, and workshops attested in the literary sources and on the inscribed ὅροι. Detailed discussion of the distinctions between πρᾶσις ἐπὶ λύσει and ὑποθήκη, productive and non-productive loans, the fact that men in the 'mondo degli *horoi*' came from a wide range of social and economic strata and not merely from the elite, and the many different motives for borrowing and lending in this manner.

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171. Rhamnous. Security horos, 4th cent. B.C. In *PAAH* (1998) [2000] 36, B.C.Petrakos briefly reports that in excavations of the Greek Archaeological Society in Area ΡΙΖ' of the fortress was found a ὅρος οἰκίας τοῦ 4ου αἰ. π.Χ.; inv. no. 2158; no text, no ph., no further details.

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172. Laureion. Agrileza. Security horos, 4th cent. B.C. In *AR* 24 (1977/78) 13–15, brief mention is made of the discovery in cleaning operations of the British School in an ancient silver-mine washery of 'two fragmentary inscriptions ... both of them boundary-stones referring to the lease of the establishment, perhaps the first instance of mortgage stones which can be definitely linked to a particular washery' (no texts). See also *AR* 31 (1984/85) 122, 'Three fragmentary inscriptions were found. Two were boundary-stones recording mortgage leases, both using the common *oros ... pepramenou epi lusei* formula; one, with six lines of neat *stoichedon* lettering of 4th cent. B.C. date, came from the washery's SW sedimentation basin, and the other with five lines of less regular letters from alongside the washery' (no texts). These are the two unpublished security horoi briefly alluded to by P.Millett, *Lending and Borrowing in Ancient Athens* (Cambridge 1991) 222/223. Our lemmata nos. 172 and 173; for the third inscription, see our lemma no. 229.

Edd.pr. J.Ellis Jones, S.D.Lambert, *ZPE* 125 (1999) 131–136 no. 1 (ph.). Fragment of 'Agrileza marble'; now in the Laureion Museum, inv. no. 32. The editors suggest possibly [ἐργαστηρίου] L. 1; that there were 4 creditors, no demotics; and the amount at the end of L. 6.

Stoich.

ὅρ[ος - - -]
πεπ[ραμέν- - - ἐπὶ]

λύσε[ι - - -]-
τωι, Ε[- - -]-
ωι Ἀπα[τουρίωι?]
Διφιλ[- - -]
vacat

173. Laureion. Agrileza. Security horos, 4th cent. B.C. Fragment of 'Agrileza marble'; now in the Laureion Museum, inv. no. 30. For the place of discovery and earlier publication history, see our lemma no. 172. Edd.pr. J.Ellis Jones, S.D.Lambert, *ZPE* 125 (1999) 131–136 no. 2 (ph.), who tentatively suggest [ἐργαστηρίου] in L. 1 and speculate that this loan might have been made by the same set of creditors as our no. 172, if Ἀ[πατουρ]ίου ἐραν[ισταῖ]ς could be restored in LL. 3–5.

[ὅ]ρο[ς - - - πε]-
[πρ]αμέν[- - - ἐπ]-
ὶ λύσει Α[- - -]-
ιου ἐραν[ιστα]-
[ῖ]ς ΧΧΧ
vacat

174. Rhamnous. Security horos, 240/39 B.C. In *PAAH* (1998) [2000] 31, B.C.Petrakos briefly reports the discovery in excavations of the Greek Archaeological Society in Area ΡΔ' of the fortress of a fragment of a horos stone dating in the archonship of Athenodoros, 240/39 B.C.; inv. nos. 1266 + 2154; no ph.; no text.

175. Athens. Bouleutic catalogue, 303/2 B.C. *IG* II² 1746 + 2412. *Agora* XV 62. *SEG* XXXII 100, 118; XLIII 56; XLV 94; XLVII 240. S.D.Lambert, *Rationes* (our lemma no. 152) 155, restores Γναθ[ίου] in L. 303.

176. Athens. Prytany catalogue: Oineis, 3rd cent. B.C. *Agora* XV 124. *SEG* XXI 401. S.D.Lambert, *Rationes* (our lemma no. 152) 165 note 1, pointing out that the deme heading was probably indented, reads LL. 8/9 as follows:

[Ἐπικη]φίσιοι
[- - ca. 7 - -]ς Καλλιάδ(ου)

He favors [Λεόντιο]ς or [Λεόντιχο]ς in L. 9.

177. Athens. Prytany catalogue, 177/8–188/9 A.D. In the area of the Agora between the Stoa of Attalos and the Theseion, K.S.Pittakes, *L'anc.Ath.* 95, found and copied this stone; text in majuscules only. A.R.Rangabé, *Ant.hell.* 2.799 no. 1255, offers the following version.

[οἱ πρυτάνεις τῆς δεῖνος φυλῆς, οἱ ἐπὶ]
Μενάνδρου [ἄρχοντος]
[στεφανωθέντες] ἀνέ[γραψαν ἑαυ]-
τούς· καὶ οἱ
[ἀείσ]ιτοι,
- - - -ίου ἱεροφάντης.
Καλλίας δᾳδοῦχος.
- - - Ἐπευνείου, Ἱεροκῆρυξ.

In APMA 3.74 no. 322, G.E.Malouchou reprints and transcribes Pittakes' majuscule text.

- - - - - - - - - - - - - - - -
- - - - ΙΑ - - - - - - - - - -
- - - - Μενάνδρου - - -
- - - - Π . . ΑΝΕΨΙ - - -
[- - τιμήσαντες ἑαυ]τοὺς καὶ [τ]οὺς [ἀισίτους ἀνέγραψαν - - -]
[ἀί]σιτοι
Ἰούλ(ιος) Ἱεροφάντης
Αἴλιος Δᾳδοῦχος
Ἑρέννιος Ἱεροκῆρυξ
- - - - ΙΕΝΗ [- -] ΘΕ - - -
- - - - - - - - - - - -

4. ΤΟΥΣΚΑΙ ΟΙΥ, Pittakes ‖ 5. ΔΙΙΤΟΙ, Pittakes ‖ 6. . . ΙΟΥΑ, Pittakes ‖ 7. ΚΑΛΛΙΑΣ, Pittakes ‖ 8. . . . ΕΓΕΥΝΗΙΟΙΕΡΟΚΗΡΥΞ, Pittakes. For the above date in keeping with the 3 aeisitoi, Malouchou cites a suggestion from E.Kapetanopoulos, who also suggests L. 3 Π{υ}ανεψι[ών].

178. Athens. Prytany catalogue, after 212/3 A.D. Inscription copied by K.S.Pittakes, *L'anc.Ath.* 60/61, in the area of the ancient Agora; text in majuscules, which A.R.Rangabé, *Ant.hell.* 799 no. 1257, transcribed as follows.

ὁ δῆμος
τοὺς πρυτά-
νεις
- - - Λύκον Ἐπιτι- - -
- - - [Θ]αργήλιον?
Δημοσθένη
- - - - - - - - - - ΙΕ - - -

In APMA 3.111/112 no. 533B, G.E.Malouchou prints Pittakes' majuscule text and cites E.Kapetanopoulos' view that the above date can be established on the basis of L. 5 Α(ὐρ)ήλιοι and L. 6 [Αἴλ]ι. or [Α]ἴ. Δημοσθένη[ς]. See also our lemma no. 136, which may be related to the present text.

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179. Athens. Catalogue of ephebes, 150/1 A.D. *IG* II² 2065. *SEG* XXXI 130; XXXII 213. A.Gunnella, *Le Antichità di Palazzo Medici Riccardi* (see our lemma no. 2144) 181–187 no. 92, presents a new text of fr. a of this inscription after autopsy in Florence. The fragment comes from the top of this triangular base and contains the top lines of three contiguous faces, A, B, C. Very detailed app.crit.; brief notes on dating, history of the text, prosopography. Gunnella's new readings of Col. A differ significantly from those in *IG* II² 2065, and hence we reprint them here; departures in Cols. B, C from *IG* II² are listed at bottom.

Θεοῖς, Τύχῃ
[Αὐ]τοκράτορος Καίσαρος
[T. Α]ἰλίου Ἀδριανοῦ Ἀντωνείνου
4 ⟦+⟧ Σεβαστοῦ, εἰκοστοῦ ἑβδό[μου?]
[ἔτους ἀ]πὸ [τῆ]ς θεοῦ Ἀδρ[ιανο]ῦ πρώ-
[της] ε̣ἰς Ἀθήνας ἐπιδημίας,
[ὁ κοσμ]ητὴς Σωτέλ[η]ς Βακχύ-
8 [λο]υ̣ Ἑστιαιόθεν ὁ κ[αὶ Φίλιπ]πος
[ἀν]έ̣γραψεν τ̣οὺς ὑπ' α[ὐτὸν - - - ?]
[τ]ο̣υς ἐφήβ̣ους ἐ̣[πὶ - - - ?]
[Αἰ]λίου Ἄ̣[ρδ]υος καὶ τοὺς συ[ν]-
12 [άρχ]οντ̣[τ]ας· ἀν[τι]κοσμ[ή]τ̣ης Α[- - -]
[- ca. 2 -]θ̣ο[- - -] Ἑ̣στιαιόθεν· ἡγε[μών]
[- - - ca. 11 - - -]ς Παιαν̣[ιεύς?]
[- - - ca. 11 - - -]ήττ̣[ι]ος
16 [- ca. 3 -]αησπι̣[- - -] Ζωπ[ύρου?]
Ἀθη[νόδωρ]ος Ἑ̣στιαι̣[όθεν]
[- - - Μ]αραθώνιος
[- - - γραμ]ματεύς [- - - ?]
vacat

Col. B L. 53 Κηφεισιε, L. 55 fin Λ, L. 56 fin Γλαύκου Λ; Col. C LL. 103, 106, 107 Μελι[τεύς], L. 108 Μ̣[ελιτεύς], L. 111 Πε̣[ιραιεύς?], L. 115 [Ἡ]ρακλέονος Φ̣ᾱ

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180. Athens. List of hipparchoi and phylarchoi. In *Hesperia* 67 (1998) 83 note 3, G.R.Bugh briefly observes that he has been informed by C.Habicht of 'an unpublished fragment of Pentelic marble (inv. I 84) found in the Kerameikos in 1960 that lists hipparchs

and phylarchs, with the heading of φύλαρχοι repeated twice.' Date?

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181. Athens. Catalogue of men from Kekropis, ca. 350 B.C. *IG* II² 2385 + 2431. *SEG* XXXIII 160, 165. G.E.Malouchou, APMA 3.53 no. 210, points out that G.Stamires, *Hesperia* 26 (1957) 256 note 93, maintained that *IG* II² 2385 fr. c, which is recorded in the Corpus as lost, is in the Epigraphical Museum and has been published separately a second time as *IG* II² 2431.

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182. Attica. List of demotai, 340/39 or 313/2 B.C. *IG* II² 2394. S.D.Lambert, *Rationes* (our lemma no. 152) 150, questions the attribution of this list to Melite. He regards Kydantidai or Oa as alternative possibilities.

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183. Athens. List of names, victorious comic poets? Fragment reported from the Acropolis by K.S.Pittakes, *L'anc.Ath.* 299, text in majuscules; APMA 3.56 no. 230, where G.E. Malouchou gives the text as follows.

- - - II
Ἀπολλοφάνης
Λυσίας I
4 Θεοχάρης III
Ξενοφῶν I

---

184. Athens. Catalogue of athletic victors. Stone fragment copied by K.S.Pittakes, *L'anc.Ath.* 30, southwest of the Hephaisteion; text in majuscules, reprinted in APMA 3.121 no. 589, which we transcribe.

πένταθλον

Χαρίδημος	παιδοτρίβης
Λυσίας	[- - -]ΓΙΩ
Ἀνδροτίων	Τροφώνιος
	Σελεύκου

---

185. Athens. List of contributors to an epidosis? 183/2 B.C.? Tiny fragment of 'Pentelic' marble found in 1938 in the Agora Excavations north of the Paved Court below the Klepsydra, inv. no. I 5524. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 78/79 no. 16 (ph.), who assigns it to S.V.Tracy's 'Cutter of I 247,' active between 194/3 and 148/2 B.C., and suggests that it belongs with *IG* II² 2332 of the above date.

[- - - - - - - - - .]αρ[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - -] Λαμπ[τρεύς - - - - - - - - - - - - - - -]
[- - - - - - - -]ιντος [- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - .]ων Ση[μαχίδης - - - - - - - - - - -]
- -

186. Athens. List of names with demotics. Fragment of 'Pentelic' marble, copied by K.S.Pittakes, *L'anc.Ath.* 483, at the church of Agia Dynamis in the Plaka, Odoi Metropoleos and Monis Pentelis; see our lemma no. 267. His majuscule text is reproduced in APMA 3.79 no. 341, which we transcribe.

- - - Μ - - -	[- - -]Μ[- - -]
- - - ΧΟΣ - - -	[- - -]χος [- - -]
ΠΡΑΣΙΕΥΣ	Πρασιεύς
ΜΑΡΑΘΩΝΙΟΣ	Μαραθώνιος
ΑΝΔΡΩΜΑΧΟΣ	Ἀνδρ(ό)μαχος
ΔΙΟΝΥΣΙΟΣ	Διονύσιος
- - - Ι - - -	[- - -]Ι[- - -]

187. Athens. Catalogue of names. Fragment from the Acropolis. Text at left published by K.S.Pittakes, *L'anc.Ath.* 293; APMA 3.55 no. 227. Text at right published by A.R.Rangabé, *Ant.hell.* 2.804 no. 1266.

. . . . . . ΑΝΑΓΡΑΨΑΙ	Ἀναγράψαι?
. . . . ΙΣΤΡΑΤΟΝ	. . . . ιστράτο(υ)
. . . . . ΦΙΛΙΠΠΟΑΦΙΔΑΙΟ	. . . Φιλίππου Ἀφιδ(ν)αῖο(ς)
ΑΝΑΓΥΡΑΣΙΟΣ	. . . Ἀναγυράσιος
ΣΤΕΦΑΝΟΣΚΕΦΑΛΗΘΕΝ	Στεφάνο(υ) Κεφαλῆθεν
ΙΟΣΤΙΜΟΔΩΡΟΣΕΡΧΙΕΥΣ	. . ιος Τιμοδώρο(υ) Ἐρχιεὺς
ΙΣΘΕΟΔΩΡΟΛΕΜΟΝΟ . .	. . ις Θεοδώρου Λε(υκ)ονο(εύς)

188. Athens. List of names. In *L'anc.Ath.* 292/293, K.S.Pittakes published this inscribed base from the Acropolis. A.R.Rangabé, *Ant.hell.* 2.819 no. 1291, recognized the names L. 4 Θεοδώρου, L. 5 Μέ(ν)ανδρος, L. 6 Ἀντιφῶντος, L. 7 Θεοφάνης, L. 14 Αἴσχρωνος; and also L. 3 ποιήσαντες, L. 5 ἐννέα. In APMA 3.54 no. 226, G.E.Malouchou wonders whether this is the same inscription as *IG* II² 2377, which Pittakes published in *AE* (1856) 1414 no. 2854.

. ΦΟΠΙΔΟΥ . . . .
. . . . ΕΙΣ . .
. . . . ΠΟΙΗΣΑΝΤΑΣ
. . . . ΘΕΟΔΩΡΟΥ . .
ΜΑΙΝΑΝΔΡΟΣ . ΟΠ . ΝΑΙΝΟΣΕΝΝΕΑ
ΑΝΤΙΦΟΝΤΟ Σ . .
ΘΕΟΦΑΝΗΣ
. . . .
. . . .
. . . .
. . . .
. . . . Π . . . .
. . . . ΤΟΙ . . . .
. . . . ΑΙΣΧΡΩΝΟΣ . . . . . .
. ΤΟΥΤΟΝ . . . . . ΦΟΥ . . . .
. . . . ΕΡΟ . . . .
ΜΑΟ . . . .

189. Athens. Catalogue of names? Fragment reported from the Acropolis by K.S.Pittakes, *L'anc.Ath.* 299/300. APMA 3.56 no. 231. We transcribe the reprinted text as follows.

Σ - - -
ΙΔΕΑ
στρατηγο[- -]
τὴν ἐλευθερίαν
Ἀπολλοδώρου
Περικλέους
Πυθοδώρου
Ω Ω .

190. Athens. List of names. Fragment of white marble, copied by K.S.Pittakes, *L'anc.Ath.* 110, near the Little Metropolis or Panagia Gorgoepekoos Church; text in majuscules only, reproduced in APMA 3.88 no. 402. Cf. also P.LeBas, in P. LeBas, W.H.Waddington, *Voyage archéologique en Grèce et en Asie Mineure* I (Paris, n.d.) 583. A.R.Rangabé, *Ant.hell.* 2.819 no. 1292, transcribes it as follows.

Διόδωρος Διοδώρου
Φανοκράτης Φανοκράτους
Ἀριστοκλῆς [*sic*] Ἀριστοκράτους

3. Pittakes and Rangabé, in their majuscule texts, both record the first name in L. 3 as Ἀριστοτέλης. Stroud.

191. Athens. List of names? Inscribed stone fragment, copied by K.S.Pittakes, *L'anc.Ath.* 128; text in majuscules, reprinted in APMA 3.130 no. 647, which we transcribe.

[- - -]Λ[- - -]
Ἀπολλώνιος
ΔΙΟΝΥΣΙΝΙΟΣ

192. Athens. List of names, late Roman. Rectangular stone of 'Hymettian' marble reported and copied by K.S.Pittakes, *L'anc.Ath.* 130, north of the Tower of the Winds on Hadrian Street, now EM 3561. In APMA 3.131/132 no. 654, G.E.Malouchou, after autopsy of the stone with A.P.Matthaiou, prints the following text (lunate sigmas).

ΣΕΛΕΥΚΟΣ vacat ΘΕ
Ε Μ Ω Ν
ΣΕΛΙΚΟΣ ΑΤΤΙΚΟ ΦΙ
4 ΦΙΛΙΠΠΟΣ

193. Athens. List of properties, Hadrianic. *IG* II2 2776. *SEG* XLV 161.* For the identity of the woman in LL. 57–59, see our lemma no. 2031.

194. Athens. Honorary inscription. Fragment found and copied by K.S.Pittakes, *L'anc.Ath.* 497, in Psyrri; text in majuscules, reprinted in APMA 3.137 no. 688.

τοὺς ἀγαθοὺς
ΑΝΕΙΣ Ἀριστοδήμου

2/3. [πρυτ]άνεις Ἀριστοδήμου | [ἄρχοντος], 352/1 B.C.? Stroud.

195. Athens. Dedication of the epimeletes of the Prytaneion, end of the 1st cent. B.C. *IG* II2 2877. *SEG* XLVI 137. G.C.R.Schmalz, *AJA* 102 (1998) 408, briefly associates this inscription with a dedication to Hestia, *IG* II2 3185, and the archon lists *IG* II2 1717, 1719, 1721, 1723, and 1727, to suggest that the Ionic peristyle under Plateia Agia Aikaterini is to be identified as an Augustan rebuilding of the Prytaneion of Athens.

N.Robertson, *Hesperia* 67 (1998) 287/288 (see our lemma no. 10), cites this inscription ('Although not *in situ*, it is complete and will not have been carried very far.') as evidence for the location of the Prytaneion at the north edge of the old agora, near the Aglaureion (298/299).

196. Athens. Dedication to Dionysos of Pistokrates and Apollodoros, late 2nd cent. B.C. *IG* II2 2949. *SEG* XXXVIII 174.* S.D.Lambert, *Historia* 47 (1998) 394–403, examines the careers, functions (πομποστολήσαντες), and status (ἄρχοντες γενόμενοι τοῦ γένους τοῦ Βακχιαδῶν) of these two brothers, urging that they did not make this dedication in connection with their service as ephebes. Rather, they were appointed by their *genos*, which had particular responsibility for the procession at the City Dionysia. Lambert rejects the dating 123/2–121/0 B.C. proposed by Von Freeden, *SEG* XXXV 142, and suggests ca. 120–100 B.C.

197. Rhamnous. Dedication of the gymnasiarchos Megakles, ca. 300 B.C.? *IG* II2 3109. *SEG* XL 178,* 1728; XLVII 230/231. P.Themelis, in O.Palagia, W.Coulson, edd., *Regional Schools* (see our lemma no. 39) 55–57, in a discussion of the style of the statue of Themis, with copious art historical bibliography, urges that the inscription provides a terminal date of 316 B.C. since 'Chairedemos [*sic*, read Megakles; Stroud] was choregos when he dedicated the statue ... [and] the choregia, along with all other liturgies, was abolished around that time by Demetrios of Phaleron.' For more iconographic bibliography, see I.K.Leventi, *ibid.* 111/112 note 18.

In O.Palagia, ed., *Greek Offerings: Essays on Greek Art in Honour of John Boardman* (Oxford 1997) 194 note 89, Palagia points out that Megakles' choregia may have been local and the comedy performed in the theater at Rhamnous. Choregiai in the demes are attested as late as 313/2 B.C., D.Whitehead, *The Demes of Attica, 508/7–ca. 250 B.C.* (Princeton 1986) 218.

On Megakles, see B.C.Petrakos' important paper summarized in *SEG* XLVII 230/231, not referred to in these studies.

198. Ikaria? Choregic inscription, late 5th/early 4th cent. B.C. Right part of a marble relief with representation of comic and tragic masks, found at Dionyso in 1955; inscription on the epistyle. S.Karouzou, *National Archaeological Museum: Collection of Sculpture* (Athens 1968) 60/61 inv. no. 4531 (ph.).

[- - -]ο ἐχορήγει

Karouzou incorrectly prints [- - -]ος

The inscription is incorrectly reported as ΕΧΟΡΗΓΗΣΕ in E.Mitropoulou, *Corpus I. Attic Votive Reliefs of the 6th and 5th Centuries B.C.* (Athens 1977) 75 no. 159 (ph.).

199. Salamis. Choregic dedication, beginning of the 4th cent. B.C. *IG* II2 3093. *SEG* XLV 232. A.Bélis, *Topoi* 8 (1998) 782 note 14 [citing this text as '*CIG* 1248'], suggests that Σάμιος Τηλεφάνης, the αὐλητής whose grave outside Megara was seen by Pausanias (1.44.6), is possibly to be identified with Τηλεφάνης Μεγαρεύς, named as αὐλητής in this dedication (L. 4), 'et non pas un homonyme, contrairement à ce que l'on a suggéré.'

200. Athens. Choregic monument, Thargelia, after 350 B.C. Lower part of a base of 'Hymettian' marble, reported by K.S.Pittakes, *L'anc.Ath.* 276, between the Propylaia and the Parthenon; A.R.Rangabé, *Ant.hell.* 2.233 no. 642; copied on the Acropolis by P.Eustratiades. Now in the Epigraphical Museum (EM 5620), where G.E.Malouchou, APMA 3.46 no. 151, was able to study it and provide the following text.

- - - - - - - - - - - - - - - - - - - -
[- - - - - - Κ]αλλίο[υ - - - - - -]
[χορηγῶν ἐνίκα Ἀκαμαντί]δι Πανδιο[νίδι - - -]

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201. Athens. Choregic monument. Fragment found on the banks of the Ilissos River and published by K.S.Pittakes, *L'anc.Ath.* 197; text in majuscules, reprinted in APMA 3.104 no. 498. In response to criticism by A.R.Rangabé, *Ant.hell.* 2, no. 2621, that this stone did not exist, Pittakes republished it, *AE* (1855) no. 2621, with detailed description of its location. G.E.Malouchou draws attention to the very similar *IG* II² 3074, observing, however, that the two stones were found in different places.

ἐχορήγει
ἐπὶ τῆς φυλῆς

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202. Rhamnous. Agonistic dedication, 161/0 B.C. Base for a dedicatory torch, with an inscribed dedication recording that in the archonship of Aristolas, among the soldiers from the fortress at Rhamnous a πάροικος from Oropos was victorious in torch races in the Ptolemaia in Athens. The στρατηγὸς τῆς παραλίας was Τιμόθεος Τελεσίππου Χολαργεύς, attested here for the first time, whose father served in this same office in 218 B.C. Brief mention of this discovery in excavations of the Greek Archaeological Society of the fortress by B.C.Petrakos, *EAH* (1998) [1999] 16; no ph.; no text.

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203. Athens. Honors for a Roman emperor? Fragment found and copied by K.S.Pittakes, *L'anc.Ath.* 288, on the Acropolis. APMA 3.50 no. 181; text in majuscules; we transcribe.

- - - ΟΝ - - -
Καίσαρος

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204. Athens. Honors for a Roman emperor, Hadrian? Inscribed base, found by K.S.Pittakes at the Temple of Roma and Augustus on the Acropolis; *L'anc.Ath.* 278, text in majuscules, ΣΕΒΑΣ | [Ε]ΠΙΤΩΝΠΟ[ΛΕΩΝ] | . ΝΤΟΔΕ . | . ΙΛΙΟΝ Κ. | . ΕΡΟΑ . | . ΙΑΙ . |, which G.E.Malouchou, APMA 3.29/30 no. 5, reprints and transcribes as follows.

[Αὐτοκράτορα Καίσαρα Τραϊανὸν]
[Ἀδριανὸν] Σεβασ[τὸν Ὀλύμπιον]
[ἡ τῶν - - -]ΠΙΤΩΝ πό[λις - - -]
[- - -]ΝΤΟΔΕ[- - -]
[- - - τὸν] ἴδιον κ[τίστην - - -]
[- - -]ΕΡΟΑ[- - -]
[- - -]ΙΑΙ[- - -]

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205. Athens. Honorary statue base for Hadrian? Large base, copied by K.S.Pittakes, *L'anc.Ath.* 47/48, in the area of the ancient Agora near the church of the Holy Apostles; text in majuscules, reprinted in APMA 3.134 no. 671, where G.E.Malouchou draws attention to its similarity to the honorary inscriptions of various cities for Hadrian, cf. *IG* II² 3291, ἴσως μάλιστα εἶναι αὐτή. A.R.Rangabé, *Ant.hell.* 2.731 no. 1033, prints only LL. 1/2, which he interprets as a dedication to Zeus, [Πραξ]αγόρα | [τὸν κί]ονα Διί.

ΛΙΟΡΑ
. . . ΟΝΑΔΙΙ . .
. . ΤΩΝΟΛΩΝ . . .
. . ΑΡΧΗΓΕΤΗΝ . .
ΛΗΤΩΝ . . .
ΕΡΑΚΛΕΗΝ
. . ΡΕΓΙΚ . .
ΛΗΤΩ . . . .

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206. Athens. Honors (?) for a Roman emperor. *SEG* XXIII 139b. See our lemmata nos. 298 and 2103.

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207. Athens. Honors for the general Nikias. Honorary base reported by K.S.Pittakes, *L'anc.Ath.* 219, on the south slope of the Acropolis. ARMA 3.59 no. 242.

Ὁ δῆμος
Νικίαν Νικ[ίου] - - -
στρατηγήσαντα - - -
ἀνέθηκεν

In *Ant.hell.* 2.769 no. 1174, A.R.Rangabé supplements L. 2 Νικίαν Νικ[ηράτου].

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208. Athens. Statue base for Syndromos, the agonothetes, late 1st cent. B.C. Statue base of 'Hymettian' marble for a bronze statue, found in 1938 in the Agora Excavations in the floor of the apse of the church of the Hypapanti; inv. no. I 5323. Ed.pr. W.K.Pritchett, *Hesperia* 11

(1942) 247–249 no. 50 (ph.), who notes that it was probably erected in the City Eleusinion; prosopographic notes. See also *Agora* III, p. 84; *Agora* XXXI, p. 192 no. 22.

ἡ βουλὴ καὶ ὁ δῆμος
[Σύ]νδρομον Καλλικρατίδου
[Στ]ειριέα ἀγωνοθετήσαντα Ἐλευσ[ινί]-
4 [ω]ν ἐκ τῶν ἰδίων ἀρετῆς ἕνεκεν καὶ [εὐ]-
νοίας

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209. Athens. Honorary inscriptions for gymnasiarchoi, Roman. K.S.Pittakes, *L'anc.Ath.* 194/195, published these two fragments of a base in the stadium in Athens. In APMA 3.135 no. 675, G.E.Malouchou reprints Pittakes' majuscule texts from *L'anc.Ath.* 194/195 and from his Notebook A, nos. 328/329, now in the archive of *Inscriptiones Graecae* in Berlin. These two texts were identified (incorrectly, according to Malouchou) as the same as *IG* VII 97–99, copied by Spon and Lolling in Megara, and hence were never included in the Attic corpora. On the basis of copies of the inscriptions from Megara sent by Pittakes to the Berlin Academy, Malouchou concludes that the two inscriptions recorded by Pittakes in the stadium at Athens (below) are not the same as those copied in Megara, despite their great similarity.

A. Pittakes, *L'anc.Ath.* 194;	Pittakes, Notebook A, no. 328.
ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΑΤΟΔΩΔΕΚΑΤΟΝ	- - - ΝΑΣΙΑΡΧΟΥΝΤΑ ΤΟ ΔΩΔΕΚΑ
ΚΑΙΕΚΑΤΟΣΤΟΝΕΤΟΣΕΚΤΩΝΙΔΙΩΝ	ΚΑΙ ΕΚΑΤΟΣΤΟΝ ΕΤΟΣ ΕΚ ΤΩΝ ΙΔΙΩΝ
- -	- - - - -
B. Pittakes, *L'anc.Ath.* 195;	Pittakes, Notebook A, no. 329.
- - - ΓΡΑΜΜΑΤΕΥΣΑΝΤΑ	- - - ΓΡΑΜΜΑΤΕΥΣΑΝΤΑ
ΚΑΙΓΥΜΝΑΣΙΑΡΧΗΣΑΝΤΑ	- - - ΚΑΙ ΓΥΜΝΑΣΙΑΡΧΗΣΑΝΤΑ
ΕΚΤΩΝΙΔΙΩΝ	- - - ΑΝΕΣΤΗΣΕΝ ΕΚ ΤΩΝ ΙΔΙΩΝ

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210. Athens. Honorary inscription. Base copied by K.S.Pittakes, *L'anc.Ath.* 111, at the Little Metropolis or Panagia Gorgoepekoos Church; text in majuscules. In APMA 3.89 no. 408, G.E.Malouchou prints Pittakes' text and transcribes it as follows.

Ἡ ἐξ Ἀρείου πάγ-
ου βουλὴ καὶ
ἡ β[ουλὴ τῶν - - -] καὶ ὁ δῆμος ὁ Ἀθηναίων
4 Ἱεροκλῆν [. .]ακλέους
ἀνέθηκεν

3. ΗΒ ΚΑΙ Ο ΔΗΜΟΣ Ο ΑΘΗΝΑΙΩΝ, Pittakes. The supplement printed above creates problems of spacing. Stroud. ‖ 4. ΙΕΡΑΚΛΕΟΥΣ, Pittakes; Μ̣εγακλέους? or Ἡ̣ρακλέους? Malouchou.

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211. Athens. Honorary inscription and dedication to Apollo Delios. K.S.Pittakes, *L'anc.Ath.* 473, found and copied this inscribed base at the church of Agia Anna on Odos Dioskouron; text in majuscules only, reproduced in APMA 3.78 no. 335, where G.E.Malouchou suggests Σωκλέους or Διοκλέους in L. 2.

ΗΕΧΑΡΕΙΟΥΠΑΓΟΥΒΟΥΛΗΚΑΙΟ
ΔΗΜΟΣΑΝΔΡΟΝΙΚΟΝΣΟΚΛΕΟΥΣ
ΑΠΟΛΛΩΝΙΔΗΛΙΩΙ

We transcribe.

Ἡ ἐξ Ἀρείου πάγου βουλὴ καὶ ὁ
δῆμος Ἀνδρόνικον Σ(ω)κλέους
Ἀπόλλωνι Δηλίωι

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212. Marathon. Inscription concerning Regilla, wife of Herodes Atticus, before 160 A.D.? Fragment of a marble base reported as being found 'inter Probalinthum [hodie Βρανά] et Marathonem' by F.Lenormant, *RhM* 21 (1866) 383/384 no. 193, who restored [Ἄννα] in L. 1.

[Ἀππία Ἀννία] Ῥηγίλλα
[τὸ φῶς τῆς οἰ]κίας

For the above date, cf. J.Tobin, *op.cit.* (our lemma no. 12) 250, who notes that the stone is apparently lost. Not in *IG* II[2]; not in W.Ameling, *Herodes Atticus* (Hildesheim 1983). For the formula φῶς τῆς οἰκίας, see Ameling, *ibid.* 2.144.

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213. Athens. Honorary inscription, Roman Imperial. Fragment of a base with a barely legible inscription, found by K.S.Pittakes, *L'anc.Ath.* 94, in the area of the Agora between the Stoa of Attalos and the Hephaisteion. In APMA 3.75 no. 323, G.E.Malouchou prints both Pittakes' majuscule text as given *ad loc.* (at left, below) and another version from his Notebook B, no. 37 (at right, below), which is in the archive of *Inscriptiones Graecae* in Berlin. She reports the view of E.Kapetanopoulos, who suggests Γέλ(λ)ιον or Γελ(λ)ίου in L. 1 and a connection with the family from Melite studied in *BCH* 92 (1968) 507 nos. 46/47 (cf. *SEG* XXV 213).

	- - - ΓΕΛΙΟΝΟΣ - - -	ΓΕΛΙΟΝ[ος
	- - - ΔΑΔΟΥΧΟΥ - -	δα]ΔΟΥ[χου
	- - - ΘΥΓΑΤΗΡ	θ]ΗΓ[ατέρα [*sic*]
4	- - - ΝΙΑ - - - - -	- - - - - -
	ΠΕΙΡΑΙΕΩΣ	περ]ΑΙΕΩ - - -
	ΑΝΕΣΤΗΣΕΝ	Α[νέ]Σ[τησε - -
	ΟΔΗΜΟΣ	Ο [δῆμος - -

214. Athens. Honorary inscription. Fragment of an honorary inscription found and copied by K.S.Pittakes, *L'anc.Ath.* 102, in the Library of Hadrian. APMA 3.69 no. 294; text in majuscules only. A.R.Rangabé, *Ant.hell.* 2.768 no. 1169.

Μαραθώνιον
- - -ου υἱὸν
ἀρετῆς ἕνεκα

---

215. Athens. Honorary inscription, ca. 200 A.D.? Statue base copied by K.S.Pittakes, *L'anc.Ath.* 496, near the Katholikon church, Odoi Metropoleos and Aiolou; text in majuscules; reproduced in APMA 3.90/91 no. 415, where G.E.Malouchou transcribes the text as follows.

Ἔκπαγ[λον]
Βερενικ[ίδην?]
ὁ ὑὸς
Εὔκαρπ[- - -]

1. ΕΚΠΑΙ, Pittakes ‖ 2. ΒΕΡΕΝΙΚΗΝ, Pittakes ‖ 4. ΕΥΚΑΡΠΙΟΙΟΣ, Pittakes; Εὐκαρπί[δης?] or Εὔκαρπ[ος?], Malouchou.

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216. Athens. Honorary base. Copied by K.S.Pittakes, *L'anc.Ath.* 110, near the Little Metropolis or Panagia Gorgoepekoos Church; text in majuscules only; reproduced in APMA 3.87 no. 394. A.R.Rangabé, *Ant.hell.* 2.759 no. 1134, transcribed the majuscule text as follows and interprets the inscription as a dedication of a statue by a mother, who was the daughter of a man of Poros, for her daughter, who was married to a man of Melite.

- - -που Πορίου
[τὴν ἑαυτ]ῆς θυγατέρα
[- - - -] Μελιτέως ἀνέθηκεν

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217. Athens. Statue base. Fragment of an honorary base reported from the Acropolis by K.S.Pittakes, *L'anc.Ath.* 299. Reprinted in APMA 3.56 no. 229, where it is reported that despite his reading in L. 1, Pittakes described this as a statue base of Καλλικράτης.

Καλλιστράτην
Πειραιέα

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218. Athens. Base, honorary? Fragment of an inscribed base, found and copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 298; text in majuscules. APMA 3.50 no. 183.

ΑΡΤΕΜΑΝΦΙΛΗΝ
- - - - - ΗΥΝ
- - - - ΓΛΟ

---

219. Athens. Statue base for the historian Thucydides? Fragment of a base for an honorary statue, reported by K.S.Pittakes at the Sanctuary of Brauronian Artemis on the Acropolis, *L'anc.Ath.* 272. APMA 3.32 no. 24; text in majuscules, which we transcribe.

Θουκυδίδης Ὀλόρου - - -
- - - - - - - - - - - - - Α - - - - -

A.R.Rangabé, *Ant.hell.* 2.890 no. 1734, 'Il ne s'y trouve pas, et je doute qu'il'y ait été trouvé.'

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220. Athens. Honorary base for Konon? Fragment of a base found and copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 297; text in majuscules. APMA 3.50 no. 182.

ΚΟΝΩΝΟΣ
ΕΠΙΤΗΝ - - -
- - - - - - - - - -

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221. Athens. Honorary base. Fragment of a base found and copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 290, repeated on 299, with the variant in L. 2 ΤΟΝΕΑΥΤΟΥ and ΤΟΝΕΑΥΤΗΣ, respectively. Transcribed by A.R.Rangabé, *Ant.hell.* 2.758 no. 1128, as Πολύφροντις | τὸν ἑαυτῆς [ἄνδρα or υἱόν]. APMA 3.50 no. 180.

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222. Athens. Honorary base. Fragment of a base of 'Pentelic' marble, found and copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 289; A.R.Rangabé, *Ant.hell.* 2.769 no. 1173, reads from Pittakes' text ὁ δῆμος | Μητρόδωρον. In APMA 3.49 no. 178, G.E.Malouchou suggests that this is the same fragment as that published by Pittakes in *AE* (1856) no. 2852 (ΙΟΣΣ | ΡΟΔΩΡΟΝ) and copied by P.Eustratiades on the Acropolis (ΜΟΣΣ | ΟΔΩΡΟΝ). She transcribes the text as - - - μος Σ - - - | [- - -]ρόδωρον - - -.

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223. Athens. Honorary inscription? 1st cent. A.D.? Two fragments of an epistyle of 'Hymettian' marble, copied by K.S.Pittakes, *L'anc.Ath.* 135, a bit to the north of Agios Demetrios Katephore in the Plaka; text in majuscules, reprinted in APMA 3.122 no. 595, where G.E.Malouchou observes that in Pittakes' Notebook B in the archive of *Inscriptiones Graecae* in Berlin, no. 193, the text is given as [- - -]νδρου τοῦ Ἀσκληπ[- - - Γ]αργηττίου. She points out that P.Eustratiades saw this same inscription in 1868 and recorded the text as follows:

ΝΔΡΟΥ ΤΟΥ ΑΣΚΛΗΠ[- - -] [- - -]ΑΡΓΗΤΤΙΟΥ, and she notes Pittakes' printed text of 1835, ΜΕΝΑΝΔΡΟΥ ΤΟΥ ΑΣΚΛΗΠΙΑΔΟΥΓΑΡΓΗΤΤΙΟΥ, for which she suggests the transcription [- - - Μενά]νδρου τοῦ Ἀσκληπ[ιοδώρου Γ]αργηττίου and compares *IG* II² 3547.

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224. Athens. Honorary inscription, Roman. Fragment copied by K.S.Pittakes, *L'anc.Ath.* 93, near the Peiraieus Gate; text in majuscules. Reprinted in APMA 3.127 no. 624, where G.E.Malouchou maintains that despite similarities between this inscription and *Agora* XVII 122, the two are not the same; in his Notebook B, no. 189, in the archive of *Inscriptiones Graecae* in Berlin, Pittakes gives the text as follows, noting the fragment to be a white stone.

[ἀρετῆς ἕνε]ΚΑ
[ἐπ]ΑΙΝΕΤΗΣ [γενόμενος]
[Σε]ΛΙΝΟΥ ΕΛΕΥ[σινίου]

On the basis of Pittakes' 1835 text (*L'anc.Ath.* 93), which shows no letters missing, A.R.Rangabé, *Ant.hell.* 2.768 no. 1167, offers the following transcription.

Ἀρετῆς ἕνεκα
ἐπαινέτης γενόμενος
Σελίνου Ἐλευσινίου

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225. Athens. Honorary inscription or list of names. Fragment copied by K.S.Pittakes, *L'anc.Ath.* 479, at the church of Agios Ioannes, Odoi Daidalou and Periandrou; majuscule text, reproduced in APMA 3.85 no. 386.

ΝΑΥΣΙΚΛΗΣΑΡΧΗΣ
ΤΟΥΣΥΝΕΙΣ
ΜΥΜΗΚΩΝΔΡΑΚΟΝΤΟΣ
ΗΝΜΥΡΗΝΟΥΣΙΟΣ
Λ.

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226. Athens. Signature of the sculptor Alkamenes(?). K.S.Pittakes, *L'anc.Ath.* 204, copied this inscription on a stone between the church of Panagia Rhodakiotissa (Odoi Ermou and Voulis) and what he called Kynosarges, where he found remains of a temple; Οἱ περίοικοι λένε ὅτι γύρω ἀπὸ τὰ ἐρείπια ὑπῆρχε πλῆθος μύρτων. E.Loewy, *Inschriften griechischer Bildhauer*, 287 no. 426. Cf. APMA 3.96 no. 450, where G.E.Malouchou cites Pausanias 1.19.2, statue of Aphrodite in the Gardens by Alkamenes.

Ἀλκαμένης ἐ[ποίησεν]

ΑΛΚΑΜΕΝΗΣ Ε., Pittakes.

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227. Athens. Signature of Praxiteles, 4th cent. B.C. Statue base found by K.S.Pittakes, *L'anc.Ath.* 171, at the choregic monument of Lysikrates. E.Loewy, *Inschriften griechischer Bildhauer* no. 236. In APMA 3.106 no. 507, G.E.Malouchou observes that in *IG* II² 3886, Kirchner reported, incorrectly, that this inscription was the 4th line of *IG* II² 3886, whereas the latter was found built into a house on Odos Bouleuterion 9; Pottier, *BCH* 2 (1878) 418 no. 7; A.E.Raubitschek, *Hesperia* 12 (1943) 55/56 no. 13.

Πραξιτέλης ἐποίησεν

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228. Athens. Statue base with artist's signature. Fragment of a base, found near the Parthenon. Ed.pr. K.S.Pittakes, *L'anc.Ath.* 389, repeated in *AE* (1842) no. 1016. Now EM 5499. E.Loewy, *Inschriften griechischer Bildhauer*, 303/304 no. 465. Noted in APMA 3.35 no. 47, but without text. We transcribe Pittakes' text from *L'anc.Ath.* 389.

Φιλίππου
ἐποίε τόδε το[- - -]
[- - -]ΙΤΟΣ
Διονυσίου

---

229. Laureion. Agrileza. Statue base. In *AR* 31 (1984/85) 122, brief mention is made of the discovery in cleaning operations of the British School in an ancient silver-mine washery of 'a small base of grey marble hollowed as if to hold a statuette and inscribed with three letters on the front (AAS...)'; no ph.; no further details.

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230. Athens? Statue base, Roman. *IG* II² 12671. In *AD* 50 (1995) B [2000] 16 (ph.), C.Kritzas reports that examination of the stone in the Epigraphical Museum (EM 3112) by Z.Charapa-Molisani reveals that this fragment, previously identified as a gravestone, bears cuttings on its upper surface for the support of a bronze statue.

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231. Athens. Honorary inscription? Honorary base, or possibly a gravestone, reported by K.S.Pittakes, *L'anc.Ath.* 291, as on the Acropolis; APMA 3.54 no. 225, text in majuscules; we transcribe.

Σέλευκος Σέλευκος
Σελεύκου

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232. Athens. Inscribed base. A.Spetsieri-Choremi, *AD* 50 (1995) B [2000] 24, briefly notes the discovery of a fragmentary inscribed base (inv. no. ΠΛ 1200) in excavations of the Greek

Archaeological Service at Mnesikles Street 18 in the foundations of the large Hadrianic building, the so-called Pantheon; no text; no ph.; no further details.

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233. Athens. Herm of the Epicurean philosopher Phaidros, 1st cent. B.C. Rectangular base of 'Pentelic' marble for a herm, found in the Agora Excavations in 1938 in a late wall below the church of the Hypapanti; inv. no. I 5485. Ed.pr. A.E.Raubitschek, *Hesperia* 18 (1949) 101–103 no. 1 (ph.), who cites as a close parallel *IG* II^2 3897 and discusses the career, associations, and students of Phaidros and the fact that this portrait herm was erected in the City Eleusinion. See also *Agora* III, p. 83; *Agora* XI, pp. 127/128; *Agora* XXXI, p. 192 no. 20.

[Ἄππιος Σωφήιος Ἀπ]πίο[υ]
[υἱὸς Φαῖδρον Λυσιά]δου
[Βερενι]κίδην τὸν ἑαυτοῦ
[καθηγ]ητὴν ταῖν θεαῖν

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234. Athens. Portrait herm of Eupolis, 2nd cent. A.D. Apparently intact marble herm with a portrait bust of the 5th-cent. B.C. comic poet; found in excavations of the Greek Archaeological Service at the Βουλὴ τῶν Ἑλλήνων (the Parliament Building on Syntagma Square). Inscription on front near the top of the shaft, well above the relief phallus. Briefly noted with a small ph. in *Ergo YP* 2 (1998) 74–76. Εὔπολις, curved epsilon and lunate sigma. Cf. the contemporary, related portrait herm of Chrysippos found in the same general area, *SEG* XLVII 227bis.

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235. Athens. Inscription on a herm, Roman. *IG* III 3859. Noting in APMA 3.120 no. 584 that this inscription was copied by K.S.Pittakes, *L'anc.Ath.* 59, G.E.Malouchou provides from the Eustratiades archive detailed information about its find-spot on Odos Ermou, the fact that it was brought to the Museum in November 1880, and the following text: ΥΣΟΔΩΡΟΥΙΣ ΚΑΙ ΦΑΙΔΥΝΙΕΙΑΣ ΤΗΣ ΙΕΡΟ | ΔΕ ΑΛΚΙΔΑΜΟΥ | ΙΣΩΣ.

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236. Athens. Inscription on the tomb of C.Iulius Antiochos Epiphanes Philopappos, 114–116 A.D. *IG* II^2 3451. *SEG* XXXIII 178;* XLII 162, 1801. For the possible association of his sister Iulia Balbilla with this tomb, see our lemma no. 2030.

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237. Athens. Monument of Telemachos, founder of the sanctuary of Asklepios, ca. 400 B.C. *IG* II^2 4960/4961, 4963. *SEG* XLVII 232.* N.Robertson, *Hesperia* 67 (1998) 283–302, in a study on 'The City Center of Archaic Athens' (see our lemma no. 10), identifies the ξυλοπύ[λιον] in LL. 34–36 as the gateway depicted in the relief at the top of the monument, which is, in turn, a representation not of the propylon to the sanctuary of Asklepios (*IG* II^2 1046) but of a gateway on the processional way to the east of the Asklepieion that served as an entrance into the Pelargikon (cf. the stork in the relief) (294/295).

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238. Athens. Inscriptions on the Arch of Hadrian, 128/9 A.D.? *IG* II^2 5185. *SEG* XXXIX 241;* XLIII 118; XLV 224. A.Post, *Boreas* 21/22 (1998/99) 171–183, briefly urges that the inscriptions are not to be interpreted literally as indicating that the arch formed a physical boundary marker. It served more as a marker of the position of an ancient street that led from the Lysikrates monument. 'Dem isolierten Bauwerk kam also die Funktion eines urbanistischen "Sharniers" zu.' (173/174)

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239. Peiraieus. Dedication to Agathe Thea, ca. 300 B.C. *IG* II^2 4589. *SEG* XLIII 114. In a discussion of the iconography of Agathe Tyche, M.I.Pologiorgi, in O.Palagia, W.Coulson, edd., *Regional Schools* (see our lemma no. 39) 42–44 (ph.), prints an excellent photograph and opts for the above date for this relief panel now in the Peiraieus Museum, inv. no. 211.

239bis. Athens. Dedication of an Arrephoros, 220/19 B.C. *IG* II^2 3461. G.Donnay, *Kernos* 10 (1997) 182 note 18, in a study of the Arrephoria (see our lemma no. 32), restores the last two lines as ἐπὶ Καλλ[- - - ἱερείας] | ἐπὶ Μενεκρά[τους ἄρχοντος]. Cf. S.Dow, *Hesperia* 2 (1933) 437.

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240. Athens. Dedication of an Arrephoros, 3rd cent. B.C. *IG* II^2 3466. G.Donnay, *Kernos* 10 (1997) 182, in a study of the Arrephoria (see our lemma no. 32), proposes to restore the last two lines as [ἐπὶ - - -]μηδεί[ας ἱερείας | ἐπὶ - - -]κοδρ[- - - ἄρχοντος], although no such archon of the 3rd cent. B.C. has yet been attested.

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241. Athens. Dedication to Athena. Dedicatory epistyle, seen and read northeast of the Parthenon by K.S.Pittakes, *L'anc.Ath.* 391 as ΑΘΗΝΑΙ ΧΑΛΚ. ΟΙΠΥ.—cf. Rangabé, *Ant.hell.* 2.726 no. 1017. P.LeBas, in P. LeBas, W.H.Waddington, *Voyage archéologique en Grèce et en Asie Mineure* I (Paris, n.d.) 14 ('explication') no. 28b, suggested Ἀθηνᾷ Χαλκ[είᾳ] οἱ πυ[ροεργεῖς], cf. Harpokration *s.v.* Χαλκεῖα. In APMA 3.32/33 no. 29, G.E.Malouchou observes that the epithet Χαλκεία is not attested for Athena but only the festival Χαλκεῖα, celebrated on the last day of Pyanepsion, particularly by craftsmen. She suggests the following restoration.

Ἀθηνᾶι Χαλκ[- - -] οἱ πυ[- - -]

S.Follet, *BE* (2000) 299, 'nous pensons plutôt aux pylores ... et à Athèna Chalkioikos.'

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242. Athens. Dedication to Athena Polias, reign of Augustus. Dedicatory base, reported on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 309. W.Dittenberger, *IG* III 113 and Add. 174a, identifies this inscription with *IG* II² 4341, EM 9537. G.E.Malouchou, APMA 3.48 no. 168, notes that discrepancies between the two texts lead to doubt about the identification; text in majuscules only; we transcribe.

'Αθηνᾶι Πολιάδι
ἐπὶ ἱερείας 'Αλεξάνδρας
ἐκ Χολειδῶν

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243. Athens. Dedication? Fragment of a dedicatory base, reported by K.S.Pittakes, *L'anc.Ath.* 285, between the Parthenon and the Propylaia near the position of the statue of Athena Promachos. A.R.Rangabé, *Ant.hell.* 2.726 no. 1013; P.LeBas, in P. LeBas, W.H. Waddington, *Voyage archéologique en Grèce et en Asie Mineure* I (Paris, n.d.) no. 31b.

ΑΘΗΝΑΙΩΝ
ΤΟΙ - - - - - -
ΟΙΠΑΛΛΑΔΟΣ

Could this be an epigram possibly connected with the Promachos statue? οἱ Παλλάδος [- - -], Stroud.

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244. Athens. Dedication to Apollo. Fragment of a dedicatory inscription copied by K.S.Pittakes, *L'anc.Ath.* 484, at the church of Panagia Rhodakiotissa, Odoi Ermou and Voulis, where the presence of Ionic capitals of 'Pentelic' marble and other ancient remains suggested to him the presence of a temple of Apollo Metageitnios; text in majuscules, reproduced in APMA 3.95 no. 446, which we transcribe.

'Απολλόδωρος τὸν γλυκύτατον
πατέρα ἀτυχήσας 'Απόλλωνι
ἀνέθηκεν

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245. Athens. Dedication. Fragment of a base reported from the Acropolis by K.S.Pittakes, *L'anc.Ath.* 311, text in majuscules (at left, below); another copy in his Notebook B, no. 33 (at right, below), in the archive of *Inscriptiones Graecae* in Berlin, 'on a white stone 1830.' APMA 3.56/57 no. 233. A.R.Rangabé, *Ant.hell.* 2.731 no. 1035, transcribes in LL. 1/2 'Απόλλωνι | Ζώπυρος.

ΑΠΟΛΛΩΝΙ
vacat
ΖΩΠΥΡΟΣ
- - - ΔΙΚΙΣΕ
- - - ΚΑΡ - -
- - - ΦΥΛΗ - -
- - - Λ . Ν - -

['Απόλ]ΛΩΝΙ
[- - Ζώ]ΠΥΡΟ-
- - - ΔΙΚΙΣΕ-
- - - ΚΑΡ - - -
- - - ΥΛΗ - - -
- - - Α̣Ν

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246. Athens. Dedication to Apollo Delphinios, date? *IG* II² 3725. In APMA 3.102 no. 489, G.E.Malouchou doubts that K.S.Pittakes, *L'anc.Ath.* 185/186, had seen this stone and concludes that we do not know his source for information about its finding place.

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247. Athens. Dedication to Apollo. Dedicatory inscription on a black stone, copied by K.S.Pittakes, *L'anc.Ath.* 490, in his candidate for the deme of Kollytos (intersection of Odoi Kolokotroni and Lekka); text in majuscules, reprinted in APMA 3.116 no. 564. We transcribe as follows.

'Απόλλωνι Κολυτ[- - -] καὶ
'Αρ[- - -] ἀ̣[νέθηκε]

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248. Athens. Dedication to Apollo Patroos and Artemis, 1st cent. A.D.? *IG* II² 4726. In APMA 3.83 no. 370, G.E.Malouchou usefully quotes K.S.Pittakes' discussion of the finding place of this stone and its subsequent transfer to the Cathedral of Athens, *AE* (1856) no. 2696. See also M.Chatzidakis, *AD* 29 (1973/74) B.184–192.

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249. Athens. Dedication to Artemis, ca. 200 B.C. *IG* II² 4689. *SEG* XLI 1799. A.Chaniotis, *Kernos* 11 (1998) 284 no. 27, draws attention to the note in APMA I, 63 no. 296 (see *SEG* XLI 244), to the effect that S.A.Koumanoudes suggested a connection between this inscription and the sanctuary of Artemis mentioned in Pausanias 1.29.

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250. Peiraieus. Dedication to Artemis? Base seen and copied on the north side of the harbor of Pasalimani by K.S.Pittakes, *L'anc.Ath.* 16, where he claimed to have seen remains of the Sanctuary of Artemis Bendia; text in majuscules, reprinted in APMA 3.142 no. 698, unrestored.

ΑΡΤΕΜ - - - Β - - - ΙΑΙ

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251. Athens. Dedication to Asklepios, 4th cent. B.C. *SEG* XXIII 124. For a reprinted text,

Italian translation, and brief notes, see M.Girone, Ἰάματα (our lemma no. 2170) 36–38 no. I.2, who misdates it 'IV d.C.'

252. Athens. Dedication to Asklepios (and Hygieia?). In *L'anc.Ath.* 162, K.S.Pittakes copied this inscription on a base at the church of Panagia Blastike in the Plaka, Odoi Erechtheos and Prytaneiou or Lysiou and Phlessa; text in majuscules. In APMA 3.92/93 no. 428, G.E.Malouchou reprints Pittakes' text, which she transcribes as follows, observing that the priest Phanokles is not attested in any other inscription.

- - - ΟΚΑΙΔ - - -
Ἀριστόδημον Μενεξέ-
νου ΣΤΑΛΛΙΩ - - -
Ἀσκληπιῶι καὶ [Ὑγιείαι]
[χ]αριστήρι[ον]
Ἐπὶ ἱερέως Φανοκλέους Κηφισ[ι]έως

5. ΑΗΣΤΗΡΙ, Pittakes.

253. Athens. Metrical dedication of Diophantos of Sphettos to Asklepios, ca. 150 A.D. *IG* II² 4514. *SEG* XXV 218; XXXIII 1570. In Ἰάματα (our lemma no. 2170) 31–35 no. I.1, M.Girone reprints the text, with Italian translation, bibliography, and brief notes.

254. Athens. Dedications to Aphrodite. *IG* II² 4574 and 4574a. For the finding places of these two inscriptions and the texts as recorded in K.S.Pittakes, *L'anc.Ath.* 508, see APMA 3.112/113 nos. 534/535, where G.E.Malouchou is skeptical that Pittakes saw the stones.

255. Athens. Dedication to Demeter and Kore. Fragment of 'Pentelic' marble, copied by K.S.Pittakes, *L'anc.Ath.* 117, at the Fetichie mosque at the Roman Agora; text in majuscules, reprinted in APMA 3.135/136 no. 676. A.R.Rangabé, *Ant.hell.* 2.742 no. 1075. We transcribe.

τὴν ἑαυτῆς θυγατέρα
Δήμητρι κα(ὶ) Κ[όρηι ἀνέθηκεν]

2. ΚΑΚ[ΟΡΗΙ, Pittakes; καὶ Κ[όρῃ], Rangabé.

256. Athens. Dedication to Demeter and Kore. Fragment of a base, discovered and copied by K.S.Pittakes, *L'anc.Ath.* 122, at the Fetichie mosque at the Roman Agora; text in majuscules, reprinted in APMA 3.136 no. 677. A.R.Rangabé, *Ant.hell.* 2.743 no. 1078.

Δήμητρι καὶ Κόρηι

257. Athens. Dedication to Demeter and Kore. Dedicatory monument found by K.S.Pittakes, *L'anc.Ath.* 188, on the left (south) bank of the Ilissos River, west of the stadium, at the church of Παναγία στὴν Πέτρα; text in majuscules, reproduced in APMA 3.101/102 no. 487, where it is observed that Pittakes placed at this point the sanctuary in Agrai where the Lesser Mysteries were celebrated. A.R.Rangabé, *Ant.hell.* 2.743 no. 1077. We transcribe the text as follows.

Δήμητρι καὶ Κόρηι ἀνέθηκεν

In *PAAH* (1897) 81/82 note 2, A.Skias doubts that this inscription came from this place. See I.Travlos, Πολεοδομική 66–68.

258. Athens. Dedication to Demeter and Kore, Roman Imperial? *IG* II² 3729. G.Donnay, *Kernos* 10 (1997) 183, in a discussion of the Arrephoria (see our lemma no. 32), suggests that this stone, apparently now lost, should date to the above period. Although its mutilated condition precludes a choice between regarding it as a dedication to Demeter and Kore of a statue of an Arrephoros of Athena Polias or of an Arrephoros who was in their service, Donnay favors the latter alternative.

259. Athens. Statue base for Demeter and Aphrodite, Roman Imperial. Lower part of a columnar marble support for a statue, with a slightly flaring base; found in 1933 in the Agora Excavations in the north part of the Library of Pantainos; inv. no. I 562. Ed.pr. J.H.Oliver, *Hesperia* 4 (1935) 61–63 no. 25 (ph.), who reads it as an elegiac couplet with the names of the deities in the nominative. See also *Agora* III, pp. 50, 85; *Agora* XXXI, p. 193 no. 23, where M.M.Miles suggests a possible connection with the City Eleusinion.

Δηὼ καὶ Κούρη Πα-
φίη, μεμελημένον
ἔργον, εἵνεκεν εὐ-
σεβίης· ἔγραφεν
Ἑρμιόνη
on the flare of the drum: Ἑρμι[όνη ἀνέθηκεν]

260. Athens. Dedication of an eagle, 2nd/3rd cent. A.D. Statue of an eagle of 'Pentelic' marble on an inscribed plinth, mended from 4 fragments found in the Agora Excavations in

1938 in the Post-Herulian Wall north of the church of the Hypapanti; inv. no. I 5436. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 258/259 no. 62 (dr.). See also *Agora* III, p. 83; *Agora* XXXI, p. 193 no. 24 (ph.).

Οὔλπιος Ἑρμογένης ταῖς θεαῖς

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261. Athens. Dedication to Dionysos, 2nd cent. A.D. *IG* II² 4789. A.Chaniotis, *Kernos* 11 (1998) 284 no. 27, draws attention to the note in APMA I, 64 no. 304 (see *SEG* XLI 244), to the effect that S.A.Koumanoudes suggested that this inscription was connected to the temple of Dionysos Eleutherios, Pausanias 1.29.

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262. Athens. Dedication to Hermes Propylaios. Dedicatory statue base of 'Hymettian' marble discovered at the Propylaia, πρὸ τῆς Ἑλληνικῆς Ἐπαναστάσεως, by K.S.Pittakes, *L'anc.Ath.* 258, who connected it with the statue of this deity mentioned by Pausanias (1.22) at the entrance to the Acropolis; for Hermes Propylaios, see *SEG* XLVI 2376. Pittakes' text, *loc.cit.*, apud APMA 3.38 no. 79: Ἑρμ[ῆι Προπυ]λαίωι ἡ πόλις

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263. Athens. Dedication to Eukleia? Dedicatory base copied by K.S.Pittakes, *L'anc.Ath.* 493, near the Katholikon church, Odoi Metropoleos and Aiolou; cf. G.E.Malouchou, APMA 3.90 no. 410, who suggests that Pittakes' ΕΥΚΛΗΙΑ be interpreted as Εὐκλεία[ι].

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264. Athens. Dedication to Eurysakes? K.S.Pittakes, *L'anc.Ath.* 468, found and copied this fragment of a dedicatory inscription at the church of Agios Elias in Brisaki in the Agora, which he identified as the site of the Eurysakeion; text in majuscules only. A.R.Rangabé, *Ant.hell.* 2.748 no. 1092, transcribed Pittakes' text as:

Ὁ δῆμος
Εὐρύσακ[ον] [*sic*] τοῦ Αἴαντος
Βασ[ιλέως Σαλαμινίων] ἀν[έ]θηκεν

Rangabé rejects the reading τοῦ in L. 2 and doubts that Pittakes had found 'cette inscription extraordinaire' which would fix 'd'une manière incontestable non seulement la position du temple d'Eurysacus, mais aussi celle du quartier de Melité.'

In APMA 3.75 no. 324, G.E.Malouchou reproduces Pittakes' majuscule text with a helpful note on the location of the church and Brisaki.

ΟΔΗΜΟΣ
- - - - ΕΥΡΥΣΑΚ - - - - - ΤΟΥΑΙΑΝΤΟΣ
- - - - ΒΑΣ - - - - - - - - - ΑΝΑΘΗΚΕΝ

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2. Εὐρυσάκ[ην] or Εὐρυσάκ[ηι] or Εὐρυσακ[εῖον], Stroud.

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265. Athens. Dedication to Zeus(?). At the church of the Hypapanti in the Agora, K.S.Pittakes, *L'anc.Ath.* 36, copied this inscription on a stone base; APMA 3.96 no. 454. Διί

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266. Athens. Altar of Helios? At the church of Agios Elias in the Roman Agora, K.S.Pittakes, *L'anc.Ath.* 147, read the following inscription, reproduced in majuscules in APMA 3.83 no. 369. He believed that the spot marked the location of an altar of Helios. We transcribe. Ἥλιος κ[- - -]

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267. Athens. Dedication to Herakles? Dedicatory base found and copied by K.S.Pittakes, *L'anc.Ath.* 482, at the church of Agia Dynamis, Odoi Metropoleos and Monis Pentelis. Associated by Pittakes with extensive remains of an ancient temple, probably that of Herakles, on this spot; cf. *AE* (1853) 866. Transcribed by A.R.Rangabé, *Ant.hell.* 2.748/749 no. 1093: Ἡρακλεῖ Δι[ομείῳ] | ἀνέθηκε. In APMA 3.78 no. 336, G.E.Malouchou reproduces Pittakes' text, which we transcribe.

ΗΡΑΚΛΕΙΔΙ[ΟΜΕΙΩΚΑΙ]	Ἡρακλεῖ Δι[ομείῳ καὶ]
ΑΝΗΘΗΚΕΝ	ἀν(έ)θηκεν

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268. Athens. Dedication to Themis. Fragment of 'Pentelic' marble found and copied by K.S.Pittakes, *L'anc.Ath.* 227, on the west slope of the Acropolis. APMA 3.61 no. 253, text in majuscules; we transcribe. For the goddess Themis in Athens, see also our lemma no. 33.

Θέμιδι ἀνέθηκεν

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269. Athens. Dedication to the hero Hippothoon. Fragment of a dedicatory inscription, copied by K.S.Pittakes, *L'anc.Ath.* 490, at the church of the Panagia tou Angelou (Odoi Ermou and Phokionos); reprinted in APMA 3.119 no. 576. Cf. A.R.Rangabé, *Ant.hell.* 2.748 no. 1091, who reads Ἥρωϊ | Ἱπποθόοντι.

ΗΡΩΙ
ΙΠΠΟΘΟΩΝΤΙΔΙ

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270. Peiraieus. Dedication to the Hero Kantharos. Base discovered and published by K.S.Pittakes, *L'anc.Ath.* 3, at the church of Agios Dionysios Areopagites; text in majuscules, reprinted in APMA 3.140 no. 692. Pittakes associated this inscription with the ruins of an

ancient temple at this site and with scholia Aristophanes, *Peace* 145, Κανθάρου λιμήν: ἀπὸ Κανθάρου ἐπιχωρίου ἥρωος οὕτω λιμὴν ἐκαλεῖτο ἐν τῷ Πειραιεῖ.

- - - - - Ἀριστίππη - -
Κανθάρωι Ἥρωϊ ἀνέθηκεν

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271. Athens. Statue base of Kallirrhoe. Inscribed base copied by K.S.Pittakes, *L'anc.Ath.* 184, at the church of Agia Photeine on the south bank of the Ilissos River; text in majuscules; reproduced in APMA 3.102 no. 488. We transcribe it as follows.

Καλλιρρόη Κεκροπίδος Νικομάχου

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272. Athens. Dedication in the Leokoreion. In *L'anc.Ath.* 78, K.S.Pittakes read this inscription at the church of Agios Philippos on Hadrian Street on the north edge of the Agora; text in majuscules only, reproduced in APMA 3.86/87 no. 391. R.E.Wycherley, *Agora* III 113. I.Travlos, Πολεοδομική 41 note 1. S.N.Koumanoudes, *AE* (1976) 195/196.

ὁ δῆμος
- - - Μελανίππου - - -
- - - Λεωκορείωι - - -

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273. Athens. Inscription relating to the Sanctuary of the Nymphs. In *L'anc.Ath.* 500, K.S.Pittakes reported reading this fragment of an inscription at the church of Agia Agathokleia at Monastiraki. Reprinted by G.E.Malouchou, APMA 3.68 no. 290 (at left, below), together with the transcription in Pittakes' Notebook B, no. 15 (at right, below), now in the archive of *Inscriptiones Graecae* in Berlin; both texts in majuscules only.

	. . ΙΕΡΟΝΝΥΜΦΟΝ		ΝΥΜΦΟ
	. . ΔΙΚΗΣ		ΗC
	. . ΤΗΝ		ΗΝ - - - - ΙΙ -
4	. . ΣΗΙ	4	CΗΙ
	. . . Η		Η
	ΘΑΜΕΝΕΑΡ		ΘΑΜΕΝΕΑΡ - -

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274. Athens. Dedication(?) to Pan. On the peribolos of the temenos of the Olympieion, K.S.Pittakes, *L'anc.Ath.* 178, recorded the inscription Πανός; no further details. Reprinted in APMA 3.115 no. 560.

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275. Athens. Dedication to Agathe Tyche, date? N.Platon, *AD* 21 (1966) B [1968] 39, briefly announces the discovery of a fragmentary marble stele in excavations of the Greek Archaeological Service on the south slope of the Acropolis; Acropolis Museum inv. no. 14.902. This should be added to the examples collected by S.V.Tracy, *Hesperia* 63 (1994) 241–244; *SEG* XLIV 42; cf. *SEG* XLVII 2318. Ἀγαθῆι Τύχηι

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276. Athens. Dedication to Tyche Kale. Fragment of 'Pentelic' marble, copied by K.S.Pittakes, *L'anc.Ath.* 135, in the Plaka at Agios Demetrios Katephore, which was Pittakes' candidate for the Prytaneion; text in majuscules.

A.R.Rangabé, *Ant.hell.* 2.746 no. 1087: 'Pausanias (I, 18) dit qu'il y avait dans le Prytanée une statue de Fortune dite la Belle. Ces inscriptions de peu de mots, qui cadrent si bien avec ce que disent les auteurs les plus connus, et qui viennent si à propos corroborer les conjectures, sont toujours sujettes à caution, toutes les fois qu'une confiance implicite n'est pas commandée par d'autres raisons, et lorsque, comme c'est le cas avec ce piédestal, elles ne sont plus à retrouver.' He transcribes Pittakes' text:

Τυχῆι Καλῆι

Cf. APMA 3.121/122 no. 592.

277–279. Athens. Three dedications in the Metroon. K.S.Pittakes, *L'anc.Ath.* 32, publishes three fragmentary inscriptions which he found at the church of the Hypapanti in the Agora; texts in majuscules. Cf. also Pittakes, *AE* (1856) no. 2687, for a republication of our no. 279 and observations on its location. A.R.Rangabé, *Ant.hell.* 2.762/763 nos. 1153–1155, 'les inscriptions ci-dessus n'y ont pas été trouvées.' APMA 3.98 no. 467 α–γ. We give Rangabé's transcriptions.

277: ἐν τῶι Μητρώῳ τὴν ἀνάθεσιν; ΜΗΤΡΩΩΙ, Pittakes

278: [Ἱ]εροποι[οὶ] ἐν τῷ Μητρ[ώῳ]; ΙΡΕΟΠΟΙ ΕΝΤΩΙ, Pittakes

279: ἐν τῷ Μητρώῳ ἀρετῆς ἕνεκα | καὶ δικαιοσύνης;
ΚΑΙ ΤΟΙΣ - - - - ΚΑΙ | ΕΝ ΤΩΙ ΜΗΤΡΩΩΙ ΑΡΕΤΗΣ ΕΝΕΚΑ, Pittakes

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280. Athens. Dedication. Fragment of a dedicatory base found and copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 289/290 and 299, where it is not clear if the inscription is on one or two fragments; texts in majuscules. A.R.Rangabé, *Ant.hell.* 2.759 nos. 1132/1133, transcribes as [- - -]τον Δαιδάλου | υἱὸν ἀνέθηκεν. In APMA 3.49/50 no. 179, G.E.Malouchou gives the two majuscule texts of Pittakes as follows; 289/290 at left, 299 at right.

	ΤΟΝΔΑΙΔΑΛΟΥ		ΑΡΧΕΣΤΡΑΤΟΝΔΑΙΔΑΛΟΥ
	ΥΙΟΝΑΝΕΘΗΚΕΝ		ΥΙΟΝΑΝΕΘΗΚΕΝ
	ΠΟΛΛΥΔΙΟΣ		ΠΟΛΛΥΛΙ
4	. . . ΤΟΝ	4	. . . ΤΟΝΕΑΥΤΟΥ

Malouchou:

[- - -]τον Δαιδάλου [- - -]
[- - -] υἱὸν ἀνέθηκεν
[- - -] Πολλυλί[δ? - - -]
4 - - - ΤΟΝ - - -

Cf. *IG* II² 3838, Malouchou.

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281. Athens. Inscribed altar. Cylindrical bomiskos decorated with boukrania and garlands, found and copied by K.S.Pittakes, *L'anc.Ath.* 150, on the north slope of the Acropolis; APMA 3.64 no. 267, text in majuscules, which we print below. Copied also at the Theseion by Kekulé, *Die antiken Bildwerke im Theseion zu Athen* (Leipzig 1869) 32 no. 66, and at the National Museum by Sybel, *Katalogue der sculpturen zu Athen* (Marburg 1881) no. 2575.

ΑΤΗ
ΖΑΡΠΑΓΗΣ
ΤΗΣΤΟΥΤΟ
4 ΑΝΕΘΗΚΕΝ

. . . σαρπαγη|ηστουτ . . .|ηθε - - - [*sic*], Sybel.

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282. Athens. Dedication. Fragment of a base reported by K.S.Pittakes, *L'anc.Ath.* 390, as being north of the Parthenon; text in majuscules, ΕΘΕΤΟ . . . | ΑΝΤΙΟΧΙΔΟΣ. In APMA 3.33 no. 32, G.E.Malouchou suggests that this is the same monument published by Pittakes in *AE* (1856) no. 2808 as having been found in the south part of the Propylaia in 1833. A.R.Rangabé, *Ant.hell.* 2.757 no. 1124. Malouchou gives the text as [ἀν]έθε[το | ἐπὶ τῆς Ἀν]τιο[χίδος].

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283. Athens. Dedication. Fragment of an inscribed base, reported by K.S.Pittakes, *L'anc.Ath.* 267, between the Propylaia and the Parthenon. A.R.Rangabé, *Ant.hell.* 2.759 no. 1130; APMA 3.43 no. 126. ἀνέθεσεν

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284. Athens. Casualty list of cavalry killed at Corinth and Koroneia, 394 B.C. *IG* II² 5222. *SEG* XLIV 180.* H.Hagen, *Glotta* 74 (1997/98) 192–197, discusses the various explanations that have been offered for the form ἱππέης in L. 1 and favors the view that it is a contamination of the Attic ΗΙΠΠΕΣ with the post-Eukleidian ΙΠΠΗΣ.

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285. Angele? (Porto Raphti). Gravestone, 4th cent. B.C. Marble stele found in military construction, brought in from elsewhere, not *in situ*, recovered by the Greek Archaeological Service and conveyed to the Archaeological Museum of Brauron; no inv. no. recorded. Two rosettes in relief between LL. 3 and 4. Ed.pr. B.Kallipolitis, B.C.Petrakos, *AD* 18 (1963) B [1965] 45, who identify Chairephanes in LL. 7–9 as *PA* 15177, *IG* II² 1203 LL. 8, 25; *SEG* XXI 578 L. 1, 324/3 B.C.; *LGPN* II, *s.v.* Χαιρεφάνης no. 10. No ph.

[Χ]αριάδης
[Χ]αιρεφάνους
['Α̣]θμονεύς [*sic*]
rosettes
4 [Τ]εισικράτεια
['Α]λκιμάχου
'Α̣γγελῆθεν
[Χ̣]αιρεφάνης [*sic*]
8 [Χ̣]αρι̣άδου [*sic*]
'Α̣θμονεύς
Χ̣αιρέστρατος
Χ̣αριάδου
12 'Αθμονεύς

S.D.Lambert, *Rationes* (our lemma no. 152) 152, suggests L. 4 [Π]εισικράτεια.

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286. Athens. Gravestone of Elektra and Arsinoe, ca. 200 A.D. Pedimental stele of white marble with a scene in sculpted relief of a standing frontal woman and her female attendant, found in excavations of the Greek Archaeological Service for the Φρέαρ Ἰάκχου of the abortive Kerameikos station of the Metro. Ed.pr. I.Drakotou, *AD* 50 (1995) B [2000] 35; no ph.; no date; text in majuscules with no line divisions.

In Πόλη 390–393, I.Tsiriyoti-Drakotou presents a detailed account of this excavation and a ph. showing this stele reused in the construction of a later grave; *ibid.* 394/395, T.Kolokiou publishes a color ph. and a full description. 'Pentelic' marble; two inscriptions in the ample field; above, a pediment; below, two flanking rosettes and the relief panel framed by two pilasters and an arch. The inscription in LL. 4/5 was added when the stele was reused; inv. no. Λ 5774.

Ἠλέκτρα Ἐπαγάθου
Ἀλωπεκῆθεν
χαῖρε
4 Ἀρσινόη Ἑρμοκράτου ἐκ
Πηλήκων

[For Elektra as a historical personal name, Kolokiou refers to Bechtel, *HPG* 578, who cites only one example

('Αλέκτρα; gravestone, Assos). No 'Ηλέκτρα/'Αλέκτρα in Bechtel, *Athenischen Frauennamen*; Pape-Benseler; *RE*; *BE* indices; *SEG* indices; *LGPN* I–IIIB; Traill, *PAA*. See R.S.Stroud (forthcoming).]

287. Athens. Gravestone of Pheidylla, ca. 380–370 B.C. *SEG* XXV 241. Clairmont, *CAT* 2.294a. In "Επαινος *Papademetriou*, 264–277 (ph.), A.G.Kaloyeropoulou provides a detailed stylistic analysis of the relief sculpture on this stele and a close examination of the inscription in supporting the above date.

288. Athens. Gravestone. Fragment recorded by K.S.Pittakes, *L'anc.Ath.* 501, at the church of Agia Agathokleia in Monastiraki. A.R.Rangabé, *Ant.hell.* 2.847 no. 1398. In APMA 3.69 no. 291, G.E.Malouchou records the text from Pittakes' book and from his Notebook B in the archive of *Inscriptiones Graecae* in Berlin. 'Αφιδναίου

289. Koropi. Gravestone of a family from Lamptrai, 4th cent. B.C. *SEG* XXXVIII 206. In *ESNA* 7 (1998) 75, O.Kakavoyanni reports that this stele, which has been for many years in the cemetery of Koropi, has now been transferred to the Brauron Museum, inv. no. BE 2759.

290. Athens. Gravestone of Nikostratos, Hellenistic. *IG* II² 6741. For an excellent ph. of this columella, see M.Osborne, *The Gadfly of History: The Australian Academy of the Humanities Inaugural Trendall Lecture 1997* (Canberra 1998) 15; reproduced on the cover.

291. Athens. Gravestone of Androkles. Kioniskos found in excavations of the Greek Archaeological Service for the Φρέαρ Ιάκχου of the abortive Kerameikos station of the Metro. Ed.pr. I.Drakotou, *AD* 50 (1995) B [2000] 35; no ph.; no date; no further details.

'Ανδροκλῆς
"Ανδρωνος
Μαραθώνιος

3. ΜΑΡΑΘΩΝΟΣ, ed.pr. || Not mentioned in the detailed account of the results of this excavation, Πόλη 391/392.

292. Athens. Gravestone of Herodes Atticus, ca. 179 A.D. *IG* II² 6791. *SEG* XLIV 187. In *JRA* 11 (1998) 133–145, in a discussion of the Panathenaic Stadium and Herodes Atticus, K.Welch rejects the arguments of J.Tobin, *SEG* XLIV 187, to the effect that Herodes was buried under the stadium floor and that the monument on the eastern hill supported the Panathenaic Ship. Welch reconstructs the latter as a tomb monument in the shape of an elongated altar and concludes that 'there is nothing to rule out the possibility that [the striated

marble sarcophagus] could originally have been the sarcophagus of Herodes Atticus' (140). The inscription may indicate that the tomb of Herodes continued to be used for burials after Herodes' own time. See also Tobin (our lemma no. 12) 177–185 and our lemma no. 2195.

293. Kephisia. Grave epigram for a son of Herodes Atticus, ca. 160 A.D. *SEG* XXVI 290. *SEG* XLII 208.* W.Ameling, *Herodes Atticus* (Hildesheim 1983) vol. 2 no. 140. J.Tobin, *op.cit.* (our lemma no. 12) 219–229 (ph.), in an extended discussion of the chronology and occupants of this vaulted tomb, reprints the text, with translation, and provides a new ph. of this inscribed slab. She urges that it once formed part of the wall of the dromos and was perhaps inscribed *in situ*, and interprets the epigram as commemorating Regilla's last child, who survived Regilla for only three months.

294. Athens. Incertum. Gravestone? Cf. *IG* II² 3209. G.E.Malouchou, APMA 3.35 no. 48, observes that if this stone was read by Pittakes as I[- - -]ΛΙΤΕΥΣ[- - -], which is what is recorded in his Notebook B preserved in the archive of *Inscriptiones Graecae* in Berlin, then we might think of a gravestone for someone from Melite.

295. Koropi. Inscribed funerary urn. Clay urn found in excavations of the Greek Archaeological Service in the Toula property in a large ancient cemetery northeast of Koropi. Ed.pr. O. Kakavoyanni, *ESNA* 7 (1998) 70, who takes the demotic as referring to "Ωα. For the demotic, see our lemma no. 297.

"Αριστος 'Ηοῆθεν

296. Koropi. Gravestone of Menon and Menoitios. Marble stele with a painted anthemion finial, found in excavations of the Greek Archaeological Service in the Toula property northeast of Koropi in a large ancient cemetery. Ed.pr. O. Kakavoyanni, *ESNA* 7 (1998) 71 no. 2; no ph.; no date; no further details. For the demotic, see our lemma no. 297.

Μένων Μενίο 'Οῆθεν
Μενοίτιος Μένωνος 'Οῆθεν

297. Koropi. Gravestone of Lysistrate. Fragment from the upper part of a naiskos grave stele found in the Toula property northeast of Koropi in excavations of the Greek Archaeological Service in a large ancient cemetery. Ed.pr. O. Kakavoyanni, *ESNA* 7 (1998) 71 no. 5; no ph.; no date; no further details. Λυσιστράτη Λυσιστράτο 'Οῆθεν

On the basis of this gravestone, the two inscriptions published in our lemmata nos. 295 and 296, and others from Koropi bearing the demotic 'Οῆθεν—e.g., *IG* II² 6954, 6967 (now in the Brauron Museum, inv. no. 2873), and *SEG* XVII 103—Kakavoyanni (71–73) argues that the deme of "Ωα, which belongs to Pandionis, is to be located near Koropi, rejecting attempts to

locate the deme near Spata, suggested on the basis of *IG* II^2 7816/7817 and 7825, and northeast of Liopesi, the finding place of *IG* II^2 7820.

In *ZPE* 130 (2000) 80 note 71, S.D.Lambert states, '... as Sean Byrne points out to me, it seems from newly discovered funerary monuments that the deme Oe was not, as previously thought, in the area of other demes in north-western Attica, but was an Oineis enclave to the south-west of Spata, just north of Koropi. See O.Kakavoyiannis [*op.cit.*] where, however, the funerary monuments, which have demotics ΟΗΘΕΝ, are incorrectly interpreted as evidence for the location of Oa.'

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298. Athens. Gravestone of Archebios. *IG* II^2 7155. *SEG* XXI 908; XXIII 139. F.Di Benedetto, in *op.cit.* (see our lemma no. 2103) 159/160, points out that nos. 72/73 in the recently discovered manuscript of Cyriacus (see our lemma no. 2103), which are reported as two separate inscriptions, show that *IG* II^2 7155 incorrectly combines these two into one (see *SEG* XXI 908). The new ms. confirms Bodnar's suggestion (*SEG* XXIII 139) that we have (a) the epitaph of Ἀρχέβιος Πειραιεύς and (b) the inscription Καίσαρος Θεοῦ inscribed on a large marble slab possibly belonging to a monument dedicated to an emperor. In the new ms., the epitaph is said to have been seen 'apud Apeogum [*sic*] ad columnam'; for its findspot in the area of the Areopagos, see *SEG* XXIII 139.

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299. Koropi, area of. Gravestone of Nikanthe, 4th cent. B.C.? Marble grave stele with floral decoration in relief above a narrow tainia; inscription below; two rosettes in high relief below the inscription. Built into a house to the east of Koropi near the highway from Liopesi to Markopoulo. Ed.pr. O. Kakavoyanni, *ESNA* 7 (1998) 75 (ph.) The ph. does not show all of the sculptural decoration at the top. Το όνομα Νικάνθη μαρτυρείται εδώ για πρώτη φορά.

Νικάνθη Πυ(θ)ίππου
Φιλαΐδου

ΠΥΙΠΠΟΥ, lapis.

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300. Athens. Gravestone of Socrates. *IG* II^2 8297. G.E.Malouchou, APMA 3.70 no. 298, points out that S.A.Koumanoudes, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι (Athens 1871) no. 1504, thought that this stone was the same as *IG* II^2 8322, but that Kirchner, in publishing them separately in the Corpus, thought otherwise.

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301. Athens. Gravestone of Eirene. *IG* II^2 11239. Kioniskos copied by K.S.Pittakes, *L'anc.Ath.* 479, at the church of Agios Ioannes (Odoi Daidalou and Periandrou): ΕΙΡΗΝΗ | ΑΝΔΡΙΑΝΟΥ; reprinted in APMA 3.85 no. 385, where G.E.Malouchou suggests Εἰρήνη | Ἀνδρία?.

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302. Athens. Gravestone of Ktesion, late Hellenistic. Kioniskos of 'Hymettian' marble found in excavations of the Greek Archaeological Service reused as building material in a late Roman structure on the Sacred Way at 56–58 Chalkidiki Street. Ed.pr. C.Stoupa, *AD* 50 (1995) B [2000] 41. See also our lemma no. 9.

Κτήσιον
Ἡρακλεῶτις

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303. Athens. Gravestone of [- - -]genes, ca. 150 B.C. In O.Palagia, W.Coulson, edd., *Regional Schools* (see our lemma no. 39) 77/78 (ph.), J.B.Grossman presents the ed.pr. of a fragmentary marble relief grave stele found in the Agora Excavations, inv. no. S 2462. Above the inscription is a fragmentary inset relief panel with the lower part of a standing, draped, frontal male. See also our lemma no. 9.

[- ca. 4 -]ογένης
[- - ca. 5 - -]σίου
[Ἡρα]κλεώτης

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304. Athens. Gravestone of Aphrodisia, 1st/2nd cent. A.D. *IG* II^2 8859. G.E.Malouchou, in APMA 3.51 no. 192, reports that two inscriptions assumed to be the same by S.A. Koumanoudes, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι (Athens 1871) no. 1819, were published separately by K.S.Pittakes, *L'anc.Ath.* 299, 309; *AE* (1853) 984 no. 1691: Ἀφροδείσιος | Φιλοξένου | Θηβαῖος [We correct Malouchou's misprint, Ἀφροδήσιος, L. 1.]; *AE* (1853) 1023 no. 1886: Ἀφροδισία | Φιλοξέενου | Θηβαία. [For this same observation, see *IG* III 2491. Richardson.] She cautions that it is not absolutely certain that these are the same kioniskos.

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305. Athens? Gravestone of Arete, 4th cent. B.C. *IG* II^2 10739. C.Kritzas, *AD* 50 (1995) B [2000] 16, reports that Z.Charapa-Molisani has provided corrected dimensions of this stone. In *IG* III 3479 it is said to be 'in museo centrali.' In *IG* II^2 10739 it is assigned the inventory number EM 9317 and here in *AD* 50 it is listed as EM 895.

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306. Helioupolis. Gravestone of Artastis, 3rd cent. B.C. E.Varoucha-Christodoulopoulou, *AE* (1953/54) part 3 [1961] 340 (ph.), presents the ed.pr. of a marble grave stele with rounded top and inscription written on the shaft, not centered and in careless lettering. She suggests that the deceased was a Persian mercenary in the service of the forces of Ptolemy II that occupied a fort at Helioupolis during the Chremonidian War. Ἀρταστις

306bis. Marathon. Gravestone of Aphrodisia. Grave stele of 'conglomerato rosso' found

near Marathon and once housed in Helsinki in the storerooms of the State Superintendent of Museums, inv. no. 14560.943, and seen during the 1950s at the Ritarihuone in Helsinki; now lost. Ed.pr. M.Kajava, *op.cit.* (our lemma no. 1260) 75 no. 3. Ἀφροδεισία | χαῖρε

307. Athens. Gravestone of Demetrios, 4th–6th cent. A.D. Fragment of 'Pentelic' marble, found by K.S.Pittakes, *L'anc.Ath.* 483; text in majuscules; reprinted in APMA 3.79 no. 342. We give the text of E.Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997) no. 168ter.

[- - - ?]
Δημητρίου τοῦ [- - ?]
Κυριακοῦ [- - - ?]
4 ἔστιν δὲ ἡλίῳ I[- - -]
κατὰ καιφαλὴν [- - -]
[- - - ?]

308. Laureotike. Grave inscription. M.Salliora-Oikonomakou, *AD* 51/52 (1996/97) A [2000] 139, in a discussion of the possible location of the deme of Phrearrhioi (see our lemma no. 146), briefly notes the discovery in excavations of the Greek Archaeological Service of a circular marble grave peribolos bearing the inscription Ἑρμαίο; no ph., no date, no further details. It is located near the ancient quarries on the hill Σπηλιά on Stephanaki.

309. Attica? Gravestone of Kleo, 4th cent. B.C. For a gravestone of uncertain provenance, possibly from Attica, see our lemma no. 2071.

310. Xypete. Gravestone of Eukoline, 380–370 B.C. Clairmont, *CAT* 1.797. For a detailed examination of the sculptured relief, the inscription, and all other aspects of this stele, NM 4006, with excellent photographs, see A.G.Kaloyeropoulou, Ἔπαινος *Papademetriou*, 252–264, who supports the above date, cites numerous parallels, and reads [Εὐκολ]ίνη Δημοκλέος.

311. Athens. Gravestone. In *L'anc.Ath.* 128, K.S.Pittakes records that he copied this fragment northwest of the Tower of the Winds; text in majuscules, reprinted in APMA 3.130 no. 646, where G.E.Malouchou suggests the following text (cf. *IG* II² 6854).

[- - - - - - - - -]
[Θρ]ασύλλου
[- - -]εύς

312. Koropi. Gravestone of Kallianax. Sculptural grave stele with an anthemion finial found in excavations of the Greek Archaeological Service in a large ancient cemetery in the Toula property northeast of Koropi. Ed.pr. O.Kakavoyanni, *ESNA* 7 (1998) 71 no. 4; no ph.; no date; no further details. Καλλιάναξ Καλλίο

313. Athens. Gravestone. In *L'anc.Ath.* 507, K.S.Pittakes reported the discovery of this kioniskos in the church of Agios Ioannes, Odoi Euripidou and Menandrou; text in majuscules only, reproduced in APMA 3.84 no. 375. In *Ant.hell.* 2.891 no. 1740, A.R.Rangabé read Pittakes' L. 1 as Κάμ⟨ω⟩ν, observing that this was the name of Sappho's father. He also considered the possibility of Κ⟨λέ⟩ων; in L. 2, Ἱεροφάνους.

314. Athens. Gravestone of Menelaos. Inscribed fragment found and copied near the Peiraieus Gate by K.S.Pittakes, *L'anc.Ath.* 93; text in majuscules, reprinted in APMA 3.128 no. 629, where G.E.Malouchou transcribes it as follows.

Μενέλαος
Θαλοῦ Θε[- - -]

2. ΟΑΛΟΥΘΕ[- - -], Pittakes.

315. Athens. Gravestone of Nikeratos, ca. 350–325 B.C. Pedimental grave stele with a small child represented in sculptural relief, found in excavations of the Greek Archaeological Service on the south side of the Sacred Way at 93 Konstantinopoleos Street. Ed.pr. T.Kokkoliou, *AD* 50 (1995) B [2000] 40. Νικήρατος

316. Athens. Gravestone of Prosphilos, 2nd cent. B.C. *IG* II² 10260. C.Kritzas, *AD* 50 (1995) B [2000] 16 (ph. upside-down), notes that this kioniskos, formerly in the Iliou Melathron, has been transferred to the Epigraphical Museum, EM 13492.

317. Athens. Gravestone? Fragment of an inscription, possibly funerary, read by K.S.Pittakes, *L'anc.Ath.* 490, in the area he identified as the deme of Kollytos (intersection of Odoi Kolokotroni and Lekka); reprinted in APMA 3.117 no. 572.

ΤΑΝΑΕΥΣ
ΣΑΜΑΤΗΣ

318. Koropi. Gravestone of Phai[- - -]. Fragment of a grave stele of a youth, found in excavations of the Greek Archaeological Service in the Toula property in a large ancient cemetery northeast of Koropi. Ed.pr. O.Kakavoyanni, *ESNA* 7 (1998) 71 no. 1, who does not print a ph. nor offer a date nor explain why the deceased is identified as a youth [presumably on the evidence of a relief?]. Φαί[- - -]

Φαί[δων], ed.pr.

319. Athens. Gravestone of Philon. *SEG* XVII 110. In APMA 3.52 no. 202 and 65 no. 273, G.E.Malouchou, without reference to *SEG*, reports the view of G.Stamires, *Hesperia* 26 (1957) 267/268 no. 99 (*SEG* XVII 110) that *IG* II² 8480 = *IG* II² 13001 (as reported in *SEG* XVII 110).

320. Koropi. Gravestone. Pedimental grave stele with an inscription που δεν έχει αναγνωσθεί πλήρως, found in excavations of the Greek Archaeological Service in the Toula property in a large ancient cemetery northeast of Koropi. Briefly mentioned by O.Kakavoyanni, *ESNA* 7 (1998) 71 no. 2; no ph.; no date; no further details.

321. Athens. Gravestone. *IG* II² 11883a. In APMA 3.118 no. 574.8, G.E.Malouchou suggests that a fragment of a gravestone copied at the Old Boule on Odos Stadiou by K.S.Pittakes, *L'anc.Ath.* 487, ΚΟΙ - - - | ΑΣΚΛΗΠΙΟΔΩΡΟΥ | ΑΠΟΛΛΟΦΑΝΗΣ, is to be identified as *IG* II² 11883a.

322. Athens. Gravestone. Kioniskos of 'Hymettian' marble, found on the Acropolis and reported by K.S.Pittakes, *L'anc.Ath.* 300, majuscule text; reprinted by G.E.Malouchou, APMA 3.51 no. 196, who observes that it is not certain that this inscription is the same as that published by Pittakes in *AE* (1853) no. 1751 = *IG* II² 12020, on which see W.Peek, *MDAI(A)* 67 (1942) 187 note 1.

ΑΙΑ | ΕΥΞΑΝΙΟΥ | ΑΤΤΙΚΟΥ | ΑΡΙΣΤΙΩΝΟΣ | ΔΙΟΝΥΣΙΟΥ | ΝΗΟ

323. Athens. Gravestone? Fragment of an inscribed kioniskos, copied at the Old Boule on Odos Stadiou by K.S.Pittakes, *L'anc.Ath.* 487; reprinted in APMA 3.118 no. 574.9.

[ΓΡΑΜ]ΜΑΣΕΥΤΙ
ΙΜΣΑΝ

324. Attica. Herms with curse inscriptions erected by Herodes Atticus, ca. 160–170 A.D. *IG* II² 13188–13208; XII.9.134; *SEG* XIV 292; XXXV 209. In a chapter devoted to these 25 inscriptions, including a catalogue with text, translations, bibliography, and commentaries (113–160), J.Tobin, *op.cit.* (our lemma no. 12) 146/147, rejects the attempt of W.Ameling, *Herodes Atticus* (Hildesheim 1983) 2.23–25, cf. *SEG* XXX 254, to establish a relative chronology for the deaths of Regilla, Achilles, Polydeukion, and Memnon on the basis of the sequence of the several types of curses inscribed on these herms. She regards the five surviving curse inscriptions that can be assigned to specific individuals as too small a percentage to permit safe chronological inferences. 'The present data suggest to me that Herodes set up monuments of his loved ones in the area of his estates. Some of these monuments were designed to hold curse inscriptions; others were not, and later curses were added to them. Some never received curses.' (147)

Tobin considers the probable influence of these curse inscriptions on the following texts: *IG* II² 13209–13211; XII.9.955, 1179; XIV 1389/1390; Ameling, vol. 2 no. 29 (Neocaesarea in Pontos).

In *AAA* 29–31 (1996–98) [2000] 41–43, in publishing a portrait head of Polydeukion in Ioannina, A.Datsouli-Stavridi reprints the text of *IG* II² 13199; nothing new. See also our lemma no. 12 ad fin.

325. Athens. Incertum, ca. 400 B.C. Fragment of an opisthographic stele of 'Pentelic' marble, found in the Agora Excavations in 1936 over the southwestern sector of the Eleusinion; inv. no. I 4362. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 68/69 no. 4 (ph.), who suggests that it might be accounts.

Face A

lacuna

[- -]ανται[- 4–5 -]
[- -]δ̇ιο . .[- 4–5 -]
[- -]υντε[- 4–5 -]
4 [- -]ι̣φ[- - 6–7 - -]
- -

lacuna

Face B

lacuna

α̣πολ̣[- -]
τ̇ακυλ̣[- -]
αικαν[- -]
4 τιτ[- -]
- -

lacuna

326. Athens. Incertum, 4th cent. B.C. Two non-joining fragments of an Ionic cornice from the capping of a large monument, inscribed with three preserved letters; found in the Agora Excavations of the City Eleusinion in 1951, inv. no. I 6837. M.M.Miles, *Agora* XXXI (see our lemma no. 36) 207 no. 66; no text; no ph.

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327. Athens. Incertum, 4th cent. B.C. Tiny fragment of 'Hymettian' marble (inv. no. I 2791) found in 1935 in the Agora Excavations in the Odeion. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 76/77 no. 12 (ph.).

lacuna

[- - - - - - - - - - -] vacat [- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - -]||ΗΣ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - -]πινιλ[- - - - - - - - - - - - - - - -]
4 [- - - - - - - - - - - .]ιδι[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - .]|||[- - - - - - - - - - - - - - - - -]
- -

lacuna

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328. Athens. Incertum, 4th cent. B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1935 at the southwest corner of the Bouleuterion; inv. no. I 2958. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 73/74 no. 8 (ph.), who notes the guide lines on this stone and suggests some very hypothetical restorations of these few letters in each line. Among the most speculative is, 'If I am correct in reading some part of the name Salamis or Salaminioi in line 4, the findspot suggests that this fragment may derive from the Eurysakeion, on the hill of Kolonos Agoraios, south of the Hephaisteion.'

lacuna

[.]ιοτιμ[- -]
v εἰς το[- -]
ενεδη[- -]
4 [.]μινι[- -]
[. .]τα[- -]
[.]δηλ[- -]

lacuna

---

329. Athens. Incertum, after 350 B.C. Small fragment of 'bluish white marble, probably Pentelic,' found in 1951 in the Agora Excavations near the Altar of Zeus Agoraios; inv. no. I 6356. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 74/75 no. 9 (ph.), who likens the letterforms to those of *Agora* XIX P29 and *SEG* XV 120, an inventory dated after 346/5 B.C.

Stoich.

lacuna

[- -]λ[. . . .¹⁰. . . .]
[- . .]πτηο[. . .⁵. .]
[- . .] κεφαλ[. . .]
4 [- . .⁴. .]ιπροση
[- . . . .⁸. . . .]πη
- -

lacuna

2. ΠΠ could be numbers. Walbank.

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330. Athens. Incertum, ca. 300 B.C. Small fragment from a stele of 'Pentelic' marble; two lines of text on a fascia between moldings above and below. Found in 1951 in the Agora Excavations over the west wall of the Square Peristyle; inv. no. I 6408. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 75/76 no. 11 (ph.), who discusses in some detail the nature of the excavated context and the date of the fill in which it was found. He suggests that LL. 1/2 possibly carried a dating formula of a decree or account.

Stoich.

lacuna

[- - - - - - - -]ος ἐβδομ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - -]ευγεραι[- - - - - - - - - - - - - - - - - -]
- -

lacuna

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331. Athens. Incertum, ca. 300 B.C. Tiny fragment of 'Hymettian' marble, found in the Agora Excavations below the Klepsydra in 1937, inv. no. I 4979. M.B.Walbank, *Hesperia* 67 (1998) 77 no. 13 (ph.).

lacuna

ιω[- -]
ιαν[- -]
ημα τω[- -]
4 εαζοl[- -]
χωνυ[- -]

vacat

2/3. [χρ]ημάτω[ν?], Walbank.

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332. Athens. Incertum, ca. 300 B.C. Tiny fragment of 'Hymettian' marble, inv. no. I 3973,

found in 1936 in the Agora Excavations west of the Post-Herulian Wall. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 77/78 no. 14 (ph.), who likens it to *Agora* XIX L14.

lacuna
[- - - - - - - - - .] v να̣[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - .]λ̣αγιδ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - .]ιδα̣ς: γ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - -]υ̣[.]σ̣ω̣: ΗΓ̣[- - - - - - - - - - - - - - - - -]
lacuna

333. Athens. Incertum, 3rd cent. B.C. Small fragment of 'Hymettian' marble, found in the Agora Excavations east of the Odeion in 1935, inv. no. I 2471. Ed.pr. M.B.Walbank, *Hesperia* 67 (1998) 78 no. 15 (ph.), who likens it to the poletai record *Agora* XIX P54.

lacuna
[- . . .⁵. .]ω[.]
[- . .⁴. .]ιπα
[- . .]ναηαν
[- . . .]ι̣με̣λι
[- . . .]θ̇[.]σο
[- -]ονν[.]νοπ
[- .]κ[. . .]ιλ
[- -] vacat?

3. Ed.pr. reads all 5 letters without dots and any comment. From the ph., the eta looks extremely dubious and the letters before it uncertain. ‖ 6. '[κατὰ τ]ὸν ν[ό]μο̣ν? If so, this is likely to be part of an honorific decree.' Walbank. Surely [τ]ὸν νό̣μον, from the ph. Stroud.

334. Athens. Incertum. Fragment of stone reported by K.S.Pittakes at the Sanctuary of Brauronian Artemis on the Acropolis, *L'anc.Ath.* 272, πιθανῶς ἐδῶ ὑπῆρχε ἄγαλμα τοῦ Θησέως; text in majuscules. APMA 3.32 no. 28. ΘΗΣΕΑΟΝ ΚΑ . . . ΗΡ

335. Athens. Incertum. Fragment reported by K.S.Pittakes, *L'anc.Ath.* 303 (at left, below) and in his Notebook A in the archive of *Inscriptiones Graecae* in Berlin, no. 410 (at right, below), as being near Hermes Propylaios; see our lemma no. 262. Reproduced by G.E. Malouchou, APMA 3.50 no. 184, who suggests L. 1 'Αθην]ΑΙΟΝΚΑ - - -.

ΑΘΗΝΑΙΟΝΚΑΛΛΙΟΥ	ΑΙΟΝΚΑ - - -
- - - ΤΟΝΙΤΑ	ΤΟΝΙΤΑ

336. Athens. Incertum. Fragment of an inscription copied by K.S.Pittakes, *L'anc.Ath.* 90, near the Hephaisteion; text in majuscules; reproduced in APMA 3.101 no. 483. We transcribe.

- - - Ἀπολλωνίου
- - - - - - - ΑΤΟΥΣ

337. Athens. Incertum. Fragment copied by K.S.Pittakes, *L'anc.Ath.* 114, to the south of the Library of Hadrian; reprinted in APMA 3.124 no. 609. A.R.Rangabé, *Ant.hell.* 2.890 no. 1735, calls it a stele.

Ἰσοκράτους

338. Athens. Incertum. Fragment of stone, copied near the Little Metropolis or Panagia Gorgoepekoos Church by K.S.Pittakes, *L'anc.Ath.* 110; text in majuscules only; reproduced in APMA 3.88 no. 403.

Λυσίμαχος

339. Athens. Incertum. Fragment of an inscription copied near the Hephaisteion by K.S.Pittakes, *L'anc.Ath.* 90; text in majuscules; reproduced in APMA 3.101 no. 484. We transcribe.

- - - Οἰνόβιος
- - - ΙΜΙ - - - Σ

340. Athens. Incertum. Fragment found and reported on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 288/289; APMA 3.54 no. 224.

ΝΙΣΥΣΕΓΟΛ
ΦΙΛΑΜΑΣΦΑΝΟΚΛΕΟΥΣ
ΙΕΠΙΝΕΣΤΡΑΤΗ . . . .
ΓΩΝ ΞΥ . . ΗΝΑΧΑΡΝΕΥΣ
Ε . . . . . ΤΡΙΚΑΙΡΟ
ΧΓΟΔΟΚ . . . . .

For the purpose, at least, of our indexing of significant words from this text, we suggest L. 2 Φανοκλέους, L. 4 Ἀχαρνεύς. Stroud.

341. Athens. Incertum. Inscribed base reported by K.S.Pittakes as near the Parthenon, *L'anc.Ath.* 389; A.R.Rangabé, *Ant.hell.* 2.746 no. 1088, Λύπη, a name or the affliction that occasioned the monument?; APMA 3.35 no. 49. ΛΥΠΗΙ

342. Athens. Incertum. Fragment found northwest of the Tower of the Winds and published by K.S.Pittakes, *L'anc.Ath.* 128; text in majuscules, reprinted in APMA 3.130 no. 648.

[- - -]ΛΙΛΙΚΟΣ ΒΑΣΙΛ - - - ΗΡΑΙ
ΑΧΑΡΝΕΥΣ

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343. Athens. Incertum. In APMA 3.77 no. 332, G.E.Malouchou reprints the fifth of the 7 inscriptions recorded by K.S.Pittakes, *L'anc.Ath.* 475–478, and points out that it was not included in *IG* II^2: - - - ΦΗΜΗΣΑΝΛΑΟΙ | ΑΤΤΙΚΟΝ | ΠΙ - - | - - - | - - -. The other 6 inscriptions are *IG* II^2 2114, 2118, 3011 on one monument; 2129, 2268, 2269 on another.

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344. Athens. Incertum. Fragment of a base found and reported on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 288; APMA 3.54 no. 223. - - - ΣΔΑΜΟΣ

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345. Athens. Incertum. Fragment of an inscription copied by K.S.Pittakes, *L'anc.Ath.* 119 no. 577, at the church of the Panagia tou Angelou (Odoi Ermou and Phokionos); reprinted in APMA 3.119 no. 577.

ΗΜΕΡΑΙ ΚΑΙ ΑΓ[- - -]

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346. Athens. Incertum. Fragment of an inscribed epistyle reported from the Acropolis by K.S.Pittakes, *L'anc.Ath.* 306; APMA 3.56 no. 232, text in majuscules. ΚΑΛΗ ΚΑΙ ΑΓΑΘΗ

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347. Athens. Incertum. Inscription on the Hephaisteion. On the south stylobate of the Hephaisteion, K.S.Pittakes, *L'anc.Ath.* 79–89, copied an inscription ΑΣ - - - ΟΣΟΖΕ - - -; reproduced in APMA 3.99 no. 471, where G.E.Malouchou reports the reading in Pittakes' Notebook A, now in the archive of *Inscriptiones Graecae* in Berlin: ΑΣ - - - ΟΣΟΕΕ.

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348. Athens. Incertum. Two joining fragments of a base of 'Hymettian' marble, broken on all sides, probably honorary or funerary. Copied on the Acropolis by K.S.Pittakes, *L'anc.Ath.* 294. A.R.Rangabé, *Ant.hell.* 2.731 no. 1032, gave the text as Σοφοκλῆς | [Διῒ] Βασιλεῖ? | ἀ[νέθηκεν] and remarked that this could not be the poet since then the alphabet would have been pre-Eukleidian. In APMA 3.55 no. 228, G.E.Malouchou states that this stone is now in the Epigraphical Museum, EM 4411, and after autopsy with A.P.Matthaiou she reports the text as ΟΚΛ | ΑΣΙΛΕΙ | ΚΙΛ (Λ or Μ).

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349. Rhamnous. Label of a drawing of a goat, 3rd cent. B.C. In *EAH* (1998) [1999] 13/14 (ph.); *PAAH* (1998) [2000] 35, B.C.Petrakos reports the discovery in excavations of the Greek Archaeological Society of a stone-paved courtyard of a building in the fortress (ΡΚΑ´) in which one of the slabs (inv. no. 2176) bears an incised drawing of a goat with the inscription θεία below it. Ed.pr. suggests that this may be simply a label of a very useful animal or that it may refer to Amaltheia, who raised Zeus.

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350. Rhamnous. Inscribed stone balls. B.C.Petrakos, *PAAH* (1998) [2000], briefly notes the discovery in the fortress during excavations of the Greek Archaeological Society of roughly spherical inscribed stone objects, undoubtedly catapult missiles.

A. Area ΝΑ´, p. 20, inv. no. 2127. ΦΧΨ
B. Areas Ξ and ΞΑ, p. 24, inv. no. 2116. Ξ
C. Area ΜΗ, p. 26, inv. no. 2128. Υ

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351. Rhamnous. Inscribed stone weights. Found in excavations of the Greek Archaeological Society at Rhamnous; ed.pr. B.C.Petrakos, *PAAH* (1998) [2000].

A. Rectangular marble weight inscribed Χ on the bottom; Area ΝΕ´ in the reservoir; inv. no. 2124. Petrakos, *loc.cit.*, 24.
B. Stone weight very badly worn from frequent use; inscribed on one narrow face; Area ΜΑ´ of the fortress. Petrakos, *loc.cit.*, 17. Τ$^{\times}$||||

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352. Aigina. Athenian dikast's pinakion. For a bronze dikast's pinakion found in the sanctuary of Aphaia on Aigina, see our lemma no. 379.

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353. Athens. Incertum. Bronze pinakidion found at the church of Panagia Pyrgiotissa; ed.pr. Ἐπιγραφαὶ Ἑλληνικαὶ κατὰ τὸ πλεῖστον Ἀνέκδοτοι (Athens 1860) 25 no. 53 (dr.); reprinted in APMA 3.257 no. 32.

ἐκ τῶν παλαιῶν

354–356. Athens. Lead tablet with a triple judicial curse, ca. 375 B.C. Long (0.28 m.) rectangular lead tablet inscribed only on the inner surface, once rolled and pierced by an iron nail. Found in fragments in the excavations of the German Archaeological Institute in the Kerameikos, probably on the ἱερὰ ὁδός; inv. no. IB 24 + IB 42. Ed.pr. F.Costabile, *Minima Epigraphica et Papyrologica* 1 (1998) 9–54 (ph., dr.), translations. Ed.pr. believes that originally the tablet was rolled into a cylinder in such a way as to leave room for the insertion

of a wooden object in the hollow space of the interior, possibly a voodoo doll.

The text is arranged in three columns, almost stoichedon, divided by uninscribed margins almost in the style of a 'page' of papyrus. The letters are not cursive but resemble those on 4th-cent. B.C. stone inscriptions. Two papyrological diacritical marks appear: II.1 <, III.1 ~. All the personal names—in I.1, 8; II.1, 9; III.1, 9, 17—are written backwards, but with the letters facing right. Detailed paleographic analysis, 30–34. Prosopographical discussion, 36–39; the personal names Athenodoros, Eirene, and Emped[- - -] are all too common for plausible identification, but Smindyrides was accused of profaning the Eleusinian Mysteries in 415 B.C. (Andokides 1.15) and probably is named on another *defixio* from the Kerameikos, ca. 400 B.C., *Kerameikos* III, p. 93 no. 4. After a legal commentary (39–49), Costabile concludes that the three different texts concern three different δίκαι against three different plaintiffs, all involving the same defendant but all three heard before the polemarchos. He speculates on the identity of the man who commissioned the tablet and raises the possibility that Lysias was involved.

For an English translation, see A.Chaniotis, *Kernos* 14 (2001) 175 no. 60.

354: I.

[Καταδέω ← 'Α]θηνόδωρο[ν]
[πρὸς τὸν 'Ερ]μῆν τὸν 'Ερι[όνιον]
κ[α]ὶ πρ[ὸ]ς τὴν Φερσεφό-
νην καὶ [πρ]ὸς τὴν Λ[ήθην]
κ[αὶ νõ]ν αὐτ[οῦ κ]αὶ γλῶσαν κ[αὶ ψυ]-
χὴ[ν] κα[ὶ] ἔργα τὰ πρὸς ἡμᾶ-
{α}ς λέ(γ)ει καὶ τὴν δ[ίκ]ην
[καταδέ]ω τὴν ← ['Α]θηνόδωρο(ς)
[πρὸς] ἡμᾶς δέκα ← ἔτη τα-
λ-
α[ντεύει].

7. ΛΕΥΕΙ ‖ 8. ΤΗΝΟΡΩΔΟΝΗΘ ‖ 9. ΗΜΑΣΔΕΚΑƵΕΤΑ, D.R.Jordan apud ed.pr. δεκάζεται, Ƶ = Z 'con uno *iota* scritto incongruamente sotto'

In *BE* (1999) 184, P.Gauthier finds difficulties in the interpretation and the text of the last two lines, namely that the name of Athenodoros requires a correction to make it nominative; that a sign resembling a zeta surmounting an iota is resolved into ἔτη; that the accusative is used for 'ten years,' where we would expect the genitive; and the conjectural supplement ταλα[ντεύει]. 'Ce texte sera à étudier.'

355: II.

[Κ]αταδ[έ]ω ← Σμινδυρίδην : <
πρὸς τὸ[ν] 'Ερμῆν τὸν 'Εριόνιον
κα[ὶ] πρὸς τ[ὴ]ν Φερσεφόνην
καὶ [πρ]ὸς [τὴν] Λήθην καὶ νõν
αὐτ[οῦ καὶ] γλῶσαν καὶ ψυχὴν
αὐτ[οῦ καὶ ἔρ]γα τὰ πρὸς ἡ-
μᾶ[ς περὶ δίκης? λ]έ(γ)ει καὶ τὴν
δίκην κα[ταδέ]ω ἣν ἡμῖν ἐ-
π[ι]φέρει ← Σμινδυρί[δης].

7. ΛΕΥΕΙ

356: III.

A
~ Καταδ[έ]ω ← (Ε)ἰρ[ή]νη{η}ν πρὸς [τὸν]
'Ερμῆν τὸν 'Εριόνιον καὶ [π]-
ρὸς τὴν Φερσεφόνην καὶ [π]-
ρὸς τὴν Λήθην καὶ νõν αὐ-
τῆς καὶ ψυχὴν καὶ γλῶσαν
καὶ ἔργα τὰ περὶ τῆς π[ρ]ὸς ἡ-
μᾶς δίκης λέγει, καταδέ-
ω ἅπαντ' αὐτῆς Κ(α)ταδέ-
ω (δὲ) ← 'Εμ[π]εδ καὶ τὸς μάρτυ-
ρας α[ὐτ]ῶν ἅπαντας καὶ
τὸν [πολ]έμαρχον κ[α]ὶ τὸ
δικαστ[ήρι]ον τὸ τõ πολεμάρχο
πρὸς τὸ[ν 'Ε]ριούνιον 'Ερ[μ]ῆν
καὶ πρὸ[ς τὴ]ν Φερσεφόνη[ν]
καὶ πρὸ[ς τὴ]ν Λήθην, κα[τ]αδ[έω]
κα[ὶ] συ[νδίκ]ος ἅπαντας τὸς με-
τὰ ← [Εἰρ]ήν[η]ς καὶ ἅπα[ντ]ας τὸ[ς]
[μετ' αὐτῆς].

1. A *supra lineam*, una *paragraphos*, ed.pr.; ΝΗΗΝ[.]ΡΙΠΡΟΣ ‖ 8. ΤΗΣ : ΚΤΑΔΕ The interpunct is noted by ed.pr. but not printed in the text. ‖ 9. ΔΕ 'mi è sembrato doversi leggere doppiamente ... come avversativo δέ, ... come parte finale del nome 'Εμ[π]εδ. abbreviato,' ed.pr.

357. Athens. Lead curse tablet, early 4th cent. B.C. In *Hesperia* 20 (1951) 222/223 (ph.), R.S.Young published the ed.pr. of a lead tablet found folded and pierced by a nail in the Agora Excavations just outside the southwest corner of the Agora in the remains of a mudbrick wall of a house possibly of the 4th cent. B.C.; inv. no. IL 997. Young interpreted the misspellings of the names in LL. 1/2 as intentionally 'part of the magic' and regarded these two men as Athenian smiths probably once occupying the house, and the Boiotian woman in L. 7 as 'probably the cause of the ill-feeling.'

Καταδέω Ἀρίσται[χ]μ(ο)ν τὸ(ν) χαλκέα
πρὸς τοὺς κάτω καὶ Πυρρίαν τὸν χαλκέα
καὶ τὴν ἐργασίαν αὐτοῦ καὶ τὰς ψυχὰς
αὐτῶν καὶ Σωσία(ν) τὸν Λάμιον
καὶ τὴν ἐργασία(ν) καὶ τὴν ψυχὴν αὐτο[ῦ]
καὶ ΑΛΗΓΟΣΙ καὶ ἀδρῶς καὶ ἀδρῶς
καὶ Ἀγήσι(ον) τὴν Βοιωτ[ί]α[ν]

1. ΑΡΙΣΤΑΙ.ΜΝ ΤΟΧΛΑΚΕΑ ‖ 2. ΠΡΟΣΣΤΟΣ, ΠΡΥΡΙΑΝ ‖ 4. ΣΩΣΙΑ ‖ 5. ΕΡΓΑΣΙΑ ‖ 7. ΑΓΗΣΙ

J.B.Curbera, D.R.Jordan, *Hesperia* 67 (1998) 215–218 (ph., dr.), after autopsy, report that the tablet was folded 9 times vertically from left to right and they reject the view of the ed.pr. that it was found *in situ* in the house. They provide a new text, commentary on spelling and grammar, onomastics, and a translation, as well as speculating that the final words in LL. 1/2 might be ethnics. Their text differs from that printed above in the following respects: L. 1 καταδῶ, χλακέα, L. 3 αὐτô, L. 5 αὐτô, L. 6 καὶ ἃ λήγοσι καὶ ἃ δρῶσ(ι) {καὶ ἃ δρῶσ(ι)}, L. 7 Ἀγησὶ(ν) τὴν Βοιωτία(ν).

358. Attica. Lead curse tablet, 360–340 B.C. *IG* III.3.100. *CIG* 539. *SEG* XXXVII 217, 374. E.Voutiras, Διονυσοφῶντος Γάμοι: *Marital Life and Magic in Fourth-Century Pella* (Amsterdam 1998) 60–62, prints the text with translation and urges that the poor syntax and uncertain spelling, as well as the awkward handwriting, indicate that this tablet, like the one from Pella that he publishes in *SEG* XLVI 776, was written by the *defigens* and not by someone with the qualifications one would normally expect of a professional sorcerer. In L. 2 he prints Ο . . ΝΟΥ[- - -]ΩΥΚ[. .] Σουνιᾶ. Voutiras identifies the writer as a man and believes that by Ὀνήσιμη [*sic*] L. 5 he intended the masculine vocative, directed at the occupant of the grave where the tablet was deposited.

359. Athens. Kerameikos. Lead curse tablet, ca. 330–324 B.C. *SEG* XL 267. E.Voutiras, *op.cit.* (our lemma no. 358) 40 note 91; 55/56 note 130, reads this text as follows: Γλυκέραν τὴ(ν) Δίωνος | γυναῖκα κάτω δ(οῦ)μεν | πρὸς τοὺς χθονίους | ὅπως τιμωρηθεῖ | καὶ ἀτελὴς γάμου | [- - -], interpreting the fifth and sixth words as an adverb plus a form of δέω, not as κατωδῶμεν, ed.pr., and the last two preserved words not as 'remain unmarried,' but as 'without sexual intercourse,' probably the original meaning of the word.

360. Peiraieus. Lead curse tablet, 323/2 B.C. *IG* III.3.103. *SEG* XXXVII 220; XL 265; XLII 218, 1817. E.Voutiras, *op.cit.* (our lemma no. 358) 10 note 13, tentatively suggests the following restoration in LL. 3/4, adducing as parallels for the construction of the temporal condition Audollent, *DefixTab* 52 LL. 7–9 and the tablet from Pella that he publishes in *SEG* XLVI 776: Ἑρμ[ῆι] καὶ Φερσεφόνηι τήνδε ἐπιστο[λὴ]ν ἀποlπέμ[πω· ὀπ]ότε ταῦτα εἰς ἀνθρώπος ἀναφ[αν]ε[ίη], αὐτὸς δίκη τυχεῖν τέλος δίκης, 'To Hermes and Persephone I send this letter. Only when these words appear among men, may they (my opponents) rightfully obtain satisfaction.' Parallels for τέλους δίκης, not forensic.

361. Attica. Lead curse tablet, 4th cent. B.C. *IG* III.3.78. E.Voutiras, *op.cit.* (our lemma no. 358) 57, urges that the *defigens* 'who is certainly a woman, and in all probability a courtesan, seeks to prevent her lover Aristokydes from engaging in a sexual relationship with any other woman—or with a young boy.' He rejects the translation and interpretation offered by C.A.Faraone, in C.A.Faraone, D.Obbink, edd., *Magika Hiera: Ancient Greek Magic and Religion* (New York 1991) 14, μὴ γῆμαι, 'let him not marry...,' τὰς φανομένας αὐτῶι γυναῖκας, 'the women who will be seen about with him.' Voutiras translates '[I curse] Aristokydes and the women that will show themselves to him. May he never fornicate another woman or young boy.'

In *Ancient Greek Love Magic* (Cambridge, Mass. 1999) 13, C.A.Faraone accepts Voutiras' interpretation, while still translating γῆμαι as 'marry,' 'a term that can mean either formal marriage or in slang merely sexual intercourse.' See also L.Robert, *RPh* (1967) 80.

362. Athens. Painted wall plaster from the Rectangular Peribolos in the Agora, 4th cent. B.C. R.S.Stroud, *Hesperia* Suppl. 29 (1998) 99–101 (ph.), publishes a photograph and describes some 50 fragments of white plaster bearing traces of red painted letters; found in the Agora Excavations in 1953; probably fallen or removed from the north wall of the Rectangular Peribolos, in the southwest corner of the Agora, which he identifies as the Aiakeion (see our lemma no. 69). The largest fragment, inv. no. A 3349, reads [- - -]ΤΡΑΤ[---]. He suggests that these fragments belonged to painted notices (perhaps of trials, cf. *P.Oxy.* 2087) of a temporary nature displayed on this prominent building near the Monument of the Eponymous Heroes.

363. Athens. Vase inscriptions from the City Eleusinion. M.M.Miles, *Agora* XXXI (see our lemma no. 36), briefly notes the discovery of the following unpublished vase inscriptions in the Agora Excavations. We list only those items for which Miles gives a text.

A. 127, inv. no. P 10159. Temple of Triptolemos, Deposit 20; 'ostrakon? ΑΡΙΣΤΙΟΝ' [presumably a graffito, Stroud]

B. 134, inv. no. P 31829. Fill between Temple of Triptolemos and West Peribolos Wall, Deposit 251; graffito, retrograde on a small Corinthian-type skyphos, THEA [*sic*]

C. 156, inv. no. P 26793. Panathenaic Way, Deposit 50; fragment of a sigillata bowl with circular stamp, SERENI

364. Rhamnous. Merchants' signatures. B.C.Petrakos, *EAH* (1998) [1999] 13, briefly notes the discovery of two small inscribed lead vases, probably for perfume, in excavations of the Greek Archaeological Society in the fortress; no ph.; no date. In *PAAH* (1998) [2000] 18/19, Petrakos notes that they were found in Area MB′ in the fortress and gives more details; still no ph., no date.

A. Very elaborately decorated miniature amphora; on the shoulder, the name of the manufacturer or merchant. Μέlνονloς! [. .]H

B. Cylindrical lead vase; inscription in relief letters. Θεοδότου

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365. Stamata. Amygdaleza. Stamped pithos rim, 6th cent. A.D. In excavations of the Greek Archaeological Service in the early Christian basilica where *SEG* XLVII 263–266 were found, E.Ghini-Tsophopoulou, *AD* 50 (1995) B [2000] 73 (ph.), reports the discovery of a fragmentary rim of a large clay pithos bearing a circular stamped impression of a cross with an inscription running around the circumference: εὐλογία Κυρίου ἐφ' ἡμᾶς

PELOPONNESOS

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366. Peloponnesos. Roman settlement in the 1st cent. B.C. S.Zoumbaki, *Tekmeria* 4 (1998/99) 112–176, surveys the literary and epigraphical evidence for Roman and Italian activity at this time in the following regions of the Peloponnesos: Elis (cf. *SEG* XLV 411; XLVI 453), Messenia, Arkadia, Argeia, Lakonia, Achaia, and the Corinthia. Where possible, she identifies the status and occupations of all attested individuals, and provides in an appendix (160–173) a list of these men, with full references. On 146–153 she argues that Roman settlement in the Peloponnesos in the 1st cent. B.C. was sparked by the economic incentives in agriculture and land speculation, especially in the fertile regions of Elis, Messenia, and Lakonia. Trade, banking, commerce, timber, flocks, transport, and other profitable activities also attracted Roman negotiatores, and Zoumbaki points out how often they located themselves at nodal points in the road system of the Peloponnesos and at harbors. She also stresses the fairly easy and swift assimilation of the Romans into the political, social, and cultural life of the poleis, through officeholding and financial contributions and through participation in the ephebeia, games and festivals, etc.

On 153–173 she examines the onomastic and prosopographical evidence, mostly from inscriptions, for the settlement of Romans in the Peloponnesos following the demise of Delos and Peiraieus after 88–86 B.C., concluding that despite the presence of some Romans previously active in Delos, the evidence from Roman gentilicia especially at places in the eastern Peloponnesos does not support a theory of massive and widespread migration of Roman businessmen from Delos to southern Greece at this time.

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367. The Peloponnesos in late antiquity. In a wide-ranging investigation of the geography, topography, history, economy, society, culture, coin hoards, political institutions, town and country, et al. in the Peloponnesos in this period, A.Avramea, *Le Péloponnèse du IVe au VIIIe siècle: Changements et persistances: Byzantina Sorbonensia* 15 (Paris 1997), frequently cites the evidence of inscriptions. For maledictions and other sentiments on gravestones, see 145–150; for Christian inscriptions from Corinth, see our lemmata nos. 386 and 388.

AIGINA

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368. Aigina. Dedication? ca. 550–525 B.C. *SEG* XXXIII 262. K.Hoffelner, *Alt-Ägina* II.4 (Mainz 1996) 24 (ph.), republishes this inscribed base and urges that the first letter of L. 2 could be Γ or Λ.

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369. Aigina. Dedication, ca. 500 B.C. Fragment of a 'Cycladic' marble, rectangular base found in excavations of the German Archaeological Institute on the east side of Colonna Hill; now in the storehouse of the DAI, inv. no. I 20. Ed.pr. K.Hoffelner, *Alt-Ägina* II.4 (Mainz 1996) 24 (ph.).

[- - - ἀνέ]θεκε[ν]

[There appears to be too much uninscribed space to the right of the final preserved letter to warrant restoration of the nu movable. Stroud.]

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370. Aigina. Dedication of Sostratos, ca. 500 B.C. Fragment of a gray marble base found in 1978 built into a Byzantine wall in the southeast corner of the sanctuary on Colonna Hill; now in the excavation storehouse of the German Archaeological Institute; inv. no. I 13 (P 82). In *Alt-Ägina* II.2 (Mainz 1987) 84 no. 60; 103–105 (ph.), E.Walter-Karydi reconstructs this as the support for a statue of a horse and rider with the inscription in the Aiginetan script of the early 5th cent. B.C. She identifies Sostratos as the famous Aiginetan merchant (Herodotos 4.152) who dedicated an anchor to Apollo in Gravisca, *SEG* XXVI 1137.

Σόστρ[ατος - - -]

In *Alt-Ägina* II.4 (Mainz 1996) 21/22 (ph., dr.), K.Hoffelner gives a full physical description of this base, with detailed exposition of possible ways to interpret the clamp cutting on the top. He rejects the possibility that the base supported a statue of a horse and opts for a bronze statue of a standing human figure. He judges the letterforms to be ca. 500 B.C. and reads Σόστρα[τος ἀνέθεκεν].

371. Aigina. Inscribed perirrhanterion with a dedication to Athena, 5th cent. B.C. *SEG* XLII 253. In *Alt-Ägina* II.4 (Mainz 1996) 88 no. 48, M.Kerschner includes this piece, now lost, in a catalogue of stone perirrhanteria from Aigina, with bibliography; no ph., no dr.

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372. Aigina. Inscribed base, early 5th cent. B.C. Fragmentary poros base broken at right, found in excavations of the German Archaeological Institute northwest of the temple of Artemis on Colonna Hill; now in the storeroom of the German excavations, inv. no. I 25 (A 916). Ed.pr. K.Hoffelner, *Alt-Ägina* II.4 (Mainz 1996) 23/24 (ph., dr.). Anathyrosis on the left side indicates that the surviving block contains the end of a dedicatory inscription, probably in two parts; speculation on the type of statue this base originally supported.

[- - -] καὶ ἔμε

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373. Aigina. Dedication on an altar or cult table, ca. 475 B.C. *SEG* XI 4a. *SEG* XLII 258,* 1806. K.Hoffelner, *Alt-Ägina* II.4 (Mainz 1996) 40–43 (ph., dr.) republishes this 'Cycladic' marble cult table with a new physical restoration. It is in the garden of the Aigina Museum, no inv. no. He reads the inscription as follows:

Αἴετος ⁝ ἀν[έθεκε - - -]ο[ς ⁝ ἐπο]ίε

In *SEG* XLII 258 it is wrongly reported that this monument came from the excavations of the German Archaeological Institute in the sanctuary of Aphaia, whereas it was built into the early Christian bishop's church in Aigina.

Hoffelner writes without reference to D.Gill, *Philologus* 111 (1967) 295–300 (*SEG* XXIV 267) whose text is:

Αἰ̣ετος ἀν̣[έθεκε - - ca. 8 - -]ο[ς ἐπο]ίε[σε]

Hoffelner reprints the later text, *SEG* XI 4b, that is inscribed on the back of the table and gives a new drawing. He identifies Αὐρήλιος Ἀσκληπιάδης Ἀσκληπιάδου as the same man as the homonym in *Alt-Ägina* I.1 no. 31.

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374. Aigina. Inscribed altar, 3rd cent. B.C.? *IG* IV 12. In *AD* 50 (1995) B [2000] 16/17 (ph.), C.Kritzas notes that Z.Charapa-Molisani, after examining this stone in the Epigraphical Museum (EM 3205), suggests the above date and points out that this cylindrical marble altar is decorated with a relief of three boukrania joined by a floral garland.

375–377. Aigina. Inscriptions on reused blocks, Roman. K.Hoffelner, *Alt-Ägina* I.3 (Mainz 1999) 136–151, announces that since the publication of *Alt-Ägina* I.2 in 1975, several

more inscribed blocks reused in the late Roman wall on Colonna Hill have come to light.

375: On 139, 162 (dr.), Hoffelner reconstructs the original position of a Hackenquader (inv. no. Q 85) in the foundations of the Thearion on Colonna Hill. It is now reused as part of the late Roman wall on the north side of this hill. Ἀλεξάνδρου | Ἀγαθοκλήο

376: p. 140 (ph.) Γ Πιναμος Φίρμος | Ἀθηναῖος [ΑΘΕΝΑΙΟΣ, Hoffelner]

377: p. 141, ΔΣΜΛΕ

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378. Aigina. Masons' marks on the blocks of a Doric building, late 6th cent. B.C. In *Alt-Ägina* I.2 (Mainz 1975) 13 (ph., dr.), W.Wurster assembles a number of masons' marks found on the reused poros blocks of a Doric building of ca. 525–500 B.C. built into the late Roman wall on the north side of Colonna Hill: KAN, KA, KE, ϝ, Δ, E, ΦI, AI.

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379. Aigina. Athenian bronze dikast's pinakion, 4th cent. B.C. *SEG* XXXIV 141. Fragment from the right side of an oblong bronze dikastic pinakion, broken at left, found in excavations of the German Archaeological Institute in the sanctuary of Aphaia, inv. no. B 184. Briefly noted by D.Williams, *AA* (1987) 678 note 69. Ed.pr. M.Maass, I.Kilian-Dirlmeier, *AA* (1998) 57–104 no. 142 (ph., dr.), who regard its presence amid many bronze votives as perhaps anomalous. The pinakion was inscribed twice, (a) in thinner letters not completely erased, (b) in thicker letters superimposed on (a).

a. [- - -]πατρος | [- - -]ευς
b. [Ἀν]τ̣ιφῶν | [Ἐλ]ευσί(νιος)

b. [Ἄν]τιφον, edd.pr.; we read from the ph. and dr., Stroud.

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380. Aigina. Lead curse tablet. In *AD* 25 (1970) B [1972] 131 (ph.), I.C.Papachristodoulou very briefly reports the discovery of a lead curse tablet, folded and secured with an iron nail, with inscriptions covering the inner surface; found in 1970 at Myloi in excavations of the Greek Archaeological Service in an ancient tomb of the archaic period that was reused for burials many centuries later. Ph. of exterior surface only; no text; no indication of its present whereabouts or any other details. Briefly noted by D.R.Jordan, *GRBS* 26 (1985) 166.

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381. Aigina. Vase inscription, "late geometric." See our lemma no. 443.

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382. Aigina. Vase inscriptions. In *Alt-Ägina* II.1 (Mainz 1982), W.Fenton and R.Smetana-Scherrer publish the following inscribed vases found in excavations of the German Archaeological Institute on Colonna Hill.

A. Attic red-figure krater fragment with dipinto above the head of a young man, 5th cent. B.C.; 37, 49 no. 310 fr. a (ph.); inv. no. 216. [- - -]λυκω[- - -] {[Γ]λυκώ? Stroud.}

B. Black-glazed bowl with graffito on the bottom, 2nd cent. B.C.; 60 no. 391 (ph.); no inv. no. Κλεο

C. Black-glazed cup with graffito on the bottom, 5th cent. B.C.; 68 no. 464 (ph.); inv. no. 1197. Ἀριστίωνος

D. Black-glazed West Slope ware skyphos with dipinto between the handles, ca. 300 B.C.; 69 no. 477 (ph.); no inv. no. χιλιάς?

E. Black-glazed guttus with graffito on the bottom, 4th/3rd cent. B.C.; 69 no. 479 (ph.); no inv. no. X with other symbols—a mercantile inscription?

F. Black-glazed plate with graffito on the bottom, late 2nd cent. B.C.; 75 no. 567 (ph.); inv. no. 1243. Γ

G. Small black-glazed West Slope ware skyphos with dipinto below the rim, 300–250 B.C.; 72 no. 513 (ph.); no inv. no. Διονύσο[υ]

H. Black-glazed West Slope ware kylix with dipinto between the handles, 300–250 B.C.; 72 no. 516 (ph.); no inv. no. [Δ]ιονύσου

I. Black-glazed bowl with graffito on the bottom, ca. 450 B.C.; 62 no. 400 (ph.); inv. no. 1103. Probably a mercantile inscription.

J. Black-glazed plate with graffito on the bottom, ca. 150 B.C.; 75 no. 566 (ph.); no inv. no. Signature ΓΙ

K. Black-glazed bowl with graffito on the bottom, 4th cent. B.C.; 63 no. 416 (ph.); no inv. no. ΒΙ

L. Black-glazed cup with graffito on the bottom, 4th/3rd cent. B.C.; 59 no. 377 (ph.); no inv. no. Mercantile inscription.

M. Black-glazed cup with graffito on the bottom, 4th cent. B.C.; 58 no. 371 (ph.); inv. no. 1452. Large E

N. Black-glazed plate with stamp on the floor, beginning of the 2nd cent. B.C.; 60 no. 387 (ph.); inv. no. 1278. Κ

On 84–86 are published the vases found in the Hellenistic tomb with the sepulchral texts *SEG* XI 8–13 painted on the wall.

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383. Not used.

CORINTHIA

384. Corinth. Political organization. *SEG* XLVII 287. In *ZPE* 120 (1998) 49–56, N.F.Jones returns to this question, cf. *SEG* XXX 343/344, 990. After a thorough review of previous scholarship on tribes, hemiogdoa, triakades, [trittyes], and phratries (to which add now the studies of Tréheux and Ruzé in *SEG* XLVII 287), Jones restates and defends his interpretation that the three-letter abbreviations attested on *Corinth* 8.1.11 designate not tribes but hemiogdoa (ΚΥ, ΛΕ, ΣΙ, ΣΥ, ΑΣ, ΣΑ) and triakades (Ε, Π, Ϝ). In refutation of the view that the three single-letter abbreviations represent trittyes, he maintains that in Souda Lex., *s.v.* πάντα ὀκτώ, the words ἐποίησε ... καὶ ὀκτὼ μέρη τὴν πόλιν must refer to the state as a whole, not merely the ἄστυ. If the three single-letter abbreviations each refer to one-third of a tribe, it does not make sense to group the two extra-urban regions into one unit over against the ἄστυ. There is no parallel for 'the simultaneous operation of two sets of phylai (or other units) *in the same sphere of activity*' in the same state. Hence the term 'old tribe Aoreis' and the abbreviation ΑΣ cannot both designate tribes in *SEG* XXX 990. The late Roman inscription, *SEG* XXX 345 ΦΥΛΗΣΑϜ, has no connection with the contemporary Roman tribal system of Corinth but is to be interpreted as 'reproducing the text of a much earlier inscription' which Jones interprets as φυλῆς ΑϜ. 'The possibility that this phyle ... is the "ancient" phyle Aoreis of the decree from Delos is hard to resist.' The term *trittys* is not found in Corinthian contexts and should not be imported there from Athens, as Stroud and others have done. He proposes that 8 territorial phylai were each bisected into two hemiogdoa 'with each embracing an unknown, but small, number of units with military functions called *triakades*; and that cutting across this territorial organization were the "ancient" *phylai* and *phratrai*, both personally disposed provided that ... we identify the Aoreis of the Delian decree as a fourth unit alongside the inherited Dorian triad Dymanes, Hylleis, and Pamphyloi.'

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385. Corinth. Benefactions of Herodes Atticus. For a catalogue of inscriptions attesting activities of Herodes Atticus and his wife Regilla at Corinth, together with evidence from portrait sculpture and architecture (e.g., Peirene, Odeion), see J.Tobin, *op.cit.* (our lemma no. 12) 296–302. Among inscriptions discussed are *SEG* XI 187; *Corinth* 8.1.86; 8.3.128/129.

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386. Corinth. Occupations on Christian gravestones, 4th–8th cent. A.D. A.Avramea, *op.cit.* (our lemma no. 367) 133–136, collects a list of occupations named on gravestones from the Corinthia, classified under Services de la collectivité, Secteur de l'alimentation, Secteur de l'habillement, and Secteur de la construction, and briefly discusses their implications for the economy and social structure of the city during this long period.

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387. Corinth. Lead tablets from the sanctuary of Demeter and Kore, Roman. *SEG*

XLVII 337. For a brief summary of the finding places of 10 of these tablets (still unpublished) in Room 7 of Building K–L: 21–22 on the Lower Terrace, see N.Bookidis in R.Hägg, ed., *Ancient Greek Cult Practice from the Archaeological Evidence* (Stockholm 1998) 229–231.

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388. Corinth. Graffiti on Roman lamps, 5th/6th cent. A.D. *SEG* XLIV 293–296. For a discussion of the interaction of Christianity and local pagan cults, with a mixture of magic, illustrated by these inscriptions from the Fountain of the Lamps, see A.Avramea, *op.cit.* (our lemma no. 367) 151–155, who reprints some of the texts, following the readings of D.R.Jordan as reported in *SEG* XLIV 293–296.

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389. Corinth. Inscribed loomweight. For an inscribed loomweight possibly from Corinth, see our lemma no. 2078.

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390. Isthmia. Inscriptions. E.R.Gebhard, F.P.Hemans, *Hesperia* 67 (1998), briefly allude to several stone inscriptions found in the excavations of the University of Chicago in 1998; no texts, no ph., no further details.

A. 32 no. 4; 'corner of limestone block with two inscribed lines, IA 3058'
B. 46 no. 2; 'inscribed limestone, IΣ 526'
C. 47 no. 8; 'inscribed limestone, IΣ 549'
D. 57–60, 'fragments from more than three large inscribed stelai.... Two of the inscribed stelai carried large public documents from the time of Philip V, ca. 224(?) and ca. 220(?) B.C. Fragments of a third inscription belonging to the same period were recovered ... [details about find-spots] ... the three stelai were very likely destroyed at the same time. None of the stone was burned, but all the inscriptions had been broken into very small pieces.... The large inscribed stelai were completely broken up. So many pieces of the document of 220(?) were found in the road deposit that it seems likely that the stele had originally stood in the vicinity of the North Gateway....' The authors speculate that the 'inscriptions relating to Philip V' were destroyed in 198 B.C. in events related to the Roman siege of Corinth. They further note that 'the inscription of 220(?) may be the renewal of the Hellenic symmachy by Philip V; that of 224(?) may represent the renewal of the Hellenic symmachy between Antigonos Doson and the Achaean League.' M.H.Jameson will publish these inscriptions. The inventory numbers are given as follows: (1) 'inscription of 224(?)' IΣ 546, IΣ 553; (2) 'inscription of 220(?)' IΣ 532, IΣ 533, IΣ 534–538, IΣ 541, IΣ 543–545, IΣ 547–548, IΣ 550, IΣ 554, IΣ 558–565, IΣ 569–572; (3) 'third inscription' IΣ 556, IΣ 557.

On 58–60, they refer to the following other inscriptions whose relationship to the three stelai is not clear: IΣ 551, IΣ 552, IΣ 531 + 542.

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391. Isthmia. Benefactions of P.Licinius Priscus Iuventianus to the Isthmian sanctuary, date? *IG* IV 203. *SEG* XXXIX 340;* XLIV 309. In a study of the literary, archaeological, numismatic, and epigraphical sources for the history of the cult of Palaimon at the Isthmian sanctuary of Poseidon, M.Piérart, *Kernos* 11 (1998) 85–109, quotes LL. 8–19 and rejects a date for the construction of τὸ Παλαιμόνιον and the other benefactions of Publius Licinius Priscus Iuventianus as late as the second half of the 2nd cent. A.D. Since the building appears already on Corinthian coins struck under Hadrian, an earlier date is preferable, perhaps ca. 100 A.D., contemporary with the similar monopteros in the agora of Argos. Piérart identifies the ἱερὰ εἴσοδος of L. 10 with the κάθοδος ... ὑπόγεως of Pausanias 2.2.1. The monopteros marks the entrance to the ἄδυτον, and the Παλαιμόνιον should be sought where Pausanias places it—within the peribolos of Poseidon. The ἐναγιστήριον of L. 9 is not mentioned by Pausanias.

On the Palaimonion, see now E.R.Gebhard et al., *Hesperia* 67 (1998) 428–433, 436–444. Of Piérart's study it is here remarked (440 note 100), 'A detailed analysis of the many points he raises will be included in the larger study of Palaimon's cult at Isthmia that is in preparation.'

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392. Isthmia. Sanctuary of Poseidon. In *Isthmia VII, The Metal Objects (1952–1989)* (Princeton 1998), I.K.Raubitschek publishes for the first time our nos. 393–395 and 401, and republishes the inscribed bronze pail, *SEG* XXII 208, Ποτεδάϝονος; Raubitschek Ποτεδᾶνος, all from the excavations of the University of Chicago.

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393. Isthmia. Sanctuary of Poseidon. Dedication to Poseidon, 6th cent. B.C. Seven fragments of the rim of a bronze pail found in burned debris from the archaic temple of Poseidon in excavations of the University of Chicago. Ed.pr. I.K.Raubitschek, *Isthmia VII* (see our lemma no. 392) 28/29 no. 118 (ph., dr.). Text in Boiotian or Arkadian epichoric script. The order of the fragments is not certain. Ed.pr. reconstructs the name of the dedicator as Μοιριχο[ς] (IM 789 + 533), and reads perhaps [Θε]βαῖ[ος] (IM 792), Ποτειδ[ά]ονι (IM 791 + 793 + 606), and [- - -]Σ̣ΘΟ̣[- - -] (IM 607). Cf. briefly E.R.Gebhard in R.Hägg, ed., *Ancient Greek Cult Practice* (our lemma no. 387) 102.

Both ed.pr. and Gebhard incorrectly read ΠΟΣΕΙΔ[Α]ΟΝΙ, Stroud.

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394. Isthmia. Dedication to Poseidon, 6th cent. B.C. Half of a bronze votive wheel, IM 2724; ed.pr. I.K.Raubitschek, *Isthmia VII* (see our lemma no. 392) 11 no. 41 (ph., dr.), who collects many parallels. Corinthian epichoric script.

[- - -]ν [ἀ]νέθεκε Ποσειδάνος [- - -]

'The genitive of the god's name depended on a word such as ἱαρὸν (now lost).'

395. Isthmia. Dedication on a bronze bowl, Archaic. Two fragments from the rim of a bronze bowl, IM 2804/2805; ed.pr. I.K.Raubitschek, *Isthmia VII* (see our lemma no. 392) 16 no. 48 (ph., dr.); Corinthian epichoric script. The ethnic or demotic is otherwise not attested, cf. Stephanos Byz. *s.v.* Σολύγεια.

Ἐ̣ν̣[τ]ιμίδας ὁ Σολυγεάτας ἀ̣[νέθεκεν - - -]

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396. Isthmia. Name on a wall, ca. 300 B.C.? *SEG* XXII 210. In *Hesperia* 67 (1998) 21–25, E.R.Gebhard, F.P.Hemans report on recent excavations in the area of the Northeast Altar Terrace which show that Terrace 7 was constructed in the late 4th/early 3rd cent. B.C. and that the inscription could have been carved anytime before this date. Ὀνυμαντίου

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397. Isthmia. Masons' marks. E.R.Gebhard, F.P.Hemans, *Hesperia* 67 (1998) 29/30, report the discovery in excavations of the University of Chicago in 1989 in East Terrace 6, east of the Temple of Poseidon, of six fragments of limestone columns from the initial construction phase of the classical temple bearing 'inscriptions filled with red paint, and three others with the same types of incisions were recovered in earlier excavations [*Isthmia* I. 120–121, C.98–100, IA 1135, IA 1120, IA 1128]. The inscriptions can be interpreted as a system of notation made for the assembling and finishing of the columns.' Inv. nos. IA 3046, IA 3060, IA 3086, IA 3644, IΣ 540; no texts, no ph. or dr.

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398. Isthmia. Sanctuary of Poseidon. Vase inscription, late 6th/early 5th cent. B.C. *SEG* XIV 300. For this inscription and its finding place, see briefly E.R.Gebhard in R.Hägg, ed., *Ancient Greek Cult Practice* (our lemma no. 387) 103/104.

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399. Isthmia. Vase inscriptions. E.R.Gebhard, F.P.Hemans, *Hesperia* 67 (1998), briefly refer to the following inscriptions on pottery excavated in the sanctuary of Poseidon by the University of Chicago in 1989.

A. 31 no. 5; 'black-glazed skyphos with graffito ΠΑΝ, IP 7651'
B. 47 no. 5; 'inscribed sherd, IP 7620'

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400. Isthmia. Graffito, Roman. *SEG* XXIX 342. D.R.Jordan, J.B.Curbera, *Phoenix* 52 (1998) 39 (dr.), after examining this inscription, interpret it not as 'to the beautiful women of Mytilene' but as Κάλαϊς Μυτιληναῖ(ο)ς. 'The name is new for Lesbos but known at Rhegion, Iambl. *VP* 267.'

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401. Isthmia. Inscribed lead ingots. In a study of metal manufacture at the sanctuary of Poseidon, W.Rostoker, E.R.Gebhard, *Hesperia* 49 (1980) 350 (ph.), very briefly alluded to 'large numbers of short rods (80–120 mm.), rectangular in cross section and tapered at one or both ends ... but their use is not known.' There is no reference here to the fact that some of these are inscribed. These rods were excavated in the sanctuary by the University of Chicago. In *Isthmia VII* (see our lemma no. 392) 156–158, I.K.Raubitschek identifies these objects as lead ingots and includes in her catalogue the following 5 inscribed examples.

A. 158 no. 584, IM 50. Archaic. Letters cast vertically. TEO
B. 158 no. 585. Archaic. Incised. AVIIIIIXII
C. 158 no. 586. Archaic. Incised on each of four sides. AVIΓIAIAV
D. 158 no. 587, IM 2717. Classical. Incised within graffito of a ship. ΠAR [The drawing shows P, Stroud.]
E. 158 no. 588, IM 460. Archaic. Graffito; probably a trademark.

KLEONAIA

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402. Nemea. Lead ingot, 4th cent. B.C. *SEG* XXIX 352. In *Isthmia VII* (see our lemma no. 382) 156/157, I.K.Raubitschek identifies this object, previously called a 'tool,' as a lead ingot similar to those in our lemmata no. 401.

ARGEIA

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403. Argos. The constitution of Argos. In an essay, 'L'attitude d'Argos à l'égard des autres cités d'Argolide,' in M.H.Hansen, ed., *The Polis as an Urban Centre and as a Political Community. Symposium August 29–31, 1996: Acts of the Copenhagen Symposium* 4 (Copenhagen 1997) 321–351, M.Piérart adduces several inscriptions from the Argolid in his treatment of 'Le cadre géographique' (321–324), 'Les données de la tradition: du Retour des Héraclides à la "perte" de la Thyréatide' (325–327), 'La bataille de Sépeia et ses conséquences' (327–331), and especially in 'La réforme democratique' (332–334) and 'La structure archaïque du territoire' (334–336) where he analyzes and quotes from *SEG* XLI 282 and 284, the unpublished decree and bronze plaques containing information on land tenure and finance briefly reported by C.Kritzas in 1992 (see our lemma no. 407). For another Argive text treated here, see our lemma no. 408. 'Les accroissements ultérieurs' (336–340).

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404. Argos. Oracle of Apollo. *SEG* XVII 146. See our lemma no. 2186.

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405. Argos. Documents concerning the Technitai of Dionysos, 146–144 B.C. Cf. *SEG* XXXI 307. M.Piérart, in A.Pariente, G.Touchais, edd., *Argos et l'Argolide: Topographie et urbanisme: Actes de la Table Ronde internationale Athènes–Argos 28/4–1/5 1990* (Athens 1998) 337–356, briefly adduces the finding place of this large stele and *SEG* XXII 268 as evidence for the location of the sanctuary of Asklepios, Pausanias 2.21.1.

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406. Argos. Boundary stone of the shrine of the Seven against Thebes, ca. 550 B.C. *SEG* XLII 274. W.Burkert, in V.Pirenne-Delforge, ed., *Les Panthéons des cités: Kernos* Suppl. 8 (1998) 47–59, especially 57–59, explores the interaction of this monument with other evidence that the Thebaid epic was well known in Argos in the 6th cent. B.C.

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407. Argos. Bronze plaque with financial inscription, 460–450 B.C. *SEG* XLI 284. In *Nomima* I.65, the editors present a text of the first three and last three lines of this 20-line document, with translation, app.crit., and brief commentary. For a summary of its contents by C.Kritzas, see *SEG* XLI 284. This inscription is also adduced by M.Piérart in his study of Argive political institutions (see our lemma no. 403).

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408. Argos. Lead tablet, Archaic or Classical. In *op.cit.* (our lemma no. 403) 334/335, M.Piérart presents the ed.pr. of an opisthographic lead tablet found in excavations (of the French School?) in a context earlier than the late 6th cent. B.C. or at the beginning of the 5th cent. B.C. (ca. 475 B.C.?).

recto: Λ ⊗ K Ͱ N R Σ V ('document comptable')
verso: Γνᾶθις ⁝ 'Αριστοβόλο
καλός
Λυρκειεύς

Piérart identifies Gnathis as a perioikos of a little-known town and observes that he is inscribed under a different system of civic organization than that attested in Argive documents after the democratic reforms.

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409. Argos. Dedication to the Emperor Titus, 70–79 A.D. *IG* IV 584. *SEG* XL 1714. In *AD* 50 (1995) B [2000] 108, C.Piteros reports the present location of this base of gray marble built into the northwest corner of the house of K. and I.Beleri on Parodos Theatrou. He gives the dimensions of the base and reprints the unrestored text; no change in readings.

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410. Argos. Inscribed epistyle. Reporting on excavations of the Greek Archaeological Service in Gounari Street, O.Psychogiou, *AD* 50 (1995) B [2000] 99, briefly notes the discovery of a fragment of an epistyle block bearing the inscription ΣΟΤΕ. . . reused in a later structure; no ph.; no date; no further details. [The author does not state that this is the beginning of a word or name; could the second letter be omega? Stroud.]

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411. Argos. Inscribed relief, 4th cent. B.C. Fragment of a sculptured relief panel of white limestone depicting the upper part of a bearded male figure, wearing a chiton, and part of a key; inscription above the head of the priest. Ed.pr. C.Piteros, *AD* 50 (1995) B [2000] 91, reporting on excavations of the Greek Archaeological Service at 45 Korinthos Street. Νέων

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412. Argos. Gravestone, Hellenistic. Fragment of ■ grave stele found in excavations of the Greek Archaeological Service in Gounari Street, reused as a paving slab in a later structure. Ed.pr. O.Psychogiou, *AD* 50 (1995) B [2000] 98; no ph. ΔΑΜΟΚΛΕΙ

Δαμόκλει[α] or Δαμοκλεί[δας] ? Stroud.

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413. Argos. Gravestone of Phoroneus, 200–150 B.C. O.Psychogiou, *AD* 50 (1995) B [2000] 98, briefly reports the discovery in excavations of the Greek Archaeological Service in Gounari Street of a large white limestone block bearing μια επιτάφια επιγραφή του α΄ μισού του 2ου αι.π.Χ. αφιερωμένη στὸν Φορωνέα. She refers to her forthcoming publication of this inscription in Πρακτικά της Α΄ Αρχαιολογικής Συνόδου νότιας και δυτικής Ελλάδος, Patras, 1996; non vidimus.

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414. Argos. Grave epigram, Hellenistic. Fragment of a grave stele found in excavations of the Greek Archaeological Service in Gounari Street, reused as a threshold block in a later structure. It is briefly mentioned by O.Psychogiou, *AD* 50 (1995) B [2000] 98, who provides neither text nor ph. but observes that it bears traces of a sculptured relief and a 7-line epigram; no further details.

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415. Argive Heraion. Chonika. Dedicatory epigram, 494–468 B.C. *SEG* XI 329a. *SEG* XIII 246; XXX 375. *LSAG*^{2} 169 no. 25; *CEG* I.365. C.Piteros, *AD* 50 (1995) B [2000] 109, provides dimensions and a physical description of this monument and of another similar limestone block, found at the same place, which he attributes to the same dedication. Both have now been moved to the Argos Museum. He records the first word of the inscription as Βάλος.

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416. Argive Heraion. Inscription on a bronze bowl, 6th cent. B.C. *SEG* XI 308. I.Strom, *Proceedings of the Danish Institute at Athens* 2 (1998) 52/53 (dr.), briefly notes and reads this inscription as τᾶι hέραι δάμο, stressing that H is open and that the lettering could extend into the early Classical period; 'the inscription may be secondary ... The combination of Hera and Damos marks the object as the public property of Hera.' She rejects Vollgraff's text, cf. *SEG* XI 308. [Strom's dr. clearly shows [- - -]τε ν before τᾶι but she makes no reference to these letters. Stroud.]

417. Nauplion. Aria. Boundary stone, 5th cent. B.C. Gray limestone block built into the wall of the chapel of Agios Athanasios ca. 500 m. northwest of Aria; inscription in letters 0.05 m. high; epichoric Argive alphabet. Ed.pr. C.Piteros, *AD* 50 (1995) B [2000] 110, who interprets L. 2 as the ancient name of the region now occupied by modern Aria. He links it with Pausanias 2.38.2 and the location of the Kanathos spring.

[ὅ]ρος
['Α]νθεῖδος

KYNOURIA

418. Eua (Moni Loukous). Inscriptions at the villa of Herodes Atticus. J.Tobin, *op.cit.* (our lemma no. 12) 333–354, provides a helpful account of excavations and other finds, especially sculpture, from this site, up to ca. 1995; for the on-going excavations of T.Spyropoulos, see *SEG* XLVII 314. Most of the results of excavations at this site remain unpublished and the area is not open to the public. Particularly valuable, therefore, is Tobin's autopsy of October 1990 and her report of a lime kiln in the central niche of a nymphaion. 'We cannot, therefore, be certain that all of the sculpture which has been reported from this area originally came from the estate, because some pieces may have been dragged in from elsewhere to be burnt for lime.' (335) Among the inscriptions briefly discussed are the 'Telete' relief (*IG* IV 676; *SEG* XLVI 364), Tobin 346 no. 1; Ameling, *Herodes Atticus* (Hildesheim 1983) vol. 2 no. 65, Tobin 334; Ameling, vol. 2 no. 169, Tobin 140/141 no. 23.

See also our lemma no. 419.

419. Eua (Moni Loukous). The mother of Herodes Atticus, 2nd cent. A.D. *SEG* XLVII 312. J. Tobin, *op.cit.* (our lemma no. 12) 350, on the basis of reports in Athenian newspapers, independently (cf. *SEG* XLVII 312) recognizes the name of the mother of Herodes ('Αλκία) in the misreading of the first word (Δακία). She associates this inscription with Ameling, *Herodes Atticus* (Hildesheim 1983) vol. 2 no. 65 and suggests that both belonged to some sort of family monument erected by Herodes on his estate.

420. Eua (Moni Loukous). Mosaic inscription. On the basis of a newspaper report in 1995, J.Tobin, *op.cit.* (our lemma no. 12) 353, very briefly notes the discovery in excavations of the Greek Archaeological Service of a mosaic depicting a nymph standing frontal with hands crossed at her breast and labelled Κτῆσις; cf. *SEG* XLVII 314.

HERMIONIA

421. Hermionia in the Roman period. S.Zoumbaki, *Archaiognosia* 9 (1995/96) [1998] 111–135, discusses the economy, political organization, cults, and society of the Greek polis of Hermion and its chora under the Roman Empire on the basis of the literary sources, the inscriptions, and the archaeological remains. For this region, cf. *SEG* XLVII 315–328. Officials at Hermion include a στρατηγός, τοξάρχης, περιηγητής, ἀρχίατρος, and several ἱερεῖς. Among the inscriptions she studies are *IG* IV 679 (= *Syll.*[3] 1051); 680; 698, with examination of the origin of the toxarches Κόϊντος Καικίλιος Κοΐντου υἱὸς Σωτήριχος (126/127); 699, 'Ιουλία 'Ιωτάπη and the ties between Hermion and Kilikia (127–129); 701, and a possible visit by Trajan (122–125); 702–709; 713; 714 (see our lemma no. 423); 720; 723; 725, Δάφνη Καλλισθένους and her possible connection with the Imperial cult at Hermion (129/130; cf. also the inscription published by M.H.Jameson, *Hesperia* 28 [1959] 111/112 no. 5; *SEG* XVII 159); 743/744; 791.

422. Hermion. Four dedications to Demeter Chthonia, 5th/4th cent. B.C. *IG* IV 683, 684. *SEG* XI 378, 379; XVIII 152; XXIX 375. M.H.Jameson, *Hesperia* 22 (1953) 148–154 nos. 1–4 (ph.); *LSAG*[2] 178/179, 182 nos. 8/9. In Πρακτικὰ τοῦ Ε' Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν, Ἄργος–Ναύπλιον, 6–10 Σεπτεμβρίου 1995, vol. 1 (1996/97) 474–488, K.Fittschen reprints the texts of these four statue bases with photographs and drawings of the inscriptions and of the cuttings on the tops of the bases; detailed physical description of the monuments that, he argues, originally supported four cows dedicated to Demeter Chthonia.

423. Hermion. Honorary inscription, before 212/3 A.D. *IG* IV 714. After study of the stone, S.Zoumbaki, *Archaiognosia* 9 (1995/96) [1998] 130–134 (dr.), on the basis of the names of the relatives of Χαρίξενος (I) Κελάδου preserved in *IG* IV 716 and *SEG* XVII 163, identifies him as the hitherto anonymous honorand of this monument and offers the following newly restored text. Using *IG* IV 726 and *SEG* XI 384/385, she also provides a stemma for four generations of this prominent family.

[Χαρίξενον Κελάδου υἱὸν]
[πολειτευσάμενον ἐνδ]-
[όξ]ω[ς οἴκοθεν ὑπέρ τε]
αὐτοῦ καὶ [ὑπὲρ τῶν υἱῶν]
αὐτοῦ Νεικοδ[. . . καὶ]
Χαριξένου καὶ ὑ[πὲρ τῆς]
θυγατέρος αὐτοῦ Θ̣[εοδώ]-
ρας τὰς περὶ τὴν θεὸν [λι]-
τουργίας καὶ τὰς ἄλλας ἀ[ρ]-
χὰς καὶ λιτουργίας ἐπιτε-
λέσαντα ἐπιφανῶς ἡ πό-
λις τὸν ἀριστοπολίτην
ἀνέστησεν, τὸ ἀνάλωμα
ποιησαμένων τῶν τέ-
κνων αὐτοῦ
Ψ B

1–4. Alternative restoration, in three lines: [Χαρίξενον Κελάδου υἱὸν | ἀγ]ω[νοθετήσαντα ὑπέρ τε] | αὐτοῦ καὶ [ὑπὲρ τῶν υἱῶν], ed.pr.

EPIDAURIA

424. Epidauros. Letter-cutters. For a collection and analysis of the evidence from Epidaurian inscriptions regarding remuneration, technique, procedures, and other activities of letter-cutters, see our lemma no. 2127.

425. Epidauros. Asklepieion. List of thearodokoi, ca. 350–325 B.C. *IG* IV^{2}.1.95. *SEG* XLVII 340.* For an analysis of the cities of Akarnania in this list, see N.Faraklas, *Ariadne* 8 (1996) 71–94, our lemma no. 603.

426. Epidauros. Asklepieion. Building accounts of the Tholos, 4th cent. B.C. *IG* IV^{2}.1.103. *SEG* XXXVII 293; XL 336; XLIII 1222bis*; XLV 1238. J.W.Riethmüller, *Nikephoros* 9 (1996) 71–109, in a full-scale study of the history, form, and function of the Tholos, examines these accounts and the several theories and systems of chronology that have been derived from them before tentatively offering a new reconstruction that calls for construction to begin in 383/2 B.C. soon after the completion of the Temple of Asklepios. The first Stagnationsphase falls ca. 369/8–367/6 B.C., coinciding with the invasion of the Epidauria by Epaminondas. A new building commission is formed in 366/5 B.C. and work resumes, but the battle of Mantineia intervenes and a second Stagnationsphase lasts from 364/3 to 362/1 B.C. In 361/0 B.C. begins a new building period, which lasts until the completion of the Tholos in the 330s B.C. The building was thus in a state of incomplete construction for roughly 50 years.

For the artisans in these accounts, see our lemma no. 582.

427. Epidauros. Asklepieion. Cure inscriptions, late 4th cent. B.C. *IG* IV^{2}.1.121/122. *SEG* XLV 271*; XLVII 335. L.Wells, *op.cit.* (our lemma no. 1483) 13–39, 253–279, discusses the healing practices in the Asklepieion in the light of the healing miracles in these inscriptions, focusing in particular on the patient profile (22–25), the healing methods (25–31), and the vocabulary of healing (31–36). In an appendix (253–274), summary and comments on the content of the healing miracles in *IG* IV^{2}.1.121/122: name of the patient, origin, gender, age, illness, method of cure, vocabulary. On 275–279, W. reprints *IG* IV^{2}.1.125–127, with English translation.

428. Epidauros. Asklepieion. Metrical dedication of Hermodikos, ca. 200 B.C. *IG* IV^{2}.1.125. *SEG* XXV 411;* XLIII 1255. M.Girone, Ἰάματα (see our lemma no. 2170) 53–57 no. II.3 (ph. illegible), reprints the text with Italian translation, app.crit., bibliography, and brief notes. See also our lemma no. 427.

429. Epidauros. Asklepieion. Cure inscription of M.Iulius Apellas, ca. 160 A.D. *IG* IV^{2}.1.126. *SEG* XXV 412;* XXXIII 1568; XLIII 1255; XLIV 336; XLVII 335. For a reprinted text with Italian translation, app.crit., bibliography, and detailed medical commentary, see M.Girone, Ἰάματα (see our lemma no. 2170) 57–70 no. II.4 (ph.). See also our lemma no. 427.

430. Epidauros. Asklepieion. Dedication of Tiberius Claudius Severus, 224 A.D. *IG* IV^{2}.1.127. *SEG* XXV 413;* XLIII 1255; XLVII 335. M.Girone, Ἰάματα (see our lemma no. 2170) 71–74 no. II.5, reprints the text with Italian translation, app.crit., bibliography, brief notes. See also our lemma no. 427.

431. Epidauros. Asklepieion. Hymn of Isyllos, ca. 280 B.C. *IG* IV^{2}.1.128. *SEG* XLVI 375,* 543, 2311; XLVII 335. E.Stehle, *Performance and Gender in Ancient Greece: Nondramatic Poetry in Its Setting* (Princeton 1997) 132–139, quotes LL. 10–26, 37–40, 48–51, with translation, and analyzes how the shifting of persons and the narrative voice of the poem contribute to the intent of Isyllos to bind 'the *demos* psychologically to the political implications of the ceremony by interweaving politics with religion. The religious ceremony in fact solidifies the political agenda because once performed the ceremony can (ideally) never thereafter be omitted without angering the gods' (134).

M.Girone, Ἰάματα (see our lemma no. 2170) 46–52 no. II.2 (ph.), reprints the text with Italian translation, bibliography, app.crit., and brief notes.

432. Epidauros. Asklepieion. Metrical inscription of Aischines, 4th cent. B.C. *IG* IV^2.1.255. *SEG* XXVI 450.* In Ἰάματα (see our lemma no. 2170) 42–45 no. II.1, M.Girone reprints the text with Italian translation and brief notes, supporting the view that the dedicator is the famous Athenian orator.

433. Epidauros. Asklepieion. Dedication on a perirrhanterion, 4th/3rd cent. B.C. C.Piteros, *AD* 50 (1995) B [2000] 111, gives the ed.pr. of this inscribed perirrhanterion that was reused as a holy water font in a now ruined early Christian basilica located ca. 100 m. west of the Asklepieion. He compares it to *IG* IV^2.1.186, which has the same text but was found in the Asklepieion.

Τέλων
Πειθίλας
ἀνεθηκάταν

434. Epidauros town. Boundary stone of the agora, 350–300 B.C. *SEG* XXIX 379. C.Piteros, *AD* 50 (1995) B [2000] 112 (ph.), reports that this stone, which he photographed, is still stuck in the ground in the field north of the ancient theater where it was copied by C.Kritzas, *AAA* 5 (1972) 197/198 (ph.) (*SEG* XXIX 379) and independently by W.Peek, *Neue Inschriften aus Epidauros: ASAW* 63.5 (Berlin 1972) 54 no. 118 (ph.), who observed in 1972, 'Hoffentlich wird hier der Spaten angesetzt, bevor auch dies Gelände angebaut ist.'

435. Epidauros town. Dedications. *IG* IV 872, 874. In *AD* 50 (1995) B [2000] 113 (ph.), C.Piteros briefly notes that these two inscriptions have now been moved into the field of the ancient theater. He reprints the texts; no significant changes.

436–441. Epidauros town. Inscribed seat blocks from the theater. C.Piteros, *AD* 50 (1995) B [2000] 112, records a selection of these inscriptions built into the late Roman wall on the hill Νησί; see our lemma no. 442. [We replace his monotonic accents with ancient Greek. Stroud.]

436: Ἀστυλαΐδας (*IG* IV 887; IV^2.1.9)

437: Ἐπικράτεος (*IG* IV^2.1.5?)

438: Δαμίδα (*IG* IV^2.1.5?)

439: τοὶ φρουροί

440: Διονύσωι

441: ἱαρῶν

Piteros refers to previously published inscribed seat blocks in this wall, *IG* IV 876–892. For other inscribed seats from this theater, see *IG* IV^2.1.5–24; *SEG* XXVI 452. E.Protonotariou-Deïlake, *AAA* 5 (1972) 347–358, states that 'all the stones [λίθοι] from the theater carry inscriptions.' She publishes a ph. of *SEG* XXVI 452(2) and mentions other names, such as Λύκων and Τίμαρχος, and labels, such as δαμιουργοί (cf. *SEG* XXVI 452(3)) and ἱαρ[ε]ύς.

442. Epidauros town. Masons' marks. C.Piteros, *AD* 50 (1995) B [2000] 111, reports the following inscribed finds from the hill Νησί, above and to the east of the ancient theater.

A. 5 poros column drums, 'Doric-polygonic,' one of which bears on its upper surface the letters AN, 'abbreviation of the word ἄνω'; no ph.; no date

B. Doric frieze block, inscribed with the single letter N

Ed.pr. announces that he will devote a separate study to the large, late Roman wall on Νησί and the inscriptions built into it. In the same wall are also at least 230 seat blocks from the theater, 45 of which are inscribed; see our lemmata nos. 436–441.

443. Epidauros town. Vase inscription. In *AAA* 5 (1972) 356, E.Protonotariou-Deïlake briefly reports the discovery of an inscription written retrograde on the handle of a vase of 'late geometric times,' προφανῶς ἐξ Αἰγίνας, in excavations of the Greek Archaeological Service in the orchestra of the ancient theater; no text; no ph.

444. Dimaina. Dedicatory perirrhanterion to Artemis Choria, 4th–2nd cent. B.C.? *SEG* XV 211. *SEG* XLIV 337. Without reference to the ed.pr. (*SEG* XV 211) or any other publications, C.Piteros, *AD* 50 (1995) B [2000] 113, presents this inscription, with measurements, finding place, physical description, and text, reading Τιμοκράτης in L. 1 and δεκ(ά)ταν in L. 3. Still at Epidauros, in the courtyard outside the museum.

445–446. Lessa? Ligourio. Inscribed seat blocks from the theater at Epidauros town. In *AD* 50 (1995) B [2000] 114 (ph.), C.Piteros publishes 2 seat blocks, found in the region of Agios Andreas at Ligourio, which he attributes to the theater in Epidauros town. Now in the museum at the Asklepieion.

445: [- - -]γλῆς Φιλοξένου, 4th cent. B.C.

446: Πόλης | καλὸς | καλός, Roman

447. Lessa? Ligourio. Gravestone of Nikatas, 4th cent. B.C. Stele of gray-white limestone found in the ruined chapel of Agia Paraskeve at Palygourio. Ed.pr. M.Mitsos, *AD* 25 (1970) A.33/34 no. 7; discussion of the topography of the finding place.

Νικάτας
Νικοστρά-
του

LAKONIA

448. Lakonia. Religion. Following upon her earlier studies of cults in Lakonia, *SEG* XLV 289, G.M.Dimitriades, *Lakonikai Spoudai* 14 (1998) 33–70, collects the literary, epigraphical, and archaeological evidence for the cults of demigods and heroes in Lakonia; i.e., the Dioskouroi, Herakles, Asklepios, Hygieia, Machaon, Menelaos, Helen, Alexandros, Deiphobos, Lykourgos, and Leukippides.

449. Amyklai. Incertum. In *AD* 50 (1995) B [2000] 152, E.P.Zavvou briefly notes that a small fragment of an inscribed stone from the region of Agia Paraskevi, Amyklai, has been turned over to the Sparta Museum, inv. no. ΜΣ 11768; no text; no ph.; no further details.

450. Gytheion. Dedication to Zeus, and lex sacra, 5th cent. B.C. *IG* V.1.1154/1155. *SEG* XI 928; XV 223. For a discussion of these two inscriptions and their possible connection with the unwrought stone of Zeus Kappotas on which Orestes was said to have sat, Pausanias 3.22.1, see W.K.Pritchett, *Pausanias Periegetes* (Amsterdam 1998) 111–113.

451. Karyai? Arachova. Prohibition. *SEG* XL 343. O.Gengler points out to us *per ep.* that we have inadvertently republished this inscription in *SEG* XLVII 351 without reference to *SEG* XL 343, which includes more information.

452. Neapolis. Inscriptions in the Antiquities Collection. In reporting the inventorying of the antiquities in this local collection, E.P.Zavvou, A.B.Karapanayiotou, *AD* 50 (1995) B [2000] 119, note that included are *IG* V.1.958 (inv. no. 137); an inscribed fragment of stone (inv. no. 140); and a terracotta plaque with an inscription of Christian times (inv. no. 144).

453. Sparta. The deities of the dromos in the agora. P.Marchetti, *Kernos* 9 (1996) 155–170, combines the evidence of *IG* V.1.497, 589, and 602 with Pausanias' description of the dromos, the agora in the *Helos*, and the associated sanctuaries (3.11.1–18) to reconstruct both the topography of this central part of the city and the ephebic rites of initiation that took place there. He draws suggestive parallels with both these aspects of the agora of Argos.

454. Sparta. Votive sickles in the sanctuary of Artemis Ortheia. *IG* V.1.115–314. See our lemma no. 2190.

455. Sparta. List of gerontes, ca. 25–1 B.C. G.Steinhauer, *ABSA* 93 (1998) 427–429 no. 1 (ph.), publishes the ed.pr. of an intact gray marble pedimental stele found in excavations of the Greek Archaeological Service in the modern stadium of Sparta in 1960; inv. no. Sparta Museum 5351. Detailed prosopographic commentary supporting the above date.

Γέροντες ἐπὶ Πρατονίκου
τοῦ Πολυκράτους v Ἀριστο-
δάμας Ἀμφιδάμαντος
Κλεόνικος Κλέωνος
Κλέων Γεμέλλου
Δαμονικίδας Σωκράτ[ο]υς
Μεναλκίδας Τιμοκλέους
Ἀριστοκλῆς Παραμόνου
Διόδωρος Φιλοκώμου
Δαμοκράτης Ἀθηνοδώρου
Ἀγιάδας Ἀντικράτεος
Εὔδαμος (
Δινόλας Φιλομούσου
Εὐδαιμοτέλης Κλέωνος
Ἀρήξιππος (
Δαμάρης Τιμόλα
[Κ]αλλίστρατος Κλεωνύμου
Μνασίστρατος Μνασινίκου
Ἀριστοκράτης Νικοκράτεος
Τίμαρχος Τιμοκράτεος

Διόκης Πρατονίκου
Σωσίνικος Σωσιπόλεως
Ἱεροκλῆς Δαμονικίδα
Νίκανδρος Νικοκράτους
γρα(μματεὺς) Ἐπίνικος (
[ὑ(πο)]γρα(μματεύς) · Νίκανδρος Καλλικέτους
[v v v ἱ]ερεύς

From the ph. I read L. 6 Σωκράτους, L. 26 ΚΑΛΛΙΚΑΤΥ̓Σ, Stroud.

Steinhauer observes that if this inscription is correctly dated, the list of gerontes, *SEG* XLIV 353, should probably be assigned to ca. 20 B.C.

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456. Sparta. List of gerontes, Trajanic. Fragment of gray marble, found in 1960 in excavations of the Greek Archaeological Service in the modern stadium of Sparta; inv. no. Sparta Museum 5353. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 429/430 no. 2 (ph.); detailed prosopographic commentary.

[. .4. .]ΑΣ[- - -]
[Καλ]λικράτ[ης Ἀρχίππου?]
[Ἀρ]ίστων Ν[εόλα?]
[Ἐ]νυμαντι[άδας - - -]
[Κλ]εόνικος Ν[- - -]
[Κ]λεόδαμος [(Κλεοδάμου)]
Δαμοκράτης [Φιλέρωτος]
[Φ]ιλωνίδας Ἀ[γίωνος?]
γ(ραμματεὺς) Εὐδαιμο[κλῆς? - - -]

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457. Sparta. List of gerontes, 136/7 A.D. Two joining fragments from the upper part of a slab of gray marble with the letters in LL. 1/2 twice as tall as those in the rest of the text; provenance not recorded; now in the Sparta Museum, inv. no. 6167. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 431/432 no. 3 (ph.), who dates it on the basis of the patronomos Nikephoros son of Markos, L. 3; detailed prosopographic commentary and stemma of the family of Alkandridas, L. 6. 'The glorious name of Leonidas appears here for the first time in the prosopography of Roman Sparta down to the third century A.D.'

Γέροντε[ς ἐπὶ]
πατρονό[μου]
Νικη[φόρου τ]οῦ [Μάρκου]
ὢν πρέ[σβυς Κ]αλ[λικράτης]
Ῥούφο[υ τὸ . γ]ε(ρ)ο[ντεύων]

Π(όπλιος) Αἴλιος [Ἀλκανδρί]δα[ς]
v βου̣[αγὸς] γεροντ[εύων τὸ .]
Μέμ(μιος) [Ἀριστοκ]λῆς τὸ [.]
Καλ[λικράτ]ης Ἀγαθο[κλέους]
v βο[υαγὸς] γεροντε[ύων τὸ .]
Εὐέλπ[ισ]τος (Εὐελπίστου) Ἀχρα̣[δαίῳ κάσεν]
Λενω[ίδα]ς Ἄκωνος
Λεονδᾶς Ἐπικτή[του]
Δαμοκράτης Καβ[ωνίδα]
Κλέων Φιλοθέου Κ[- - -]
Νείκανδρος (Νεικάνδρου) Νηδ[ήμῳ κάσεν]
[Εὔτυχ]ος (Εὐτύχου) Δαμάρους [συνέφηβος]

7. I read from the ph. βου[αγός], Stroud.

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458. Sparta. List of gerontes, 160–165 A.D. *SEG* XXXV 327. Large rectangular slab of gray marble, mended from three pieces, broken at bottom; found in excavations of the Greek Archaeological Service in the modern stadium of Sparta; now in the Sparta Museum, inv. no. 6263. Letters in L. 1, 0.04 m. high; LL. 2–33, 0.025 m. G.Steinhauer, *ABSA* 93 (1998) 433–435 no. 4 (ph.), now publishes a full ed.pr. of this inscription, which was briefly noted by C.Christou and A.Spawforth, cf. *SEG* XXXV 327. Detailed prosopographic commentary.

Θεοῖς Διοσκούροις
Γέροντες ἐπὶ πατρονόμου
Πο(πλίου) Μεμ(μίου) Εὐδάμου ὢν πρέσβυς
Νικιππίδας Φιλέρωτος τὸ [.]
Ἰούλιος Δαμαίνετος
Μᾶρκος Δαϊκράτους τὸ γ´
Ἀγάσιππος (Ἀγασίππου) τὸ β´
Ἀλκυονεὺς Νίκωνος Εὐρυκλεῖ κάσεν τὸ β´
Γά(ϊος) Ἰο(ύ)λιος Ὀνασικλείδας τὸ β´
Φιλοξενείδας Ξενοκλέους Σκωρδίας τὸ β´
Ἀφροδείσιος Ἀριστοκράτους
Γά(ϊος) Ἰούλιος Κλεόβουλος τὸ β´
Φιλόνεικος Καλλίστου
Νικανδρίδας (Νικανδρίδα) βουαγὸς τὸ β´
Σύντροφος Ἐπαφροδείτου
Δημύλας Καλλίππου
Φιλοκράτης (Φιλοκράτους)
Ἀγαθοκλῆς Δαμοκλέους
Γάϊος Ἰούλιος Ἀρίων καὶ ἀναγνώστης
Ἰούλιος Ἀλέξανδρος

Κλεόβουλος Γοργίωνος
Φιλόμουσος (Φιλομούσου)
Τύχιος Νικούα
Τειμόλαος Εὐδαμίδα
Φαῦστος Χρυσογόνου
Πόπλιος Μέμ(μιος) Ἀπολλώνιος
vacat
Γραμματεὺς βουλῆς
Γά(ϊος) Ἰούλιος Φειδίας οὗ τε-
λευτήσαντος διεδέ-
[ξα]το τὴν διοίκησι[ν]
vac. Δαμαίνετος
vacat
[ὑπογρ(αμματεὺς) - - -]ος Δη[- - -]
Νικοκλῆς Δαμο[. . .5. . ὑπη]ρέτης

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459. Sparta. List of gerontes, 150–155 A.D. *SEG* XXXIV 307. Rectangular opisthographic slab of gray marble found in 1974 reused as a cover slab for a late Roman grave in excavations of the Greek Archaeological Service at the Polychronakos Nursery School west of the modern stadium in Sparta; now in the Sparta Museum, inv. no. 6589. Our lemma no. 460 is inscribed on the back by the same cutter. In *ABSA* 93 (1998) 435–438 no. 5A (ph.), G.Steinhauer presents the full ed.pr. of this inscription of which A.Spawforth had published an excerpt in 1984, cf. *SEG* XXXIV 307. Detailed prosopographic commentary.

[Γέροντες]
[ἐπὶ πατρονόμ]ου
[- - ca. 8 - - ὢν πρέσβυς]
[Πό(πλιος) Μέμ(μιος) Σπαρ]τιατικὸς
[. . .6. . . γε]ροντεύων
[τὸ ε΄, γραμματε]ὺς βουλᾶς
[Γά(ϊος) Ἰούλ(ιος) Λ]υσικράτης
[Χαριξένου], φιλόκαισαρ
[καὶ φιλόπατ]ρις, Σέκ(στος) Πομ(πή̈ιος)
[Εὔδαμος ἀρχ]ιερεὺς τῶν
[Σεβαστῶν, φι]λόκαισαρ
[καὶ φιλόπατρι]ς, υἱὸς πόλε-
[ως, Σπαρτιάτη]ς Σωσιδά(μου) τὸ δ΄
[- - - - - - - - - -]ου τὸ β΄
[- - - - - - - - - -] τὸ [β΄]

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460. Sparta. List of gerontes, 160–165 A.D. Inscribed on the back of our lemma no. 459, *q.v.* *ABSA* 93 (1998) 435–438 no. 5B (ph.). Detailed epigraphic commentary.

[. .]ΟΜΑ[- - -]
[. .] ἑστία [πόλεως - - -]
Γέροντ[ες ἐπὶ πατρονό]-
μου Γα(ΐου) Ἰ[ουλ(ίου) Νέα(?), ὢν πρέσ]-
βυς Μ- - - ca. 11 - - -]
Γραμμα(τεὺς) βο(υ)[λᾶς Γά(ϊος) Ἰούλ(ιος)]
Ὀνασ[ικλείδας]
Σωσικλ[ῆς (Σωσικλέους) τὸ γ΄]
Γλύκων [(Γλύκωνος) τὸ β΄]
Νικοκρά[της (Νικοκράτους) τὸ β΄]
Διονύσ[ιος (Διονυσίου) τὸ β΄]
Σείπομ[πος (Σειπόμπου) τὸ .]
Ἀπολλ[όδωρος (Ἀπολλοδώρου)]
Τύ[χιος Νικούα]
Ε[. . . . .12. . . . .]

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461. Sparta. List of names (gerontes?), Trajanic. Small fragment from the bottom left corner of a stele of gray 'Lakonian' marble; provenance not stated; now in the Sparta Museum, inv. no. 6353. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 439 no. 6 (ph.), who restores L. 5 [- - -ος Βα]λερι[ανὸς Φιλουμενός], cf. *SEG* XI 579 L. 7, ca. 132 A.D., and provides a detailed prosopographic commentary.

Καλλι[- - -]
Σείπομ[πος]
Διοκλῆ[ς - - -]
[. .4. .]ουσ[- - -]
[. .4. .]λερι[- - -]
[. .4. .]κλε[- - -]
[. . .6. . .]ρας [- - -]
[. . .6. . .]ΟΣ[. .]Σ
[. . . .8. . . .]Ο[- - -]

There are traces of indeterminate letters visible on the ph. in the line above L. 1, perhaps an initial K, Stroud.

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462. Sparta. List of names (gerontes), ca. 150 A.D. Small fragment of an opisthographic stele of gray marble of unknown provenance; now in the Sparta Museum, inv. no. 6320. Our lemma no. 463 is inscribed on the back by a different hand. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 439/440 no. 7A (ph.); detailed prosopographic commentary.

[.]ιννο
Μέλισσος [- - -]
Νεικάρων Ἀρε[ίωνος]
Τιβ(έριος) Κλαύδιο[ς - - -]
Φίλων Κλε[- - -]
Γά(ϊος) Ἰούλ(ιος) [- - -]
Ἀφροδε[ίσιος - - -]
Τιβ(έριος) Κ[λαύδιος - - -]
Γά(ϊος) Σ[- - -]
Τε[- - -]

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463. Sparta. List of names (gerontes?), ca. 150 A.D.? Inscribed on the back of our lemma no. 462, *q.v.* *ABSA* 93 (1998) 439/440 no. 7B (ph.). 'The name Dakon is unknown in Spartan prosopography.'

[- - - - - - -]έους
[- - -] vacat
[- - -] vacat
[- - -]ου
[- - -]ου
[- - -]ων
[- - -] Δάκωνος

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464. Sparta. List of names (gerontes), 2nd cent. A.D. Fragment of a thick (0.25 m.) stone slab, broken on all sides; recovered by the Greek Archaeological Service from the demolition of a house in Sparta; now in the Sparta Museum, inv. no. 6484. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 441 no. 8 (ph.), with detailed prosopographic commentary. 'The name Lysias is unknown in the prosopography of Roman Sparta.'

[Νεικάσιππος Εὐη]μέ[ρου, γέρων τὸ γ΄]
[Μᾶρκος Ν]ικηφό[ρου, γέρων τὸ γ΄]
[Τελεσφόρο]ς Ἀνθεσ[φόρου, γέρων τὸ γ΄]
[- - - - - - -]ς Λυσίου
[Θεοκλύμενος?] Θεοφράσ[του]
[- - - - - - Ἀ]γαθο[κλέους]
[- - -]ΟΚ[- - -]

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465. Sparta. List of ephors, end of the 1st cent. A.D. Fragment from the bottom left corner of a base of gray marble of unknown provenance, now in the Sparta Museum, inv. no. 6300. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 441/442 no. 9 (ph.), who identifies it as a copy of the list of *sitethentes* ephors in the year of C.Iulius Philokleidas, *IG* V.1.51; only 4 of the 5 were listed.

[- - - - - - - - - -]
Πα[σικλῆς Φιλοκράτους]
Εὐκ[λείδας Δεινάκωνος]
Φιλο[κράτης Διογένους]
Κ. Βείβ[ιος Φιλοκλῆς Πασικλέους]
vacat

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466. Sparta. List of ephors, 125 A.D. Fragment from the left side of a stone stele of unknown provenance; now in the Sparta Museum, inv. no. 6315. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 442 no. 10 (ph.), who identifies it as a copy of *IG* V.1.75B, dated to the year of P.Memmius Seidektas, 125 A.D.

[Ἔφ]ο[ροι]
ἐπὶ πατ[ρονόμου]
Με(μμίου) Σειδέκ[τα]
ὧν πρέ[σβυς]
Καλλικράτ[ης - - -]
Νικίας (Νικία) Ε[- - - κάσεν]

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467. Sparta. List of ephors, 2nd cent. A.D. Two non-joining fragments of a slab of gray marble, found in 1975 by the Greek Archaeological Service in excavations of the Polychronakos plot near the modern stadium of Sparta; now in the Sparta Museum, inv. no. 6504 (fr. α), 6505 (fr. β). Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 442/443 no. 11 (ph.), who speculates that it should be attributed to a patronomos from the Spartan family of the Publii Memmii; L. 3, perhaps P.Memmius Gennaios.

Θεοῖς [Διοσκούροις]
[Ἔ]φοροι [ἐπὶ π]ατρονόμου
[- - ca. 8–9 - -]αίο(υ) ὧν
[πρέσβυς . . .]ανὸς
[. . . . 10 . . . .]σα τὸ
[. γεροντεύ]ων ivy leaf
[. . . .8. . . . Φ]ιλωνίδα

L. 2 is incorrectly reported or printed; the ph. clearly shows only ΑΤΡΟ at line-end. Stroud.

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468. Sparta. List of synarchoi, Trajanic. Fragment from the left side of a slab of *rosso antico* of uncertain provenance, now in the Sparta Museum, inv. no. 2861. Ed.pr. G.Steinhauer, *ABSA* 93 (1998) 443 no. 12 (ph.), who suggests that these men may be patronomoi, but that the form of the list would also be compatible with agoranomoi, gynaikonomoi, and epimeletai.

In *LGPN* IIIA p. 169, the name in L. 3 is queried as Εὔμα(ι)ος?

X.Arapoyianni, *AD* 50 (1995) B [2000] 172, in presenting a list of inscribed gravestones now installed in this museum (see our lemma no. 514), notes that the stele is marble and that in L. 3 we have Εὔμαιος.

For *SEG* XXV 436, from Kyparissia, see our lemma no. 514A.

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487. Messene. Inscriptions in the sanctuary of Demeter and the Dioskouroi. In R.Hägg, ed., *Ancient Greek Cult Practice* (our lemma no. 387), P. Themelis presents an account of the history, architecture, votives, and especially the numerous terracotta relief plaques found in excavations of the Greek Archaeological Society in this sanctuary, primarily in 1992–1994. It is the oldest shrine at Messene. Brief mention is made of the following previously published inscriptions without reference to Themelis' earlier reports in *PAAH*: (1) *SEG* XLV 302, dedication to the Dioskouros (Pollux), ca. 300 B.C., reading now Πολυδλέκηι in LL. 1/2; (2) *SEG* XLV 333, stamped roof tile; (3) *SEG* XLIV 385, stamped roof tile; (4) *SEG* XXIII 207, repairs to Demeter's temple. Themelis discusses the many points of contact between this sanctuary and hero cults in Lakonia and at Paestum.

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488. Messene. Decrees in honor of the sculptor Damophon, 2nd cent. B.C. *SEG* XXXIX 380. *SEG* XLV 292.* P.Themelis, in K.A.Sheedy, ed., *Archaeology in the Peloponnese: New Excavations and Research* (Oxford 1994) 1–37, provides an illustrated catalogue of the sculptural fragments found in the Asklepieion that can be attributed to Damophon. In seeking to establish the most accurate date for the activity of this famous sculptor, he concentrates on the decrees from Lykosoura, *SEG* XXXIX 380, LL. 1–46, emphasizing that the sum of 3,546 silver tetradrachms in LL. 11/12 presupposes ca. 190 B.C. as the *terminus ante quem* for the date of the inscription and fixes the floruit of Damophon in the last decades of the 3rd cent. and the first decades of the 2nd cent. B.C. On 26–30, Themelis examines the political situation of Messene and the outburst of local pride, nationalism, and intense building activity that followed the revolt of 215 B.C. and the defeat of Philip V, and that preceded the surrender to the Achaian League in 182 B.C. This greatest period of Damophon's native city coincided with the acme of the sculptor's career. Themelis reasserts his view that the statue of Hegemone mentioned in LL. 17–21 is indeed the one that Pausanias saw and described as holding two torches in front of the Sanctuary of Despoina at Lykosoura; cf. *SEG* XLV 292. (31/32) Damophon's technique and style (33–37).

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489. Messene. Decree concerning tribute and a catalogue of taxpayers, 100 B.C.? or 35–44 A.D. *IG* V.1.1432/1433. *SEG* XLVII 383,* 385, 2310. S.Zoumbaki, *Tekmeria* 4 (1998/99) 117–122, favors the view that there was no sixth tribe at Messene which consisted entirely of foreigners or into which all foreigners, particularly Romans, were enrolled. Foreigners who were awarded citizenship at Messene were enrolled in the normal manner in

the tribe appropriate to their place of residence. She is attracted to A.Giovannini's date of 35–44 A.D. for this inscription, *SEG* XXVIII 415.

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490. Messene. Honorary decrees for Claudius Saithidas, ca. 150 A.D. Two inscribed stone bases containing two long decrees of the polis in honor of Claudius Saithidas, archiereus of the Sebastoi and Helladarchos, who constructed the proskenion (κατηρειμμένου προσκηνίου); found in excavations of the Greek Archaeological Society in the theater and briefly noted in *EAH* (1998) [1999] 41–43 (legible ph.); no text. In *PAAH* (1998) [2000] 102–104 (ph.), P.G.Themelis gives more details about the longer of the two texts (41 lines), less than half of which is preserved; inv. no. given as AEM 9626, but cf. our lemma no. 504. The honorand is the descendant of Τιβέριος Κλαύδιος Σαιθίδας Καιλιανός of the time of the emperor Marcus Aurelius, cf. *IG* V.1.1451; 1455; no text; legible ph.

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491. Messene. Statue base, 2nd cent. B.C. Fragment from the upper part of a large statue base found in excavations of the Greek Archaeological Society in the stadium. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 109/110 (ph.), who observes that this inscription adds some weight to the view that in Pausanias 4.32.2 the correct reading is Σαιθίδας, not Αἰθίδας. For the name Σαιθίδας at Messene, see *IG* V.1.1451, 1455, and our lemmata nos. 490 and 502. For the name Αἰθίδας, Themelis cites *SEG* XL 367; cf. XLIV 383.

Σαιθίδαν

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492. Messene. Honorary statue base, 2nd cent. B.C. Limestone plaque from the base of an honorary statue found in excavations of the Greek Archaeological Society built into a Byzantine wall near the west parodos of the theater, inv. no. AEM 10158. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 105.

Ἁ πόλις v Νίκωνα v v Νικι[- - -]

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493. Messenia. Honors for the athlete Sosias, 2nd/1st cent. B.C. *SEG* XLVI 422. W.J.Slater suggests *per ep.* that in LL. 7/8 instead of ἡμεράσια, θεῖα Παναπολλωνίεια we should read Ἡμεράσια ὁπλίταν, Ἀπολλωνίεια ἐν Ἐφέσωι δίαυλον. 'The Greek festivals have no geographical designation, only the Asian, which is why ἐν Λουσίοις is omitted and they are in relative order of importance.'

494–496. Messene. Monument in honor of two prominent Romans and a Messenian envoy, after 81 B.C. *IG* V.1.1454+. In *EAH* (1998) [1999] 39–41, P.G.Themelis briefly reports the discovery in excavations of the Greek Archaeological Society in the Messenian agora of a

monument, set up after the Mithridatic War, honoring Lucius Licinius Murena, Gnaeus Manlius Agrippa, and Lucius Cornelius Sulla. The monument contains the following three inscriptions, of which two have been published, the third only recently discovered. In *PAAH* (1998) [2000] 97–102 (ph., dr.), Themelis provides a full detailed publication of all three bases. They formed parts of a large podium base supporting bronze statues of the honorands.

494: Honors for Lucius Licinius Murena, *IG* V.1.1454. Limestone base once thought to be lost but rediscovered on the east side of the agora, inv. no. given as AEM 6924 (cf. 496). Now in the Museum of Messene. *PAAH* (1998) [2000] 97–99 no. 1.

['Α π]όλις
Λεύκ[ιο]ν Λικίνιον [Λ]ευκίου
υἱὸν Μουρήναν ἰμπεράτορα
τὸν αὐτᾶς εὐεργέταν

3. υἱ[ό]ν, Themelis; the omicron is clear on both ph. and dr., Stroud. For Murena's title 'imperator,' won in 83/2 B.C., see the honorary inscription from Rhodes, *IG* XII.1.48. Themelis discusses the rest of Murena's career.

495: Honors for Gnaeus Manlius Agrippa. Ed.pr. A.K.Orlandos, *PAAH* (1969) [1971] 115 no. 1 (ph.). Limestone base found in the same place as 494; now in the Museum of Messene, inv. no. AEM 1039. *PAAH* (1998) [2000] 99/100 no. 2.

'Α πόλις
Γναῖον Μάνλιον Λευκίου υἱὸν
'Αγρίππαν πρεσβευτὰν
τὸν αὐτᾶς εὐεργέταν

Themelis finds no family relation to Marcus Vipsanius Agrippa, general of Augustus.

496: Honors for Lucius Cornelius Sulla. Limestone statue base reused as the boundary marker for a field in the eastern part of the agora; now in the Museum of Messene, inv. no. given as AEM 6924 (cf. 494). Ed.pr. *PAAH* (1998) [2000] 100–102 no. 3.

['Α πόλις]
[Λεύκιον Κ]ορνήλιον
[Λευκί]ου υἱὸν Σύλλαν
ἰμπεράτορα
τὸν αὐτᾶς εὐεργέταν

4/5. We adjust the spacing from flush left to correspond to ph. and dr. Stroud.

497. Messene. Statue base: honors for ■ priestess, from the tribe Aristomachis, 1st cent. A.D. Cube-like limestone base for an honorary statue found during excavations of the Greek

Archaeological Society in the northern part of the agora, inv. no. AEM 9665. Ed.pr. P.G. Themelis, *PAAH* (1998) [2000] 95/96 no. 3 (ph.), who cites for the name Damon *IG* V.1.1433 and 1433a and identifies the honorand as a priestess of Demeter, cf. the θοιναρμόστρια in *IG* V.1.1390 L. 30 in the mysteries at Andania; *IG* V.1.1447. A close parallel for the present text is *IG* V.1.1459, which originates with the tribe Hyllis.

['Η πόλις ἡ Μεσ-
[σηνί]ων ἀνέθηκε
[- - -]αν Δάμωνος
[θ]οινεύσασαν εὐ-
σεβῶς καὶ μεγαλο-
ψύχως ἀρετῆς
χάριν
vacat 0.04 m.
'Αριστομαχίς

1. We give this as misprinted by Themelis. The ph. is not very clear but at least ΗΜΕΣ can be made out at the end of the line. Stroud.

498. Messene. Honorary inscription, 1st cent. A.D. *SEG* XLV 312. P.G.Themelis, *PAAH* (1998) [2000] 94 no. 1 (ph.), without reference to his previous publication or to *SEG*, reports that to these two joining fragments (inv. nos. AEM 4910+4044 [given as 1044 in *PAAH* (1994) [1997] 96 no. 5 and followed by *SEG* XLV 312]) can now be added a large fragment, inv. no. AEM 9633, which joins at the top left to produce the following new text. This piece was discovered in excavations of the Greek Archaeological Society in the north and northwest sector of the agora, built into modern mandra walls. The monument is a base of limestone for a bronze statue and probably contained a text 13 lines in length. The following restorations, due to V.Bardane, are based upon the text of the still unpublished *SEG* XLIII 160; see our lemma no. 500.

['Η πόλις]
[- -]
[- -]
[- - - - - - - - - -, ἀρχιερέα τῶν]
Σεβαστῶ[ν καὶ νέον 'Επαμει]-
νώνδα, χε[ιλίαρχον λεγιῶνος]
ΙΒ κεραυνοφ[όρου καὶ ἔπαρχον]
σπείρης Α Βω[σπορανῆς],
τὴν εἰς τοὺς [ἀνδριάντας]
ὅλην δαπ[άνην ἐκ τῶν ἰδί]-
ων πα[ρασχόμεν]ον κ[ατὰ φυ]-
λ[ὴν ἀνέθηκε]ν ἀρετῆς π[άσης]

[ἕ]νεκεν, vacat
Ὑλλίς

1. [Ἁ πόλις]? Stroud. ‖ 5. Σεβαστῶ [καί], ed.pr. ‖ 12. ἀ[ρετῆς π[άσης], ed.pr., but cf. *SEG* XLV 312 and the ph. In publishing the two previously discovered fragments, Themelis placed them in the 2nd cent. B.C. on the basis of the letterforms; here the lettering on the same stone is said to be of the 1st cent. A.D.; caveat lector.

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499. Messene. Statue base: honors from the tribe Kleolaia. Small fragment from the bottom part of a base found in the same place as our lemma no. 498 during excavations of the Greek Archaeological Society, inv. no. AEM 9615. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 95 no. 2 (ph.), who relates it to the two honorary bases erected by the tribe Kresphontis (see our lemma no. 500) and the tribe Hyllis (see our lemma no. 498).

\- - - - - - - - - - - - - - -
vacat Κλεολαία vacat
vacat

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500. Messene. Honorary statue base, date? *SEG* XLIII 160. Cf. *SEG* XLIV 377. Gradually, more information is emerging about this still unpublished inscription, inv. no. AEM 2770, found in 1993. In publishing our lemma no. 498, P.G.Themelis, *PAAH* (1998) [2000] 94/95 no. 1, observes that V.Bardane's restorations of its text are based upon the 'almost identical' *SEG* XLIII 160, still unavailable, about which he now states that the polis and the tribe Kresphontis honor Τιβέριος Κλαύδιος Διονύσιος, Ἱσπανός, Κυρίνας, son of Aristomenes—not Κρισπιανός, as incorrectly given in *PAAH* (1993) [1996] 57; *EAH* (1993) [1994] 34 and repeated in *SEG* XLIII 160.

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501. Messene. Statue base with epigram, 1st cent. A.D. *SEG* XXIII 220. *SEG* XL 1728. G.Klaffenbach, *Klio* 48 (1967) 54, comments on the form κρατεύσασαν L. 4 as from a verb κρατεύειν. J. and L.Robert, *BE* (1967) 256, on the basis of a photograph supplied by A.Orlandos, report that L. 4 has been misprinted. The photo shows clearly κρατεῦσαν, the Doric of κρατοῦσαν from κρατεῖν. G.Daux, *BCH* 94 (1970) 620–623 (ph.), points out that L. 1 ἱερατεύσαντες is also a misprint—read instead ἱεριτεύσαντες; examples from Messenia and elsewhere. Daux prints a new text, which has also L. 3 Τᾶι Παρθένωι, and shows that the statue held a xoanon in her left hand, a torch in the right. On the sculpture, see *SEG* XL 1728.

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502. Messene. Statue base in honor of Ti.Claudius Theon, 1st cent. A.D. *SEG* XLVI 426/427. *SEG* XLVII 400. C.Habicht, *REA* 100 (1998) 491–494, discusses the prominent Messenian family to which Ti.Claudius Theon, son of Nikeratos, belonged. He appears to be

the first member who was granted Roman citizenship. The family comes into prominence through Σαιθίδας as early as the end of the 3rd cent. B.C., Pausanias 4.32.2; see also the homonymous agonothetes in the Hellenistic inscription from Messene, *SEG* XXXIX 383. Νικήρατος Θέωνος appears in *SEG* XXIII 205 + 207 L. 19; L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Geneva 1992) no. 23, of the Augustan period. Habicht suggests a possible connection with the homonym named in the Augustan inscription from the sanctuary of Artemis Limnatis, *IG* V.1.1374 L. 3. For another member of the family, see [Ti.] Claudius Saethida[s Caelianus?] who erected a statue of Nero in 55 A.D. (on the date, see Habicht 493 note 35), *SEG* XLI 353. Another Σαιθίδας is found in *IG* V.1.1436 L. 10. See also Claudius Hostilius, father of Ti.Claudius Saethidas Caelianus (I), *IG* V.1.1455 LL. 7/8, whose son Ti.Claudius Frontinus became a senator and suffect consul under Antoninus Pius, *PIR*² C 872; H.Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum bis zum Ende des 2. Jhs.n.Chr.* (Göttingen 1979) 174 no. 193. His two sons were also senators, Ti.Claudius Saethidas Caelianus II (*PIR*² C 1004a; Halfmann 196 no. 127) and Ti.Claudius Quir.Frontinus Niceratus (*PIR*² C 873; Halfmann 196 no. 126). For P.Themelis' prosopographical notes on this family, see *SEG* XLVII 384, 397, 400, 411.

503–504. Messene. Statue bases, 2nd/3rd cent. A.D. Two stone bases for bronze statues found in excavations of the Greek Archaeological Society reused in the foundations of a Christian church in front of the theater. Ed.pr. *EAH* (1998) [1999] 43–45 (ph. of 504); full publication in P.G.Themelis, *PAAH* (1998) [2000] 107/108 nos. 1 and 2 (ph.), who locates the original position of these bases honoring two great generals in the theater or the agora. He also believes that they were intentionally reused in the apse of the Christian church by people who were aware of the contributions made to the glorious past of Messene by these two heroes.

503: No. 1; inv. no. AEM 1040. [Ἀλ]έξανδρος, identified as Alexander the Great.

504: No. 2; inv. no. given as AEM 9626, but cf. our lemma no. 490. Ἀριστομένης, identified as the Messenian hero who was honored by a bronze statue in the stadium at Messene, Pausanias 4.32.6.

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505. Messene. Dedication to Artemis Enodia, 3rd cent. B.C. Fragment of a prism-shaped cubical base found in excavations of the Greek Archaeological Society in the stadium. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 120/121 no. 1, inv. no. AEM 10159, who notes that this is the first evidence for Artemis Enodia in Messene.

[Ζ]ωτιχόι
Ἀρτέμ[ιτι]
Ἐνοδί[αι]

506. Messene. Dedication to Demeter and Kore, date? Fragment from the top right corner of a limestone base found in excavations of the Greek Archaeological Society in the northern sector of the agora, inv. no. AEM 9614. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 96 no. 4.

[- - - - - - - - -] Φίλωνος
[- - - - - - - - -] Νικάρχου
[- - - - - - - - -]αν τὰν θυ-
[γατέρα Δάμα]τρι κ[αὶ]
[Κόραι ἀνέθηκαν?]

Themelis describes this fragment as ἀπὸ τὸ κάτω δεξιό, but the ph. and his further note σώζει ἄνω καὶ δεξιὰ τὴν ἀρχικὴ ἐπιφάνεια show that this is a slip. Stroud.

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507. Messene. Dedication to Poseidon. *SEG* XLV 305. In *Kernos* 11 (1998) 359 no. 345, A.Chaniotis suggests that L. 6 should be restored as [τυ]χῶσα instead of [λα]χῶσα.

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508. Messene. Gravestone, 2nd cent. B.C. Fragment of a limestone grave stele preserving part of a recessed area for the insertion of a painted panel; inscription below; found in excavations of the Greek Archaeological Society in the gymnasium, inv. no. AEM 10149. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 114/115 (ph.), who observes that the name Τήιος is παντελῶς ἀμάρτυρο [which can be a dangerous formulation. Stroud].

Δόξα, Τήιε, χαίρετε

For the name Τήϊος, see *IG* II^2 7887 'Αντιγόνα | Τηίου | 'Αγκυρανή, Stroud.

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509. Messene. Christian gravestones. P.G.Themelis, *PAAH* (1998) [2000] 106, briefly notes the discovery of three Christian marble gravestones in the fill of the koilon of the theater (inv. nos. AEM 9619α–β, 9622, and 9702) and a fourth east of the theater (inv. no. AEM 9623) in excavations of the Greek Archaeological Society; no ph.; no texts; no further details.

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510. Messene. Inscription from the theater, 2nd/3rd cent. A.D. Fragment of a large marble revetment from the facing of the proskenion of the theater, found in excavations of the Greek Archaeological Society, inv. no. AEM 9620. Ed.pr. P.G.Themelis, *PAAH* (1998) [2000] 104 (ph.), who offers the above date on the basis of the letterforms and restores L. 2 as [ἐποί]ει.

[- - -]N
[- - -]EI

The ph. appears to show [- - -]ει | [- - -]M. Stroud.

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511. Messene. Masons' marks in the theater. In *PAAH* (1998) [2000] 104, P.G.Themelis notes that the blocks in successive courses of the retaining wall of the west parodos of the theater are numbered, starting from the east, Α–Β, Β–Γ, Γ–Δ, and so on.

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512. Messene. Stamped roof tile from the Temple of Zeus Soter, Hellenistic. P.G.Themelis, *PAAH* (1998) [2000] 92/93 (ph.), associates with this temple a fragment of a Lakonian roof tile (inv. no. AEM 7991) found in excavations of the Greek Archaeological Society in 1995 near the stadium. It bears an elliptical stamp with a representation of a lightning bolt and the monogram ΔΙ.

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513. Petalidi. Dedication. *IG* V.1.1358. See our lemma no. 514I.

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514. Pherai. Kalamata. Inscriptions in the Kalamata Museum. In *AD* 50 (1995) B [2000] 172/173, X.Arapoyianni provides a list of the following inscribed monuments now displayed in the Benaki Museum of Kalamata, rebuilt after the earthquake of 1986; texts added. For the inscriptions in this museum 1963–1970, see G.A.Papathanasopoulos, *AD* 25 (1970) B.173–176.

A. Gravestone, inv. no. Λ 402. Kyparissia, end of 2nd cent. B.C. *SEG* XXV 436.
B. Gravestone, inv. no. Λ 401. Kyparissia?, end of 3rd cent. B.C. See our lemma no. 486.
C. Gravestone, inv. no. Λ 393. Kolonides? (Charokopio), Hellenistic. *IG* V.1.1403.
D. Gravestone, inv. no. Λ 397. Hellenika (Antheia). See our lemma no. 482.
E. Gravestone, inv. no. Λ 400. Pherai. *IG* V.1.1366.
F. Gravestone, inv. no. Λ 395. Pherai. *IG* V.1.1365.
G. Decree, inv. no. Λ 451. Thouria. *IG* V.1.1379.
H. Base, inv. no. Λ 410. Petalidi. η ενεπίγραφη μαρμάρινη βάση του 1ου αι.μ.Χ.; no further details.
I. Dedication, inv. no. Λ 452. Petalidi. *IG* V.1.1358.
J. Unidentified, inv. no. Λ 450. Petalidi. μικρό τμήμα λίθινης πλάκας με γείσο που σώζει τμήμα επιγραφής: ΑΡΩΤΙΧΟΣ ΠΑΝΤΕΙΕΟΛΑΙΑΣ.ΔΕΥΙΕΠΕΙΔΗΜΗ
K. Inscribed fluted column, inv. no. Λ 427. Asine. *IG* V.1.1414.
L. Decree, inv. no. Λ 468. Kardamyle. *IG* V.1.1331.
M. Unidentified, inv. no. Λ 444. Vounaria. η αετωματική πλάκα από τα Βουνάρια με μεγαλογράμματη επιγραφή 10 στίχων; no further details.

515. Thouria. Decree. *IG* V.1.1379. See our lemma no. 514G.

ARKADIA

516. Arkadia (now in Athens). Two defixiones on lead tablets, late 4th/early 3rd cent. B.C. *SEG* XXXVII 351/352. *SEG* XLI 377. E.Voutiras, *op.cit.* (our lemma no. 358) 64–67, reprints these two texts, with translations, after examining the tablets in the National Museum (inv. no. 351: X 9369; 352: X 9368) with D.R.Jordan. He regards the attribution to Arkadia as plausible. Voutiras' text differs from that of Bravo, printed in *SEG* XXXVII 351/352, only in the following respects: 351 L. 2 ἀλλά; L. 4 ταῦτα; L. 5 'Αγασιβώλω (dative); L. 8 κε[ῖ]σοι αὖτ[ι] (= αὖθις); 352 L. 2 ἀν{αν}αγνῶς—ἀλλ'; LL. 4/5 ἐπὶ 'Ερατ[ο]μέlνεα 'apparently not attested elsewhere'; L. 7 κεῖ[?]οι; L. 10 καὶ οὐδέ[ν]. He suggests the above date on the basis of the letterforms. The writer was a professional sorcerer. 'Pasianax is the dead man, though it is difficult to decide whether this was his real name, as Bravo, Tablette, 200 argues, or an appellation indicating that he became after his death a *daimon* of the netherworld, albeit an inert one.... The fact that the name Pasianax (which really befits a *daimon*) is not attested as a personal name favours the second hypothesis. But one cannot rule out the first interpretation, since similar personal names, e.g. Pasikrates, are well attested.'

517. Arkadia (now in Olympia). Dedications on a bronze hydria, ca. 450–400 B.C. and Hellenistic. *SEG* XLI 386. I.Andreou, *AAA* 29–31 (1996–98) [2000] 135–146 (ph., dr.), reports that this object is now in the Olympia Museum. Despite the lack of firm contemporary evidence for its provenance, Andreou has no hesitation in assigning it to Arkadia on the basis of letterforms and dialect, as well as the prominence of Demeter in this region (more than 30 sanctuaries) and the fact that in Arkadia, Demeter and Artemis are attested as sharing at least 7 sanctuaries (map). She explains the epithet of Artemis in the later inscription, Παφρακία, as deriving from the site of Πάφρα on the south shore of the Black Sea, where the Halys River debouches, which was the location of a shrine of Hekate visited by Medea on her way to Greece (Apollonios Rhodios, *Argonautika* 4.244–252).

518. Kleitor. Catalogue of proxenoi, ca. 150 B.C. *IG* V.2.368. *SEG* XXIII 235; XXXV 665 app.crit. L. 8; XXXVII 1808. C.Habicht, *REA* 100 (1998) 490/491, points out that the Eleian named in L. 57, Φιλιστέας Νικοδρόμου, is probably a relative of the Eleian βωλογράφος Νικόδρομος in an Eleian decree in honor of the Olympic victor Damokrates of Tenedos, *IvO* 39 L. 37; *IG* XII Suppl. p. 70. He also defends the restoration made by the ed.pr. A.Milchhöfer of ['Αθ]ηναῖοι, the ethnic which governs the names of proxenoi in LL. 121–130. Prosopographic notes on these 10 Athenians, whose names were omitted from *LGPN* II (Attica). The names are as follows, with Habicht's notes:

'Απολλ[ό]δωρος [- - -]
[- - -]δα[ς - - -]
[- - -]αρχος [- - -]
[- - -]γένης [- - -] [Λεπ]τίνης?
Τιμάριτος [- - -] Cf. *IG* II^2 2332 L. 40; *SEG* XV 277 L. 5; Τιμάρετος, *IG* II^2 1617 L. 115; 7391; Τιμαρίσκος *IG* II^2 1043 Col. I L. 97; 7130
Νέαρχος [- - -]
Αἰνησίλαο[ς - - -] Agesilaos?
Εὐέτης [- - -] *IG* II^2 7044; cf. 2325 L. 2; *PCG* V.276 F1
'Αριστόβιο[ς - - -] *F.Delphes* III.2.23 L. 12

519. Mt. Kyllene. Names inscribed in the Cave of Hermes. *IG* V.2.362–366. In *Pausanias Periegetes* (Amsterdam 1998) 266–271, W.K.Pritchett presents a useful review of the religious, epigraphical, and topographic literature on this cave and its inscriptions, underlining the need for renewed, thorough autopsy.

520. Megalopolis. Decree in honor of Eudamos and Lydiadas, 3rd cent. B.C. In *AA* (1998), H.Lauter, T.Spyropoulos briefly mention the discovery in the joint Greek-German excavations of a fragment of a decree, containing only a few lines, with the name Lydiadas that is to be associated with the previously discovered but unpublished decree of more than 50 lines for this same man, briefly noted in *SEG* XLV 340. 'Die Dekrete sind nach Erkenntnis und vorläufiger Lesung von E.Stavrianopoulou nach dem Tode auch des Lydiadas I (gefallen 227 v.Chr. in der Schlacht von Ladokeia gegen Kleomenes: Plut. Arat. 37; Paus. VIII 27, 10) abgefasst (Z. 36 μετάλλαγε τὸ[ν βίον - - -]).' See also our lemma no. 523.

521. Megalopolis. Statue base of Philip II of Macedon, ca. 337 B.C.? Limestone statue base with cuttings on the upper surface for the two feet of a bronze statue and the end of a spear; anathyrosis on the left side for an accompanying base ('Zweifiguren-Anathem'). Found in 1996 in the joint Greek-German excavations, not *in situ*, in front of the eastern wing of the Philippeios Stoa. Ed.pr. H.Lauter, T.Spyropoulos, *AA* (1998) 445–447 (ph., dr.), who speculate that the name of the artist may have been something like Menyllos or Aleuas.

Φίλιππον | 'Αμύντα
lower right [- - -] . . Υ . [- - -]

The ph. shows tantalizing traces of the signature, probably legible on the stone or a squeeze. Stroud.

522. Megalopolis. Statue base of Nikeratos, ca. 220 B.C. Limestone base for an equestrian

statue, excavated by the joint Greek-German team *in situ* in front of the Archeia. Briefly noted by H.Lauter, T.Spyropoulos, *AA* (1998) 449 no. 3 (ph.), who state that the honorand is named as Νικήρατον τὸν Ἀρκεσίλα, a theorodokos in *I.Magnesia* 38; 53; 54 ca. 207 B.C. He represents both Megalopolis and the Achaian League. If Nikeratos was born ca. 270 B.C., then the politician Arkesilas II, active in the war against Perseus, might have been his son. No text.

523. Megalopolis. Statue base of Eudamos, 3rd cent. B.C. Upper part of a limestone orthostate with moldings at the top; found in the joint Greek-German excavations and briefly mentioned by H.Lauter, T.Spyropoulos, *AA* (1998) 446/447 (ph.), who print only v Εὔδαμος ἥρως v, inscribed in a wide tainia at the top. The orthostate probably belonged to a 'quasi-dynastisches Familien-Mnema der Eudamiden ... der der Tyrann Lydiadas I, dessen Sohn Aristopamon und Enkel Lydiadas II angehören.' See also our lemma no. 524. [On the ph. are clearly visible ΟΛΕΙΤΑΝ vac. | [.]ΑΡΑ vac., below L. 1. Stroud.]

524. Megalopolis. Statue base of Lydiadas (II), ca. 170 B.C. Limestone base for an equestrian statue, found *in situ* in front of the Archeia in joint Greek-German excavations. In *AA* (1998) 449–451 (ph.), H.Lauter, T.Spyropoulos publish a legible photograph of what appears to be a 5-line inscription on this base, and briefly note that the honorand is Λυδιάδας Ἀριστοπάμονος, one of the three Achaian ambassadors sent to Rome in 180/179 B.C. (Polybios 24.1.1); they do not print a text, but from the ph. and their extensive discussion of prosopography and citation of the closely parallel *SEG* XXXVI 379, it is possible to offer the following version:

ἁ π[ό]λις ἁ τῶν Μεγαλοπολ[ι]-
τᾶν Λ[υ]διάδαν Ἀριστοπ[άμο]-
νος Μεγαλοπολίταν
4 ἀρετᾶς ἕνεκεν καὶ εὐνοίας
ἇς ἔχων διετέλει εἰς αὐτάν

Discussion of the family of Eudamos–Lydiadas (I)–Aristopamon–Lydiadas (II); see also C.Habicht, *Chiron* 2 (1972) 114/115; H.Taeuber, *Tyche* 1 (1986) 221–226.

525. Megalopolis. Statue base of Antiochos, ca. 150 B.C. Rectangular limestone base for the statue of an athlete; inscription on a raised rectangular panel on the front. Found in the joint Greek-German excavations *in situ* in front of the Archeia. Briefly mentioned, without a full text, by H.Lauter, T.Spyropoulos, *AA* (1998) 449 no. 4 (ph.), who give the name of the honorand as Ἀντίοχος Νικασίππω and observe, 'Genannt sind zwei Knabensiege und ein Sieg als ἀγένειος, worauf die Laufbahn des Antiochos offenbar (unerwartet?) abbrach.' No further details.

526. Megalopolis. Stamped roof tile, Hellenistic. A.B.Karapanayiotou, *AD* 50 (1995) B [2000] 149 (dr.), reports the discovery of a fragmentary stamped roof tile in excavations of the Greek Archaeological Service of the west wall of the skenotheke of the ancient theater; inv. no. 391 in the Antiquities Collection of Megalopolis. Within an oblong field: [σκην]οθήκα[ς]. For similar stamped tiles from this theater, see *IG* V.2.469, 5. Ed.pr. maintains that the broken-bar alpha establishes a *terminus post quem* of ca. 250 B.C.

527. Megalopolis. Masons' marks on the Archeia, 3rd/2nd cent. B.C. H.Lauter, T.Spyropoulos, *AA* (1998) 442–444 (ph.), briefly note the existence of double setting-marks incised on the upper surface of the stylobate of the Archeia, ranging from A/A through Λ/Λ.

528. Lepreon. P.G.Pyriovolis, Λέπρεον Ὀλυμπίας: Ἐγχειρίδιον ἱστορίας καὶ ἀρχαιολογίας τῆς πόλεως (Athens 1998), draws upon epigraphical sources in presenting a synopsis of the mythology, history, institutions, monuments, and topography of this city down to late Hellenistic times; English summary (155/156). The inscriptions discussed are *Syll.*^{3} 31, 'Serpent-Column' (62–69); *IG* V.2.1 (76/77, 98); *IvO* 155 (95–97; dr.); *SEG* XXV 449 (98, 116/117). On 11–13, 155, E.M.Chamalaki reports the forthcoming publication of four other books on the history and archaeology of Lepreon by Pyriovolis and colleagues, including an expanded edition of the present work 'containing additional unpublished evidence.'

529. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *IPArk* 8. *SEG* XLVI 444.* Koerner, *Gesetzestexte*, no. 39 (*SEG* XLIII 1235). G.Thür, *Dike* 1 (1998) 13–26, returns once more to the problem of the classification and interpretation of this inscription (cf. *SEG* XXXIX 393) in the light of the edition with commentary provided by van Effenterre and Ruzé in *Nomima* II.2 (*SEG* XLV 2264). Thür includes the Greek text and reprints the translations of *IPArk* 8, Koerner, and *Nomima*. He restates the case for regarding the purpose of this inscription as recording a judicial decision and not as a decree of asylia. Arguments in favor of the latter are rejected as indecisive and as postulating procedures that are contrary to the norms of Greek judicial practice. Thür again discusses the interpretation of the verb δικάζω and finds parallels between homicide procedure at Mantineia and in Drakon's law on homicide in Athens, *IG* I^3 104 (cf. *SEG* XXXIX 393).

530. Stymphalos. Inscribed lead sling bullets. H.Williams, *EMC* 17 n.s. (1998) 295, 306–311 (ph.), notes the discovery of at least 34 lead sling bullets in excavations of the Canadian Institute mostly on the Bastion; inscribed A, API, and KA. Cf. G.Touchais, *BCH* 122 (1998) 753.

531. Phigaleia. Stamped roof tiles. In *EAH* (1998) [1999] 52, brief report of the discovery in excavations of the Greek Archaeological Society of several more fragments of stamped roof tiles from the temple, cf. *SEG* XLVII 443–445, including one with the complete stamp Φιγαλέων δαμόσιος. Same information repeated by X.Arapoyianni, *PAAH* (1998) [2000] 128.

532. Tegea. Votive inscriptions, Classical. G.Touchais, *BCH* 122 (1998) 765, briefly notes the discovery of 'deux courtes inscriptions votives d'époque classique' found in excavations of the Norwegian Institute near the temple of Athena; no texts; no ph.; no further details.

533. Tegea. Decree on the restoration of exiles, 324 B.C. *IG* V.2 p. xxxvi; *Syll.*[3] 306; Tod, *GHI* 202. *SEG* XLI 383;* XLV 399. In *Le mariage grec* (see our lemma no. 2138) 112, 156–160, A.-M.Vérilhac, C.Vial reprint LL. 4–9 and 48–57 of the text, with translation, in their detailed analysis of the rights of women defined in this law as to the recovery and/or retention of their πατρῷια and ματρῷια. They stress that this settlement is not 'un extrait du code civil local' but a special edict designed to deal with a specific situation in Tegea at this time.

ELIS

534. Elis. Research projects involving inscriptions from the ancient polis of Elis. In *Nikephoros* 10 (1997) 255/256, M.Rausch outlines the involvement of the Wiener Institut für Alte Geschichte, Altertumskunde, und Epigraphik in the following epigraphical endeavors: (1) P.Siewert has been assigned the publication of all the inscriptions found in the old Austrian Institute excavations at this site. (2) S.Zoumbaki is preparing for publication a prosopography of the ancient city of Elis.

535. Elis. The 30-day training period for the Olympic Games. In *Nikephoros* 10 (1997) 103–117, C.Wacker considers the evidence for the venue, organization, rationale, and history of the 30-day training period for athletes immediately preceding the Olympic Festival. He argues that it was held in the polis of Elis and was part of the procedure of the games in classical times as well as during the Roman Empire. The center of this activity was the gymnasium of Elis, which is to be connected with the honorary inscription *SEG* XXII 329 for a νεανισκάρχης of the late 1st or early 2nd cent. A.D. Cf. also *SEG* XLII 370. Wacker speculates on the possible location of the gymnasium.

536. Elis in the Roman period. In combination with her earlier studies on this region (summaries in *SEG* XLV 411, XLVI 453, and in our lemma no. 534), S.Zoumbaki, in

Πρακτικά (our lemma no. 422) 265–286, contributes an essay on the society, economy, and settlement patterns in Elis, drawing upon epigraphical sources, mainly from Olympia. On 277 note 37, a helpful list of the few non-Roman foreigners attested as living and/or dying in Elis; see especially *SEG* XXII 330, 353–355. She highlights the continuity of the emphasis on agriculture and horse rearing from the Hellenistic and earlier periods into the Roman era. Commercial activity in the city of Elis and at the two ports of Kyllene and Pheia is discussed, as well as the huge commercial impact made on the region by the Olympic Games. On 279, brief discussion of industries in Roman Elis; for lamps, see our lemmata nos. 554–557. Inscriptions provide the main evidence for the Eleian elite, who are conspicuous at Olympia; proliferation of Roman names and increase in numbers of Roman citizens; change ca. 150 A.D. with growing numbers of freedmen.

537. Kaukania. Inscribed dedicatory jumping weight, ca. 550 B.C. Intact limestone halter handed over to the Greek Archaeological Service by an inhabitant of Miraka; provenance, region of Kaukania. Ed.pr. O.Vikatou, *AD* 50 (1995) B [2000] 185 (ph.). τ' ['Α]θαν[αίαι]

538. Olympia. A projected Supplement to *IvO*. P.Siewert, *Nikephoros* 10 (1997) 245–250, announces that an Arbeitsgruppe of at least 8 members of the Wiener Institut für Alte Geschichte, Altertumskunde, und Epigraphik, under his direction and that of H.Taeuber, is collecting all the inscriptions published between 1896, the date of publication of *IvO*, and 1995. He gives a brief review of the several categories of inscriptions into which this work will be divided, noting some of the more important items that have turned up in the last century in each group. The new collection is intended to be a Supplement to *IvO*. Siewert says very little here about the unpublished inscriptions found 1896–1995.

This same information about this project is repeated by M.Rausch, *ibid.* 255/256; see our lemma no. 539.

539. Olympia. Research projects involving inscriptions from Olympia. In addition to the project outlined in our lemma no. 538, M.Rausch, *Nikephoros* 10 (1997) 255/257, draws attention to the involvement of the Wiener Institut für Alte Geschichte, Altertumskunde, und Epigraphik in the following epigraphic endeavors: (1) publication by P.Siewert of the roughly 40 Bronzeurkunden found in the excavations of E.Kunze and A.Mallwitz, mainly of the archaic and classical periods; (2) publication of the stone inscriptions from the same sources by H.Taeuber. For projects involving Elis, see our lemma no. 534.

540. Olympia. Oracles of Olympian Zeus. *IvO* 433, 437, 460, 573. See our lemma no. 2186.

541. Olympia. Law on Olympic wrestling, ca. 525–500 B.C. *SEG* XLII 375; XLVI 463. J.Ebert and P.Siewert publish a full edition of this inscription on two joining fragments of an incomplete, oblong bronze tablet found in 1964 and 1965 in excavations of the German Archaeological Institute in the southeast sector of the Altis, inv. no. B 6075 + B 6116, in J.Ebert, *Agonismata* (our lemma no. 553) 200–236 (dr.) and in *Olympiabericht* XI (Berlin 1999) 391–412 (dr., ph.). Twenty-two surviving nail holes indicate that the tablet was originally nailed up on a wooden plank, possibly as part of a door. The editors suggest the above date on the basis of the letterforms. They provide a translation and a detailed linguistic and general line-by-line commentary, concluding that these regulations probably applied to more Olympic athletes than just wrestlers. They stress the contribution this fragmentary text makes to our knowledge of the Eleian dialect, the existence of corruption in the Olympic Games and measures taken to curtail it, the political (and military?) importance of the Eleian Symmachia, and the relationship of theoroi to their home state and to the Olympic sanctuary. For the punishment of flogging in sports see our lemma no. 2111.

ὁ δὲ παλαιστὰ οὔτε κα δάκυλον ἕνα ϝαγανο[- - - οὔτε - - - - - - κολ]-
άδοι παίον κα ὁ διαιτατὲρ πλὰν κατὰ κεφαλὰν [- - - - - - τοὶ μ]-
ιαντε̃ρες ἐνοισέονται καὶ τούτοι ὑπασχεσέον[ται - - - - - -]
ν τ' Ὀλύνπια κἄρχεν ἀξιόνικον ἐν καὶ τούτοι μ[- - - - - - οὔτ' ἄνδρα ϝαλείον κα]-
ὶ τᾶς συμ(α)χίας οὔτε γυναῖκα· αἰ μὲν ϝειδὸς ναπο[ιν- - - - - - (οὔ κα) - - - ἄν]-
δρα ϝαλείον καὶ τᾶς συμαχίας οὔτε κοβαλος ΟΡΥ[- - - - - -]
κα δαρχνὰς ἀποτίνοι, αἴτ' ἀπελοβαῖτο ἒ ΔΕΤ[- - - - - -]
ς κ' ἐδορεέοι· σὺν δ' ἀλοτρίοις χρεμάτοις οὔ κα θεα[ρὸς - - - - - - πο]-
λέμοι

L.Dubois, *BE* (2000) 349, adds notes on diction, dialect, and syntax, and especially on the process of the athletes' oath and the judges' decision regarding possible corruption or infractions of the rules of the contest. In L. 8, he prefers to see in ἐδορεέοι a dittography of epsilon and a new verb ἐκδωρέω, a variant of ἐκδίδωμι, concluding that 'le théore ne devra pas prêter à l'athlète d'argent qui ne soit éléen pour que le règlement de l'amende soit fait dans la monnaie locale.'

542. Olympia. Regulation on wrestling, ca. 525–500 B.C. *SEG* XLII 376. J.Ebert, P.Siewert, in J.Ebert, *Agonismata* (our lemma no. 553) 208, briefly refer to this very fragmentary unpublished bronze tablet (inv. no. B 1291) that appears to be closely related to our lemma no. 541. It begins ὁ δέ κα παλαιστ[ά], contains διαιτατέ[ρ] in L. 2, and παλαιστᾶι again in L. 3.

543. Olympia. Regulations for the Sebasta Olympia at Naples, 2nd cent. A.D. *IvO* 56. *SEG* XLII 378;* XLIII 658. In her discussion of the priesthoods of Naples in the Roman period, E.Miranda, in *op.cit.* (cf. our lemma no. 1275) 237/238, outlines the program of the isolympic festival of the Sebasta attested in this inscription and links the day of the procession in L. 49 with a celebration of the birthday of Augustus. Accordingly, she restores in L. 48 [τῆ τῶν γενεθλ]ίων or [τῆ τῶν γενεσ]ίων ἡμέρᾳ.

For discussion of the acceptable excuses for the delay and registration of athletes in Naples, see E.Maróti, *AAntHung* 38 (1998) 211–213 (non vidimus); see A.Chaniotis, *Kernos* 14 (2001) 202 no. 170.

544. Olympia. Inscribed bronze helmet, ca. 650–600 B.C. *SEG* XLI 397. M.Rausch, *ZPE* 123 (1998) 126–128, briefly speculates on the origin (booty) and place of display (wall of the archaic stadium) of this inscribed helmet.

545. Olympia. Artists' signatures, ca. 500 B.C. In *Pausanias' Guide to Ancient Greece* (Berkeley 1988) 150, C.Habicht reports the discovery in March 1980 of a bronze tablet that preserves the greater part of two lines of text, containing the name Chrysothemis, which he identifies with the inscribed base of the victors' statues made by Eutelidas and Chrysothemis recorded by Pausanias (6.10.5), who read at the end τέχναν εἰδότες ἐκ προτέρων. Schubart had conjectured ἐκ πατέρων and Habicht concludes that 'Here it is Pausanias, not a copyist, who is to blame, since the remark "The epigram does not say by whom they were taught" makes it quite clear that Pausanias read and copied ἐκ προτέρων. It could be, however, that a few letters of the text were damaged and hard to read.'

J.Ebert, *Energeia: Studies H.W.Pleket* (Amsterdam 1996) 25–29 [reprinted in J.Ebert, *Agonismata* (our lemma no. 553) 66–70], reports that this strip of bronze plate was found in a well filled ca. 500–450 B.C., excavated in the southeast sector of Olympia; inv. no. B 10471. He and P.Siewert intend to publish a full account of this inscription elsewhere; here, Ebert presents a restored drawing of the two-line text cut in a mixture of the Argive and Eleian epichoric alphabets.

[Εὐτελίδας καὶ Χ]ρυσόθεμις τόδε ϝέργον ἔτευξαν
['Αργεῖοι, τέχ]ναν ϝειδότε πὰρ πατέρο[ν]

While drawing upon the inscription recorded in Pausanias for his restorations, Ebert points out that this bronze strip cannot have been seen and copied by Pausanias since it was in the 5th-cent. B.C. well when Pausanias visited Olympia. The reading ἐκ προτέρων, which is confirmed by Pausanias' comment on it, should therefore stand in his text and not be changed to ἐκ πατέρο[ν] on the basis of the surviving bronze inscription. Ebert speculates that the bronze strip could have been a shield band belonging to a single bronze victor statue of Damaretos made by the two Argive sculptors that was later replaced by the same two artists' double statue seen by Pausanias. The earlier signature was at that time discarded.

546. Olympia. Dedicatory inscription on a bronze shield, ca. 480 B.C.? *SEG* XI 1211. G.Maddoli, in L.B.P.Doria, ed., *L'incidenza dell'antico: Studi in memoria di Ettore Lepore* 2 (Naples 1996) 193–202, after study of an enlarged ph. of the inscription on this bronze shield, rejects the reading ἀνέθ[ησαν] at the end of L. 1 and proposes the following new text.

τοὶ ϝειπονιε̃ς ἄεθ[λον ἀπὸ]
τôν Ϙροτονια[τᾶν]
καὶ Μεδμαῖοι καὶ Λ[οκροί]

He rules out any connection between this inscription and the battle of Sagra ca. 550 B.C., downdating the dedication of spoils to the years after the battle of Himera, 480 B.C., specifically to 475 B.C., if not the end of 476 B.C., after the attack by Lokroi and Hipponion on Kroton. It coincides with the expansion of Lokroi and the Olympic victories of Euthymos of Lokroi (Pausanias 6.6.4–7; *IvO* 144).

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547. Olympia. Statue bases of Philonidas, ca. 335–300 B.C. *IvO* 276, 277. *SEG* XI 1241; XXXVI 1547; XLII 1745. I.Z.Tzifopoulos, *Ancient Macedonia: Sixth International Symposium* 2 (Thessaloniki 1999) 1285–1294, uses these two inscriptions and a fragmentary honorary decree from Aigion for Philonidas, *SEG* XIV 376, as the basis for an examination of the expression βασιλέως Ἀλεξάνδρου ἡμεροδρόμας καὶ βηματιστὴς τῆς Ἀσίας, which he argues does not designate a kind of athlete, but rather a military aide capable of carrying out important missions including long-distance running with secret messages and with an exact knowledge of how to measure distances. As a Cretan, Philonidas may have been able to draw upon experience as a δρομεύς, e.g., *I.Cret.* III IV 1 B LL. 68–78; III IV 4; IV 72 Col. VI 6. For another, later version of this paper, see *Nikephoros* 11 (1998) 137–170.

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548. Olympia. Statue base of Poulydamas, ca. 325–300 B.C. H.Taeuber, *Nikephoros* 10 (1997) 235–243 (ph.), publishes two large, joining fragments of a statue base of dark gray limestone now in the Olympia Museum, without inv. no. or recorded finding-place, which he associates with the surviving fragments of white marble ('Pentelic') with relief decoration from the statue base of the famous pankratiast, Poulydamas of Skotoussa, seen and described by Pausanias (6.5.1–6.6.1). Taeuber examines the career and exploits of this μέγιστος ἁπάντων ἀνθρώπων, showing that he became a kind of national hero of the Thessalians. The bronze statue was the work of Lysippos.

[Πουλυδάμας Ν]ι̣κ̣ί̣ο̣υ̣ Θ[εσσαλὸς]
ἐξ Σκοτο[ύ̣σσης]

On the ph. there appear to be two dots of a punctuation mark after ἐξ. Is it possible that we have the end of a list of victories followed by the ethnic: [- - -] ἐξ: Σκοτο[υσσαῖος]? Stroud.

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549. Olympia. Statue base of Chrestion, Hellenistic? In *BCH* 122 (1998) 781/782 (ph.), G.Touchais briefly notes the discovery in 1996 or 1997 in excavations of the German Archaeological Institute of a stone base reused in a retaining wall along the east bank of the Kladeos River, 'avec dédicace par un certain Proxénidas d'une statue en l'honneur de son père Chrestiôn'; no text; no further details. Cf. *AA* (1998) 540. We read from the ph.

Προξενίδας Χρηστίωνος
Χρηστίωνα Φιλοδάμου
[τ]ὸν ἑαυτοῦ πατέρα
4 [θε]οκολήσαντα Διὶ Ὀλυμπίωι

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550. Olympia. Honors for the Olympic victor Kasia of Elis, 21 A.D. *IvO* 233. *SEG* XL 391. *SEG* XLIV 389.* J.Ebert, *Nikephoros* 10 (1997) 227 note 16, publishes a text of this inscription as augmented by the non-joining righthand fragment reported in *SEG* XL 391, Olympia inv. no. 1145. A full publication by A.Alexandrides is promised. No significant changes from the text published by S.Zoumbaki (*SEG* XLIV 389).

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551. Olympia. Makrysia. Dedication? Fragment of sandstone found near the south bank of the Alpheios River. Ed.pr. G.A.Papathanasopoulos, *AD* 25 (1970) [1972] B.192, who restores it as ΔΙΟ[Σ] and argues on this basis for identifying a sanctuary to which many small dedications belong as that of Zeus.

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552. Olympia. Inscriptions on the nymphaion of Herodes Atticus and Regilla. *SEG* XXXIII 331–349. J.Tobin, *op.cit.* (our lemma no. 12) 314–323, presents a detailed discussion of the appearance, history, reconstruction, and purpose of this monument, favoring a date of completion by 153 A.D., with discussion of *IvO* 288 and 610. She follows Dittenberger in rejecting association between the nymphaion and the stamped bricks *IvO* 734/735, which are probably to be dated to the early 1st cent. A.D.

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553. Olympia. List of Olympic victors, after 385 A.D. *SEG* XLV 412. J.Ebert's paper in *Nikephoros* 7 (1994) 238–241, which was analyzed in *SEG* XLV 412, has been reprinted in J.Ebert, *Agonismata. Kleine philologische Schriften zur Literatur, Geschichte, und Kultur der Antike*, edd. M.Hillgruber et al. (Stuttgart 1997) 310–316. In *Nikephoros* 10 (1997) 217–233 (dr.) (= *Agonismata* 317–335), Ebert returns to this inscription, which is scheduled for 'die endgültige Edierung' by Ebert and U.Sinn in *JDAI*, and here publishes a full text and dr. of this 'sensationell' bronze plaque that demonstrates lively activity at the Olympic Games in the mid- to late 4th cent. A.D.

Col. I

[- - -]μιος πέντ.
[- - - Φίλι?]ππος πύξ
['Ολ. σ'] Τ. Κλαύδιος 'Ροῦφος
[πρῶ]τος ἀνδρῶν ἱερὰν
[ἐπ]οίησε πανκράτιον.
[- - - Αἴ]λ. Καλλίνεικος πάλ.
[- - - Μ. 'Α]ντ. Σεκοῦνδος πάλ.

[- - - Αἴ]λ. Ἕρμιππος Φιλα-
[δελφεὺς?] παίδ. πάλη

[- - -]υκαρπος Τρωαδεὺς
[ἀνδρῶν?] πύξ
[. .]
[ν]εικ[.] 'Ολ. τ̄π̄
[Μ. Αὐρή]λιος 'Ερμήνιο[ς]?
[παίδων?] πανκράτ.

Col. II

ρ.[. .].[- - -]
ρπη' Παράμονος π. στά.
σοε'
'Ολ. Μ. Αὐρ. Μαρκιανὸς
Σαρδιανὸς νεικῶ
παίδων παν-
κράτιον εὐτυ-
χῶς
'Ολ. σοη' Μαρ. Αὐρ.
Κάλλων Θεσπιεὺς
νεικῶ ἀν. δόλιχ.

'Ολ. σοη' Αὐρ. Στρατό-

νεικος Τενέδ.
νεικῶ ἀν. δίαυλον

[.]?
'Επίκτητος νει. τριάδα
ἀν. v v σοθ' 'Ολ.

[- - - Μ. Α]ὐρ. 'Ηλι-
[όδωρος ἀν. πα]νκρά[τ.]
[- - -] Μᾶρκος Αὐρ. 'Ηλιόδωρος
['Ηλιοδ]ώρου Θεσπιε(ὺ)ς νικᾷ παίδων
[πανκρ]άτιον
[- - -] Μᾶρκος Αὐρήλιος Σότηρος
[Σοτή]ρου Θεσπιεὺς νικᾷ πέδων
[στάδι]ον

[Μᾶρ.] Αὐρ. Εὐκαρπίδης Ζωπύρο[υ]
['Αθηναῖ]ος νικῶ παίδων πανκράτιον
[ἐ]πὶ 'Ολ. σϙ'.
Εὐκαρ πί- Ζωπύρου
δου
[Μᾶρ. Α]ὐρ. Ζώπυρος 'Αθηναῖος νικῶ
[παίδ]ων πυγμὴν ἐπὶ 'Ολ. σϙα'. αὔξι,
[Εὐκαρ]πίδη καὶ Ζώπυραι, ἡ φιλαδελφία.
[- - - Πα]νκράτιος 'Αθηναῖος νικῶ ἀνδρῶν πέν.
vac. ἐπ' 'Ολ. σπζ'. vac.

The disposition of victors on the plaque does not always follow strict chronological order. In the upper third of the plaque, as now preserved (the original top is missing), the names are loosely arranged in two columns (LL. 1–17); in LL. 18–33 the entries, for the most part, are written across the full width of the plaque. On 220/221 note 4, Ebert gives a helpful list of

equivalent modern dates for the Olympiads, pointing out that in L. 13 the absurd τ̄π̄ (= 741 A.D.) must be corrected to σπ' (= Ol. 280 = 341 A.D.).

On 223–233, Ebert concentrates on the two passages excerpted and printed in *SEG* XLV 412, *viz.*, Col. I LL. 3–5 and LL. 24–31. At the beginning of L. 3, he now reads ['Ολ. σ'] = 21 A.D. and notes that Tiberius Claudius Rufus is the only athlete named on the plaque who is attested elsewhere in inscriptions from Olympia, i.e., *IvO* 54 (= *Syll.*[3] 1073 II), a long honorary decree awarding him Eleian citizenship and the right to erect a statue at Olympia. Ebert (225–227) brings *IvO* 54 LL. 36–38, ὑπὲρ τῆς ἱερᾶς ἣν μόνος ἀπ' αἰῶνος ἀνδρῶν ἐποίησεν, into play with LL. 3–5 on the plaque and proposes that the understood substantive in both passages should be κρίσις, not νίκη. [On this question, see now H.W.Pleket, *Nikephoros* 12 (1999) 283/284.] For the sponsor of Rufus in Elis, M.Vettulenus Laetus, *IvO* 54, Ebert now advocates a date in the reign of Tiberius, and, on the basis of *IvO* 233 (see our lemma no. 550), 236, and 436/437, he offers a new stemma of three generations of this prominent family in Elis. The 'Athletenverband' in the Southwest Building in Olympia was probably initiated by L.Vettulenus Laetus in the Flavian period. For the Vettuleni at Elis, see *SEG* XLV 411; XLVI 453.

If Col. I L. 2 is correctly restored and a date in the 1st cent. B.C. possible, Philippos might be identified as the pankratiast from Pergamon known from Horace, *Epist.* I.1.30; *Anth.Pal.* 7.692; *Olympionikai* 725; *IAG* 58 (= *I.Pergamon* 535). In L. 7, Secundus is probably the victor in *I.Ephesos* 1127.

On 229–233, Ebert discusses again (cf. *SEG* XLV 412) the final two entries for the two Athenian victors who are brothers, reading now in L. 29 νικῶ and in L. 31 [Εὐκαρ]πίδη καὶ Ζώπυραι, ἡ φιλαδελφία, both vocatives following the acclamation αὔξι, 'Es gedeihe, Eukarpides und Zopyros, die (d.h. eure) Bruderliebe!'

In *Nikephoros* 12 (1999) 277–284, H.W.Pleket rejects the suggested connection of this plaque with a guild or association of athletes on the grounds that the entries are too informal, 'an arbitrary collection of private records scratched on bronze by proud athletes who added their names to those of their predecessors at random. The absence of 3rd-century items is purely accidental.'

554–557. Pylos. Signatures on Roman lamps. J.E.Coleman, *Hesperia* Suppl. 21 (1986) 133/134, 138, publishes the following signatures on terracottta lamps of the Roman period found in excavations of the American School and the University of Colorado in 1968 and 1970 at Armatova.

554: 133 no. E23. Broneer type XXVII group 3, ca. 150–250 A.D. Οὐλιανοῦ, not attested at Corinth or Athens.

555: 133/134 no. E24. Broneer type XXVII group 3, ca. 150–250 A.D. Retrograde Νεικείρωτος, not attested at Corinth or Athens. [For the name Νικέρως at Elis, see *SEG* XV 259 L. 3. Stroud.]

556: 138 no. E55 (ph.). Broneer type XXVII group 3, ca. 200 A.D. 'Ονησίμου, attested at both Athens and Corinth.

557: 138 no. E56 (ph.). Broneer type XXVII group 3, ca. 200 A.D. O[- - ca. 8–10 - -]Y, for which Coleman suggests 'Ο[λυμπιανο]ῦ, attested at both Athens and Corinth.

S.Zoumbaki, *op.cit.* (see our lemma no. 536) 279, briefly cites these lamps as characteristic of local production in Elis in the Roman period, which copied the types of Corinth but were made by local lampmakers, nos. 554 and 555.

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558. Pylos. Graffito, Archaic. Two joining fragments from the rim of a jar or pithos, found at Armatova in excavations of the American School and the University of Colorado in 1968 and 1970. Ed.pr. J.E.Coleman, *Hesperia* Suppl. 21 (1986) 116 no. D314 (dr.). Retrograde ΤΕΨΓ̣[- - - ?]. [We read from the dr. Τεχν̣ - 1–2 - [- - -], probably the beginning of a name, cf. Τέχναρχος, Τέχνη, Τέχνων (*LGPN* IIIA, *s.v.*), Stroud.]

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559. Pyrgos (probably from Olympia). Inscribed bronze helmet, Archaic. Corinthian-type helmet about half preserved; inscription on the left cheekpiece. Found by an inhabitant of Pyrgos in a storeroom of an old neoclassical building in Pyrgos once owned by a native of Salmoni near the Alpheios River. Ed.pr. O.Vikatou, *AD* 50 (1995) B [2000] 185.

Ἱερὰ Ὀλυμπιάνδε

ACHAIA

560. Ano Mazaraki. Dedication to Artemis, ca. 500–475 B.C. In *BCH* 122 (1998) 790, G.Touchais reports the discovery of a bronze mirror of ca. 550 B.C. bearing a later inscription; found in excavations of the Greek Archaeological Service in 1996 at the site of the geometric temple uncovered in 1992. For the excavation, see *AD* 47 (1992) [1997] B.141–143. '"À Artemis des vents," si l'on rattache l'epiclèse au verb ἀῶ, *suffler*, comme le propose A.Matthaiou.'

Μέγας ἀνέθεκε ϝαοντίαι Ἀρτάμιδι

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561. Patrai. Dedicatory inscription concerning a bridge, Roman. In *Ergo YP* 2 (1998) 86 there is briefly noted the discovery in excavations of the Greek Archaeological Service of a dedicatory inscription recording repairs to a Roman bridge; no text; no ph.; no further details.

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562. Patrai. Bilingual milestone, 2nd cent. and 4th cent. A.D. In *AD* 50 (1995) B [2000] 210, M.Stavropoulou-Gatsi records the discovery of this stone in excavations of the Greek Archaeological Service in Ὁδὸς Θεοφ. Κορυδαλέως and prints a text with brief notes. For a full edition, see A.D.Rizakis, *Achaïe* II.258 no. 266 (ph.).

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563. Patrai. Grave stele, 2nd cent. A.D. In *AD* 50 (1995) B [2000] 215, G.Alexopoulou announces the discovery of a fragmentary inscribed stele with parts of 3 lines of text; found in excavations of the Greek Archaeological Service at the junction of Athens and Thermopylai Streets. For this inscription, see now the full edition in A.D.Rizakis, *Achaïe* II.236.

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564. Patrai. Stamped roof tiles. Three terracotta roof tiles of Corinthian type with signature stamped *in planta pedis*; reused as covers for late Roman graves discovered in excavations of the Greek Archaeological Service on Ὁδὸς Θεοφ. Κορυδαλέως. Ed.pr. M.Stavropoulou-Gatsi, *AD* 50 (1995) B [2000] 210. Τιμόδαμας

565–566. Patrai. Signatures on Roman lamps. M.Stavropoulou-Gatsi, *AD* 50 (1995) B [2000] 212/213 (ph.), reports the discovery of 2 Roman lamps with signatures of local lampmakers in excavations of the Greek Archaeological Service on Konstantinople Street.

565: 'Ονη|σίμου

566: Μαρῶ|νος

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567. Patrai. Latin inscriptions. Found in excavations of the Greek Archaeological Service. *AD* 50 (1995) B [2000] 197 (gravestone), 210 (double milestone: A. Trajan; B. Arcadius and Honorius). See our lemma no. 562.

MEGARIS

568. Megara. Dedication to Artemis Orthosia, 4th cent. B.C. C.Antonetti, in V.Pirenne-Delforge, ed., *Les Panthéons des cités: Kernos* Suppl. 8 (1998) 35–46 (ph.), in a discussion of the cults of Megara, adduces this dedication of Hedytion found in Megara and published by L.Robert in *Coll.Froehner* 1.22 no. 18. She identifies the round spoked object in relief on it as a votive wheel rather than a circular loaf of bread. Cf. Guarducci, *EG* 3.42/43. Ἡδύτιον | Ἀρτέμιδι | Ὀρθωσίαι

BOIOTIA

569. Boiotia. Cult of the Kabeiroi. In her study of the cult of the Κάβειροι and its iconography, M.Daumas, *op.cit.* (cf. our lemma no. 2180), adduces the epigraphic evidence which includes dedications and vases found in the Kabirion of Thebes (p. 221: *IG* VII 2460; pp. 114-116: *IG* VII 2461; *Das Kabirenheiligtum bei Theben* I, Berlin 1940, 20-80: 19-46, 61-68), a list of sacred officials (p. 117: *IG* VII 2428) and funerary monuments (pp. 195-200: *SEG* XXXI 507; cf. XLV 427; p. 205: P.M.Fraser - T.Linders, *Boeotian and West Greek Tombstones*, Lund 1957, 60/61 no. 102).

570. Koroneia. Decree concerning ■ grain fund, 3rd cent. B.C. *SEG* XLIII 205. L.Migeotte in *art.cit.* (cf. our lemma no. 2116) 230-245, reprints the text (244/245) and discusses the purchase of public grain in Koroneia, the responsible magistrates (σιτῶναι; cf. P.Roesch, *Thespies et la confédération béotienne*, Paris 1965, 7 and 220-224), the public control over their activities (LL. 14/15 and 25), and the regulations concerning the sale of public grain at a low price (LL. 3 and 19: παρπωλεῖσθαι). L.Dubois, *BE* (1998) no. 142, associates the expression σάετος (L. 13) with the Mycenean za-we-te (Dorian σᾶτες, Attic τῆτες).

571. Lebadeia. Decree concerning visitors to the oracle of Trophonios, late 4th cent. B.C. *IG* VII 3055; *SEG* XLIV 414. L.Prandi in W.Will (ed.), *Alexander der Grosse. Eine Welteroberung und ihr Hintergrund. Vorträge des Internationalen Bonner Alexanderkolloquiums, 19.-21.12.1996* (Bonn 1998) 91-101, discusses the mention of 'Α[μ]ύντα[ς] Πε̣[ρδίκ]|κα Μακεδόνων βασιλεύ[ς] among the consultants of the oracle of Trophonios (LL. 7/8). This possibly refers to a consultation of the oracle by Amyntas after the assassination of Philip II, when Amyntas attempted to gain the throne of Macedonia (ca. 338-335 B.C.); since this inscription is not an official Macedonian document it should not be used as evidence for the question concerning the title of the king of the Macedonians or Philip's regency.

572. Oropos. Proxeny decrees for the Macedonians Amyntas, son of Perdikkas, and Amyntas, son of Antiochos, ca. 338-335 B.C. *IG* VII 4250/4251 = *I.Oropos* 1/2. L.Prandi, *art.cit.* (cf. our lemma no. 571) 93-99, discusses critically the question whether these decrees as well as the dedication of 'Αριστομήδης Φεραῖος (*I.Oropos* 342 = *SEG* XXIV 350) should be regarded as evidence for Boiotian opposition against Alexander the Great.

573. Oropos. Decree concerning the priest of Amphiaraos, ca. 387-377 B.C. *IG* VII 235; *I.Oropos* 277. L.Wells, *op.cit.* (cf. our lemma no. 1483) 299, reprints this text in a study of the Greek language of healing.

574. Oropos. Epitaphs. M.Pologiorgi, *Horos* 10-12 (1992-1998) 331-346 nos. 1-18 (ph.), (re)publishes the epitaphs found in the west cemetery of Oropos (cf. already *SEG* XLVII 487). Cf. ead., *Μνημεῖα τοῦ δυτικοῦ νεκροταφείου τοῦ Ὠρωποῦ. Οἰκόπεδο Ὀργανισμοῦ Σχολικῶν Κτιρίων* (Athens 1998) pp. 36, 40, 49, 53, 60, 85/86, 104, 113, 124, 127, 136, and 148 (ph.). P., *art.cit.* 342 no. 15 (= *op.cit.* 136) gives a more complete reading of *I.Oropos* 559 (*SEG* XLII 421 no. 15): 'Αριστ[ca. 3] | 'Αριστο̣[ca. 5] | "Αν{δριος?} ('Αριστο[---] | 'Αριστ[---] | 'Αν[---], *I.Oropos*). Her edition includes two small fragments that have not been included in *I.Oropos*: 1) Fragment of a marble stele: Π[---] (undated; *art.cit.* 342 no. 17 = *op.cit.* 89; ph.). 2) Fragment of a marble stele: Ε[---] | Μ[---] (Hellenistic period; *op.cit.* 104). We present ■ comparatio nummerorum with *I.Oropos*. For other finds from this cemetery see our lemmata nos. 577/578.

I.Oropos	*Horos*	Pologiorgi 1998	*I.Oropos*	*Horos*	Pologiorgi 1998
544	4	p. 40	622	13	p. 113
559	15	p. 136	636	6	p. 40
569	18	p. 53	645	7	p. 85
575	10	p. 124	647	3	p. 60
608	11	p. 127	652	2	p. 49
609	8	p. 86	655	5	p. 40
610	12	p. 104	693	14	p. 148
620	9	p. 86	702	1	p. 36

575. Oropos. Signatures of the sculptors Sthennis and Herodoros, 3rd cent. B.C. *I.Oropos* 371/372 and 383; *SEG* XLVII 487. C.Habicht, *Horos* 10-12 (1992-1998) 23-25, shows that the sculptor 'Ηρόδωρος Σθέννιος (*I.Oropos* 371/372) is not the son of the sculptor Σθέννις 'Ηροδώρου (*I.Oropos* 383, ca. 287-281 or after 304 B.C.), but his great grandson, probably the son of Σθέννις mentioned in *SEG* XXXIX 166 L. 5. Cf. *SEG* XLVI 179.

576. Oropos. Owner's inscription on a fishing implement, late 8th cent. B.C. *SEG* XLVII 508. See now also A.Mazarakis-Ainian in M.Bats - B.d'Agostino (edd.), *Euboica: L'Eubea e la presenza euboica in Calcidica e in Occidente: Atti del convegno internazionale di Napoli, 13-16 nov. 1996* (Naples 1998) 214 note 178. L.Dubois, *BE* (2000) no. 203, discusses the name Πειθάλιμος ('persuasif'?; cf. εἰδάλιμος, πυκάλιμος, καρπάλιμος).

577. Oropos. Thasian (?) amphora stamp, undated. Fragment of a stamped amphora handle, found in the western cemetery. Ed.pr. M.Pologiorgi, *op.cit.* (cf. our lemma no. 574) 129 (ph.): [Θασ?]ίω[ν]

578. Oropos. Inscribed tile, Hellenistic period. Fragment of a clay tile with a few engraved letters. M.Pologiorgi, *op.cit.* (cf. our our lemma no. 574) 76 (ph.): Αιννη[---]

579. Thespiai. List of the benefactors of the upper gymnasion, 1st cent. A.D. *IG* VII 1777. J.Harris in L.Foxhall - J.Salmon (edd.), *op.cit.* (cf. our lemma no. 2192) 191/192, suggests identifying Ἰσμηνοδώρα, one of the benefactors honored in this inscription (L. 5), with Ἰσμηνοδώρα of Thespiai, a rich young widow who fell in love with a young man and shocked the society of Thespiai by kidnapping and attempting to marry him (Plut., *Mor.* 749 d) [but see B.Puech in *ANRW* II 33.6 (1992) 4855 and *LGPN* III b, Chaniotis].

580. Unknown provenance. Epitaph of Parthena, ca. 125-100 B.C. Pedimental stele of porous stone decorated with a maeander and floral motifs, now in the Benaki Museum (inv. no. 27835). Presented in *Greece* --- (cf. our lemma no. 2128) 110 no. 158: Παρθένα

DELPHI

581. Delphi. Amphictyony. F.Lefèvre, *L'amphictionie pyléo-delphique. Histoire et institutions* (Paris 1998), presents a detailed study on the history of the Amphictyony (9-139) and its institutions (141-269) making ample use of the Amphictyonic documents which will be published in *CID* IV (for a comparatio numerorum see p. 5). The subjects discussed by L. include the origins of the Amphictyony and its members (13-123; with a prosopography of the ἱερομνήμονες, πυλαγόραι and other officials), the relations between the Amphictyony and Rome (124-134), the oaths (147-151), νόμοι and δόγματα of the Amphictyony (153-157), its Panhellenic character (163-171), the assembly (183-191), the place and date of the sessions (193-204), its officials (205-216: ἱερομνήμων, πυλαγόραι, ἀγορατροί, γραμματεὺς τῶν ἱερομνημόνων, ἱεροκῆρυξ), its festivals Πύθια and Σωτήρια (237-240), its role in the administration of justice (241-256), the financial administration (257-268) and the content of the Amphictyonic acts (223-236). In a series of tables L. collects the testimonia for ἱερομνήμονες who were also πρόξενοι of Delphi (278), for honors given by the Amphictyony (279-283), for delegations sent to the Amphictyony (284-288), for ἱερομνήμονες, πυλαγόραι and γραμματεῖς (289-306), and for ἐπιμεληταί and Amphictyons of the Roman Imperial period (307-310) (cf. our lemma no. 586). L. also reconstructs a list of the Delphic archons from 279/278 to 199/198 B.C. (311/312); cf. our lemma no. 583. On the history of the Amphictynony see also id., *CCG* 6 (1995) 19-31 and P.Sánchez, *L'Amphictionie des Pyles et de Delphes. Recherches sur son rôle historique, des origines au IIe siècle de notre ère* (Stuttgart 2000).

582. Delphi. Artisans in the sanctuary. C.Feyel, *Topoi* 8 (1998) 561-579, exploits the information contained in the accounts of the νεοποιοί in Delphi (*CID* II) for the building activities in the sanctuaries of Apollo in the 4th cent. B.C., the organisation of the work, and the obtaining of building materials (*CID* II 58 L. 31). Although the majority of the workers were natives, builders were also recruited from many other areas (Central Greece, Peloponnese); the artisans involved in these projects display a great number of specialized skills (*CID* II 31); most workers received a modest honorarium, but one also finds well paid specialists. Similar observations can be made with regard to the artisans working in Eleusis (*IG* II^2 1672/1673 and 1673a; cf. our lemmata nos. 157/158) and in the Asklepieion of Epidauros (*IG* IV^2 1 102/103; A.Burford, *ABSA* 61, 1966, 254-339; W.Peek, *Inschriften aus dem Asklepieion von Epidauros*, Berlin 1969, 41-54; id., *Neue Inschriften aus Epidauros*, Berlin 1972, 15-22).

583. Delphi. Chronology. 45 years after G.Daux's, *Chronologie delphique* (Paris 1943) D.Mulliez (ed.), *Topoi* 8 (1998) 159-266, collects a series of studies dedicated to the complex problems of Delphic chronology. See also our lemmata nos. 20, 581, and 597.

G.Rougemont, *ibid.* 161-166, discusses the problems concerning the date of Delphic archons of the Archaic period. Nothing is certain about Φᾶμις (Aristot., *fr.* 611 § 52 ed. Rose); neither the date of Κ[ά]μπος (*CID* I 9 A LL. 19/20) and Τριχᾶς (*CID* I pp. 43/44) is known nor whether they were archons of Delphi or officials of the Labyadai; the letter forms suggest a date around 400 B.C. for Ἡρύλος (*CID* I 8) and ca. 400-350 B.C. for Κάδυς (*F.Delphes* III 1 294); but in the case of Κάδυς it is conceivable that the law passed under his archonship was (re)inscribed in the 4th cent. B.C. but is in fact earlier; only Γυλίδας (establishment of the Pythia) and Διόδωρος (celebration of the Pythia as agon stephanites) can be dated approximately (cf. *IG* XII 5 444 LL. 52-54).

P.Marchetti, *ibid.* 167-172, reviews the chronology of the Delphic archons between 346 and 336 B.C., discussing in particular the names of the archons in *CID* II 31, 34, 36, 38/39, 44/45, and 56; M. suggests dating the archonship of Παλαιός after the 35th rather than during the 33rd/34th pylaia and endorses the dating of Δαμόξενος in 346/345 B.C. and Ἀριστώνυμος in 341/340 B.C. F.Lefèvre, *ibid.* 173-185, examines the consequences of the dating of the Athenian archons Πολύευκτος (250/249, 247/246, or 246/245 B.C.) and Πλείστων (266/265 or 262/261 B.C.) for the chronology of the Σωτήρια and the dating of the Amphictyonic acts of the second half of the 3rd cent. B.C. See also our lemma no. 109.

J. Oulhen, *ibid.* 215-230, examines critically the criteria used for the dating of the decrees of 'group K' (247/246-199/198 B.C.), i.e. the study of the prosopography of Delphi, the assumption that the political activity of a Delphian lasted 40 years at the maximum, the mention of persons outside Delphi, and the list of theorodokoi (see our lemma no. 589); in his study O. discusses in some detail the following inscriptions: *F.Delphes* III 1 37/38, 359; III 2 74, 76/77 and p. 232; III 4 156. He suggests approximate dates for the following archons: Ἰατάδας (after 239 B.C.), Δαμότιμος (after ca. 230-224 B.C.), Ἡρακλείδας (after ca. 219 B.C.), Εὔδωρος and Καλλίερος (after ca. 220 B.C.), Ὀνυμοκλῆς (after ca. 231 and 220 B.C.?), Φαῖνις (after ca. 231 B.C.), Νικόδαμος II (213/212 or 210/209 B.C.), and Λύσων (ca. 224-214 B.C.).

D.Mulliez, *ibid.* 231-241, reviews the chronology of the years 170/169-158/157 B.C. in the light of manumission records (to be published in *CID* V), with references to *IG* IX 1 226-230; *F.Delphes* III 3 1/2, 4, 11, 208-210; *SGDI* 1715/1716, 1718, 1720/1721, 1732-1738, 1772, 1814, 1818-1820, 1822-1827, 1838/1839, 1875-1881. M. suggests the following dates for the archons in this period:

170/169	Λαϊάδας	163/162	Εὐάγγελος Σωδαμίδα?
169/168	Κλεόδαμος Μαντία	162/161	Ἐμμενίδας Καλλία?
168/167	Κλέων Δίωνος	161/160	Μενέστρατος?
167/166	Ξενέας Βαβύλου	160/159	Ἀνδρόνικος Φρικίδα
166/165	Θεόξενος Καλλία	159/158	Ἀμφίστρατος Ἀμφιστράτου
165/164	Πύρρος?	158/157	Ἄρχων Καλλία
164/163	Ἄρχων Νικοβούλου?		

In connection with the dating of Ἀμφίστρατος to 159/158 B.C. M. draws attention to the consequences of this chronology for the last years of Eumenes II (pp. 238-240): Attalos II must have received the royal title in 159/158 B.C. at the latest (*Syll.*^{3} 672; possibly in 160/159 B.C.; cf. *IG* II^2 953), and Eumenes II probably died in 158/157 B.C. (cf. *Syll.*^{3} 671 A/B and *SEG* XXVIII 902).

B.Dreyer, *Untersuchungen zur Geschichte des spätklassischen Athen, 322-ca. 230 v.Chr.* (Stuttgart 1999) 390-415, discusses the chronology of the Delphic archons between ca. 279-ca. 260 B.C., suggesting for [Πρά?]οχος a date between Ἱέρων (279/278 B.C.?) and Ἀρισταγόρας (278/277 or 277/276 B.C.) and lowering the dates of Ἡρακλείδας, Ἀρχιάδας and Εὔδοκος (not 274/273-272/271, but 273/272-271/270 B.C.); for criticism see F.Lefèvre, *BE* (2000) no. 361.

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584. Delphi. Financial administration of the sanctuary in the 4th cent. B.C. J.K. Davies in *Modus Operandi* --- (cf. our lemma no. 1863) 1-14, studies the 'bifocal' character of the financial administration of the sanctuary that involved both the Amphictyonic authorities (especially the ναοποιοί) and the civic magistrates. D. makes extensive use of the accounts (especially *CID* II 31/32 and 34). Cf. the remarks of D.Mulliez et alii, *BE* (2000) no. 358.

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585. Delphi. Herodes Atticus and his benefactions. For a catalogue of inscriptions attesting the activities of Herodes Atticus, his wife Regilla, and his family at Delphi, together with a discussion of his work on the stadium, see J.Tobin, *op.cit.* (cf. our lemma no. 12) 303–309. Among the inscriptions discussed are *F.Delphes* III 3 66–74.

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586. Delphi. Prosopography in the Roman Imperial period. B.Puech, *Topoi* 8 (1998) 261-266, discusses prosopographical questions related to archons, priests and ἐπιμεληταί in Delphi in the late 1st and early 2nd cent. A.D. Γάϊος Ξένωνος, the philosopher honored during the archonship of Φλάβιος Σώκλαρος (*F.Delphes* III 4 103) and adopted father of the Platonic philosopher Βάκχιος (*F.Delphes* III 4 94), flourished around 110-130 A.D.; therefore, Σώκλαρος served as archon around 130 A.D. and is the grandson of the homonymous archon of ca. 100-102 A.D. The archonship of Ἰούλιος Ἀρισταίνετος should be placed close to that of Εὐβουλίδης (ca. 140-155 A.D.), since the honorary decrees passed under their archonships for the philosophers Καλβῖνος Ταῦρος (*F.Delphes* III 4 91) and Βάκχιος (*F.Delphes* III 4 94) were inscribed on the same stone and by the same scribe. Ἰούλιος Ἀρισταίνετος must be the father or grandfather of a homonymous priest who served together with Α. Γέλλιος Δημόστρατος in the early 3rd cent. A.D. The archonship of Φλάβιος Εὐρύδικος should be dated to ca. 165-175 A.D. P. assumes that the ἐπιμεληταί served during a Pythais and suggests the following dates for a series of epimeletai: Φλάβιος Καλλίστρατος (79-83 or 83-87 A.D.; cf. Plut., *mor.* 410 A), Φλάβιος Μεγαλεῖνος (87-91 A.D.; cf. *Syll.*^{3} 821 D), Κύλλος of Hypata (91-95 A.D.; *F.Delphes* III 1 538), Φλάβιος Σώκλαρος of Tithorea (95-99 A.D.; *Syll.*^{3} 823), Α. Κάσσιος Πετραῖος of Hypata (103-107 rather than 107-111 A.D.; cf. *Syll.*^{3} 825 A), Πλούταρχος of Chaironeia (115-119 A.D.; cf. *F.Delphes* III 4 472), T. Φλάβιος Εὐρύδικος, the son of the younger Φλάβιος Σώκλαρος (under Marcus Aurelius; G.Daux, *BCH* 63, 1939, 177). The exact dates for Σώσανδρος (*F.Delphes* III 4 63) and Λυσίμαχος (Plut., *mor.* 638 b) are not known. P. draws attention to the service as epimeletai of persons from Thessaly (Κύλλος, Πετραῖος, Εὐβίοτος), Phokis (Σώκλαρος), Boiotia (Πλούταρχος) and Achaia (Πολυκράτης of Sikyon). For the ἐπιμεληταί see also our lemma no. 581.

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587. Delphi. The cippus of the Labyadai, ca. 350-300 B.C. *CID* I 9 A; *SEG* XLVII 526. E.Suárez de la Torre in V.Pirenne-Delforge (ed.), *Les Panthéons des cités des origines à la Périégèse de Pausanias* (Liège 1998) 84-88, discusses the deities worshipped by the Labyadai and their relation to the cults of Delphi. For the eponymous Κάμπος see our lemma no. 583.

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588. Delphi. Dossier of documents concerning the relations between the Amphictyony and Demetrios Poliorketes: A fragment (I) and a treaty between Demetrios Poliorketes and the Aitolians (II), ca. 302 B.C. (I) and 289 B.C. (II), inscribed in ca. 171 B.C. Fragment of a block belonging to a pillar found in 1994 by V.Deroche. The pillar was probably dedicated by king Perseus in ca. 171 B.C. and was inscribed with old documents that called to memory the ancestral relations between the Antigonids and the Amphictyony (see *SEG* XLV 479). Ed.pr. F.Lefèvre, *BCH* 122 (1998) 112–113 (ph.), with detailed historical commentary; cf. id., *CRAI* (1998) 253-260 and *Documents amphictioniques* (Paris 2002) 80/81. The block contains the last part of a letter (I), possibly the end of Ἀδεί-μαντος' letter to king Demetrios Poliorketes (*SEG* XLV 479) or the end of Demetrios' answer, and a peace treaty between Demetrios and the Aitolians (II). L. argues that the treaty should not be identified with the one concluded in 304 B.C. (Diod. 20.100.6); it was probably concluded after the peace treaty between Pyrrhos and Demetrios in 289 B.C. (cf. Plut., *Pyrrhos* 10,2-5).

I [------------------------------- ca. 65 -----------------------------]..O[---- ca. 10 ----]
[------------------------------- ca. 65 -----------------------------]PO..[---- ca. 10 ----]

[---------------------------------- ca. 65 --------------------------------]ΣΟΥ v Δ[--- ca. 8 ---]
[---------------------------------- ca. 65 -----------------------------]..ΕΞΑΝΙΕ[--- ca. 8 ---]
[---------------------------------- ca. 60 -------------- τῶν? Αἰ]τωλῶν κατὰ ΤΑΜ[-- ca. 7 --]
[---------------------------------- ca. 60 ----------------------]ΝΟΣΣΤΙΔΔΑΙΟΥΔΕ[-- ca. 7 --]
[---------------------------------- ca. 60 ---------------------].ΟΝΙΟΥ[.]ΟΣ καὶ ΠΟ[-- ca. 7 -]
[---------------------------------- ca. 60 ------------------------]ΜΑΝΤΩΝΠΕΡ[ca. 3]Π[ca. 3]
[---------------------------------- ca. 60 -----------------] τὸ ψήφισμα ὃ ἐπεποίηντο .[ca. 2]
[---------------------------------- ca. 60 -------------------]ΑΝ.Μ..ΙΝ τε καὶ τοῖς ἐκγόνοις· v
[---------------------------------- ca. 55 -------------]Π[1-2]ΩΝ, ἔτι δὲ Ἀλεξάνδρωι v ΤΟ.[ca. 2]
[---------------------------------- ca. 50 -----------------] ἐκδικεῖσθαι ἐν τῶι ἐν Δελφοῖς ἱε[ρῶι]
[---------------------------------- ca. 50 --------------]ΙΑΝ πρὸς Αἰτωλοὺς τὸ αὐτὸ γενέσ[θαι]
[--------------------- rasura? -------------------------] [ ]

II [Συνθῆκαι βασιλεῖ Δημητρίωι καὶ Αἰτωλοῖς· κυρίαν εἶναι τὴν εἰρήνη]ν v κα[ὶ] τὴν φιλίαν v βασιλεῖ Δημητρίω[ι]
[καὶ τοῖς συμμάχοις αὐτοῦ καὶ Αἰτωλοῖς καὶ τοῖς συμπολιτευομένοις με]τ' Αἰτωλῶν ἔτη πέντε ἀπὸ μηνὸς v Α [1-2]
[-- · κατέχ]ειν μὲν ἑκατέρους ἃ ἔχοντες v [νῦν?]
[τυγχάνουσι· κρίσιν δὲ γενέσθαι περὶ τῆς χώρας τῆς Αἰτωλοῖς καὶ Ἀ]καρνᾶσιν ἀμφιλόγου· νέμεσθαι [μὲν?]
[Ἀκαρνᾶνας? ------------- ca. 35-40 -------------]ΡΚΑΣΙΝ ἐν ταύτηι τῆι χώραι νῦν Αἰτω-
[λοί? ------------- ca. 40 ------------- · κατέχει?]ν δὲ καὶ τοὺς Ἀγρα(ί)ους τὴν πέραν το[ῦ]
[Ἀχελώιου ποταμοῦ?· vvv ἐν δὲ Δελφοῖς διαμένειν τὸ τοῦ Ἀπόλλωνος ἱερὸ]ν κοινὸν πάντων τῶν Ἑλλήνων
[καὶ συνέρχεσθαι εἰς τήν τε πυλαίαν καὶ εἰς τὸν ἀγῶνα τῶν Πυθίων? τ]οὺς Ἀμφικτίονας κατὰ τὰ πάτρια [ὥσ]-
[τε ἐπιμελεῖσθαι τῶν ἱερῶν?· vvv μὴ ἐξεῖναι δὲ μήτ' Αἰτωλοῖς μήτε τοῖς σ]υμπολιτευομένοις μετ' αὐτῶν [ἐν?]
[τοῖς πέντε ἔτεσιν? μηθενὶ τρόπωι μήτε συμμαχίαν μήτε φιλίαν μή]τ' εἰρήνην ποιήσασθαι πρὸς μηθένα
[τῶν πολεμίων τοῦ βασιλέως Δημητρίου· κατὰ δὲ τὰ αὐτὰ μὴ συνθέσθαι β]ασιλέα Δημήτριον μήτε κοινῆι μή-
[τε ἰδίαι ἑτέρας συνθήκας ἐναντίας ταῖς πρὸς Αἰτωλούς· vvv τοὺς δὲ φυ]γάδας τοὺς ἐξ Ἡρακλείας καρπεύ-
[ειν ------------------- ca. 50 ----------------------------]ΗΙ διατρίβοντας ὅπου ἂν θέλωσιν
[----------------------- ca. 50 ------------------------- τ]οῦ βασιλέως Δημητρίου συμμαχ[ί]-
[- ------------------- ca. 50 ------------------------- ὅ]που ἂν βούλωνται πλὴν ἐν τῆι Οἰ-
[ανθίδι? ------------ ca. 30 ---------· τοὺς δὲ Οἰανθεῖς? καρπεύ]ειν τὰ ἴδια τὰ ἐν τῆι Οἰανθίδι vvv
[----------------------- ca. 50 ------------------------------] καρπεύειν τὰ αὐτῶν τὰ ἐν τῆι Οἰ-
[ανθίδι? · ἐὰν δέ τινες περὶ τούτων ἀμφισβητῶσιν?, δίκας διδόναι καὶ λαμ]βάνειν παρ' ἀλλήλων ἐν τοῖς δι-
[καστηρίοις? · vvv Αἰτωλῶν δὲ ὀμνύειν τὸν ὅρκον τὸν ὑπογεγραμμέ]νον περὶ τῆς εἰρήνης τούς τε βου[λάρ]-

[χους καὶ τὸν ἱππάρχην καὶ τὸν γραμματέα καὶ τοὺς ἄλλους? ἄρχοντα]ς καὶ εἰς τὰ λοιπὰ δὲ ἔτη τῆς ε[ἰ]-
[ρήνης τοὺς ἀεὶ ἐνάρχους ὄντας? · ὁμοίως δὲ καὶ βασιλέα Δημήτριον ὀμνύε]ιν τὸν αὐτὸν ὅρκον· vvv ὅρκο[ς]
[βασιλέως Δημητρίου· v ὀμνύω Δία, v Γῆν, v Ἥλιον, v Ἄρη?, v Ἀθηνᾶν Ἀρείαν?, v θεο]ὺς πάντας καὶ πάσας· v ἐμμεν[ῶ]
[ἐν τῆι εἰρήνηι ἧμ πεποίημαι πρός τε Αἰτωλοὺς καὶ τοὺς ἐν Αἰτωλίαι π]ολιτεύοντας τὰ πέντε ἔτη ἀπὸ μ[η]-
[νὸς Α---- ὡς μὲν Μακεδόνες? ἄγουσιν, ὡς δὲ Αἰτωλοὶ ------, οὐδ]ὲ αὐτὸς ἐν τοῖς [πέ]ντε ἔτεσιν πόλεμ[ον]
[ποιήσομαι πρὸς Αἰτωλούς, οὐδὲ ἄλλωι ἐπιτρέψω, ἀλλὰ διαφυλάξω τὴν εἰρήν]ην ἐμμενόντω[ν] καὶ Αἰτωλῶν ἐν τ[ῆι]
[φιλίαι καὶ ἐν τοῖς ὅρκοις? καὶ τῶν συμπολιτευομένων μετ' αὐτῶν· vvv ὅρκος] Αἰτωλῶν· v ὀμνύω Δία, v Γῆν, v Ἥ[λι]-
[ον, v Ἄρη?, v Ἀθηνᾶν Ἀρείαν?, v θεούς πάντας καὶ πάσας· v ἐμμενῶ ἐν] τῆι εἰρήνηι ἧμ πεποίημαι πρὸς βασ[ι]-
[λέα Δημήτριον καὶ τοὺς συμμάχους αὐτοῦ? --- ca. 15 -----]ΓΟΝΤΟΣ [23] Δ[ημη]τρίου Τ[--- ca. 9---]

I. This text was probably inscribed under the letter of Ἀδείμαντος to king Demetrios Poliorketes (*SEG* XLV 479), ed.pr. || 1. remains of two vertical lines before the O, ed.pr. || 4. [--]..εξαν ἱε[ρ-?], ed.pr. || 5. κατὰ τὰμ [φιλίαν?], κατὰ τὰ [μαντεῖα?], ed.pr. [rather κατὰ τὰμ [μαντείαν], Chaniotis] || 6. possibly a form of the names Εὐνοστίδας, Νοστίδας or Στιδαῖος, ed.pr. || 7. after ΟΝΙΟΥ either a lost letter or space left uninscribed, ed.pr. || 9-10. a reference to a privilege (e.g. [δοῦναι τὴν προμαντεί]αν [ὑ]μ[ε]ῖν, or [δοθῆναι τὴν τῶν Ἑλλήνων ἡγεμονί]αν [ὑ]μ[ε]ῖν, or a reference to Amphictyonic votes given to Demetrios, ed.pr. || 11. Π[υθί]ων or Π[ύθ]ων, ed.pr. || 13. [φιλ]ίαν or [συμμαχ]ίαν, ed.pr. || II. 17-18. or [καρπεύ]ειν and [πλὴν ἐπὶ τῆς χώρας τῆς]... ἀμφιλόγου; the treaty guarantees the territorial status quo, ed.pr. [possibly [ἔχ]ειν μὲν ἑκατέρους ἃ ἔχοντες [καὶ κρατοῦντες τὴν συνθήκην ἔθεντο, πλὴν τῆς χώρας τῆς Αἰτωλοῖς καὶ Ἀ]καρνᾶσιν ἀμφιλόγου; in this case the treaty guaranteed only the territories the ownership of which was undisputed; for the 'Territorialklausel' see M.Jehne, *Historia* 41 (1992) 272-282 and Chaniotis, *Verträge* pp. 92/93, Chaniotis] || 21-23. Demetrios probably wished to limit the effects of the sanctuary's control by the Aitolians, ed.pr. || 23-26. for the restrictions with regard to the conclusion of treaties cf. *SEG* XLI 322; *Staatsverträge* 231 LL. 18-21; 263 LL. 11-13; 293 LL. 31/32; 501 LL. 1-7; 549 A LL. 7-10, ed.pr. || 26-32. a clause concerning exiles and populations of disputed territories, ed.pr. || 32. or [βασιλέα δὲ Δημήτριον καὶ Αἰτωλοὺς κατ' ἐνιαυτὸν ὅρκους λα]μβάνειν, ed.pr. || or [ὀμνύναι δὲ καὶ τὰς ἀρχὰς τὰς καθ' ἑκάστην πόλ]ιν, ed.pr.

589. Delphi. List of theorodokoi, ca. 230-210 B.C. *SEG* XXVI 624; XLVII 528*. J.Oulhen, *Topoi* 8 (1998) 223-230, discusses the evidence provided by the list of theorodokoi for Delphic chronology; he suggests dating the list to ca. 220-210 B.C. (probably earlier than 214 B.C.). He points out that there is no evidence that the theorodokoi at Stymphalos Τηλεφάνης, Σέασθος, Ἔργιππος Ἀλεξίωνος (col. II LL. 120/121) were brothers (cf. col. III L. 50 and col. II V L. 42 for cases in which a patronymikon refers only to the last of a series of names in

the nominative) or that Ἔργιππος should be identified with the person honored with *F.Delphes* III 1 38. Two decrees that award the theorodokia to persons that are not mentioned in the list (*F.Delphes* III 4 20 for Χειρίας of Thelphousa; *SGDI* 2654 for Βάκχιος Δημητρίου of Ilion) probably postdate the list. In col. I L. 77 O. restores the name of the Milesian theorodokos as Φιλῖνο[ς Φιλαι]νέτου; this man was honored with proxenia and theorodokia with the decree *F.Delphes* III 2 88 (213/212 or 210/209 B.C.)

M.B.Hatzopoulos, *CRAI* (1998) 1193, corrects the reading of the patronymikon of the theorodokos in Dion (col. III L. 54) to Μέντωρ Ἀγασικλέους (not Ἀγαθοκλέους). If Ἀγασικλῆς is correctly identified with the epistates of Dion under Antigonos Gonatas (see our lemma no. 783), this supports an early date of the list of theorodokoi (ca. 220 B.C.). For the Macedonian theorodokoi see also our lemma no. 698.

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590. Delphi. Law de piratis persequendis, 101/100 B.C. *SEG* XXVI 1227; XLV 487*; Crawford, *Roman Statutes* no. 12 C LL. 5/6. E.Famerie, *op.cit.* (cf. our lemma no. 2104) 79 note 64, suggests restoring ἐ[πανέλθῃ] instead of ε[ἰσέλθῃ].

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591. Delphi. Honorary inscription for Titus, 79 A.D. (or earlier). *SEG* XXXVII 413 bis; XLVII 533. L.Santi Amantini, *Serta Antiqua e Mediaevalia* 1 (1997) 89-94, republishes the article summarized in *SEG* XLVII 533.

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592. Delphi. Decree concerning the distribution of public land, after 135 A.D. 23 partly joining fragments of two blocks of a cornice and an orthostates found between 1894 and 1937. Mentioned by J.Jannoray, *BCH* 68/69 (1944/1945) 75-93 (*SEG* XLVI 562; XLVII 534). Ed.pr. J.-L.Ferrary, D.Rousset, BCH 122 (1998) 277-342 (ph.; French translation; text: 284-289), with detailed commentary (text: 284-289; commentary: 290-342). The inscription contains the end of the narratio of a decree (LL. 1-2) and the conditions for the distribution of land, possibly situated in the ancient sacred land of Apollo at Kirphis; the size of the plots depended on the status of the citizens (LL. 2/3); already existing cultivators, who had received land on an earlier occasion, were protected (LL. 3/4); the uncultivated land was given to citizens who did not possess land (L. 5); the δαμιουργοί, the βουλευταί and the members of their families had the right to exchange the land they already owned with κλῆροι in the territory which was to be distributed (LL. 5/6); the ἄρχοντες registered the applicants, whose application was checked by the βουλή (LL. 6/7); the decree regulated the right of inheritance (LL. 7-11) and included measures for the protection of cultivation, roads, water resources, buildings, and public land (LL. 11-26); the ἄρχοντες were to inspect the land (LL. 26-30); the decree was not be abolished (LL. 30-33); this document should be seen in the context of measures taken for the exploitation of uncultivated land in the 2nd cent. A.D. (cf. *SEG* XLVI 562); the part played by the imperial administration is not clear, but the text shows some influence of Latin vocabulary (περισσεύοντα = subseciua, δεγμανα = decumanus?; edd.pr.). Cf. *An.Ép.* (1998) [2001] no. 1275 (French translation).

[------ ca. 21 ------].[--- ca. 11 ---]-N αὐτὴν εἰσ[...]ῆναι · οὕτως γὰρ καὶ Αἰμίλιος Ἰοῦ[γ]κος ὑπατικὸς διορθωτὴς τῶν ἐλευθέρων δ[ήμων...]
[--- ca. 13 ---].EN · ❦ ἔδοξεν τῇ πόλει πολλάκις [β]ουλευσαμένῃ κατὰ τάδε [ν]εί-μ[ασ]θαι τὴν χώραν· τοὺς πολείτα[ς λαβεῖν δαμιουργόν]
[τε καὶ βο]υλε[υτ]ὴν μοῖραν μίαν ἥμισυ, δημότην μοῖρα[ν μίαν^v]· τὴν μοῖραν πλέθρων μ̄· ἐπεὶ δὲ προγεγεώργηται ἡ χώρα καὶ κ[αθῆκόν? ἐστι? μένειν]
4 [ἐ?]κεῖ κληρούχους καὶ ὑπὸ τοῖς κληρούχοις πολείτας το[ὺς πρ]ογεγεωργηκότας, μενοῦσ[ιν ἐ]ν τῇ χώρᾳ οἱ προγεγεωργηκότες π[άντες καὶ τούτῳ? τὸ περισ]-
σεῦον δοθήσεται ὃς ἂν τῶν πολει[τ]ῶν μὴ ἔχων βούληται λ[α]βεῖν· εἰ δέ τις δαμιουρ-γῶν ἢ βουλε[υ]τῶν ἢ ὑῶν αὐτῶν ἢ ἐκγόνων ἢ τῶν κατο[ικούντων - ca. 7-8 -]
βούληται εἰς ἕτερον χωρίον τῶν περισσευόντων μεταβῆνα[ι] ἀποθέμενος ἃ ἂν ἔχῃ, ἐχέτω ἐξουσί[α]ν μεταβῆναι ἐν τοῖς κλήροις εἰς τὰ περισσεύ[οντα· ὅσοι δ᾽ ἂν μὴ ἔχον]-
τες βούλωνται λαβεῖν ἀπογραφέσθωσα[ν] πρὸς τοὺς ἄρχοντας ὅτι μὴ ἔχουσιν καὶ γεινέσθω δο[κι]μασία τ[ῶν] λαμβανόντων ἐν βουλῇ· οἱ δὲ λαβόντες ἐχέτ[ωσαν τὸ μέρος ἀδιαί]-
8 ρετον ἐξουσίαν ἔχοντες ὅταν τελευτ[ῶ]σιν καταλιπεῖν οἷς ἂν βούλωνται τὸ μέρος, καὶ εἰ ἀ[διά]θετός [τι]ς ἀποθάνοι, οἱ ἀπὸ τοῦ γένους αὐτοῦ διαδεχέ[σθωσαν τὸ μέρος καὶ εἰ]
ἀγενὴς καὶ ἀδιάθετός [τις ἀποθάνο]ι, τότε τὸ μέρος αὐτοῦ τῆς πόλεως ἔσται· ε[ἰ] δ᾽ ο[ἱ] ἐπιγεινόμενοι πολε[ῖται ------ ca. 45 ------]
ΣΑ δοκιμαζόμενοι ἐ[ν βουλῇ καὶ ἀσφα]λιζόμενοι τῇ πόλει καὶ εἰσφέροντες τειμὴν τῶν ἐν τῷ χωρίῳ ἢ πεφ[υτευμένων ἢ ᾠκοδομημένων ------ ca. 25 ------]
γεγονός, τειμησαμέ[νων τῶν δαμιουργ]ῶν καὶ τῆς βουλῆς· μὴ ἐξέστω δὲ μηδεν[ὶ] ξένῳ καταλιπεῖν μη[δὲν μέρος --- ca. 24 ---· εἰ δέ τι ἀδίκη]-
12 μα γένηται ἐν ταύτῃ [τῇ -- ca. 4-5 -- κατὰ καρ]ποὺς ἢ δένδρα ἥμερα ἢ ἀμπέλου[ς, ἐχ]έτω ἐξουσίαν ὁ ἀδι[κούμενος ------ ca. 31 ------]
δεγμανα δὲ τὰ ὡρισμ[ένα καὶ ὁδοὶ α]ἱ ἀναγκαῖαι ἕξουσιν πλάτος [ποδῶν] ῑ ϛ· εἰ δέ τις ἀφαιρῆτ[αι? τοὺς ὅρους ------ ca. 27 ------]
ἀποδότω τῇ πόλει δ[ηνάρια . καὶ] τῷ προσανγείλαντι διδό[σθω τὸ] γ̄ μέρος· ^v ὕδατα τὰ [ρέοντα ------ ca. 22 ------, καὶ μηδε]-
νὶ ἐξέστω ἀποκλείε[ιν -- ca. 7 --] τοὺς βουλομένους χ[ρῆσθαι· τὸ δὲ] συνλογιμαῖον ὕδωρ [------ ca. 34 ------]
16 NON[------ ca. 22 ------]ΟΣ πᾶν ὕδωρ ἐν κύκ[λῳ? πλάτος] ποδῶν ῑ καὶ μηδενὶ ἐξέσ[τω ------ ca. 28 ------]·
εἰ μή, ὑ[πεύθυνος ἔστω τοῖ]ς περὶ τῶν δεγμανων ὡρισμ[ένοις προστ]ειμοις· εἰ δέ τις μετὰ τὴν [------ ca. 29 ------]
ἢ βολῇ [--- ca. 15 ---] αὐτοῦ κύριος ἔστω· [π]ρὸ[ς δὲ τὰς? ὑπαρχούσας] πηγὰς πάσας καὶ τὸν ΑΠΟ[------ ca. 23 ------]..Ο[..]
πᾶσιν π[ρόσ]οδος [ἔστω καὶ] μηδενὶ ἐξέστω Τ..ΙΟ[------ ca. 18 ------]ΟΥ οἰκοδομεῖν ἢ περιφρ[άσσειν ------ ca. 16 ------]¯ΡΟΝ^vv
20 [.......] δύνασθαι [κατασκ]ευάζειν οἰκήσε[ι]ς· εἰ δέ [τις? αἰτησάμενος] εἰς οἰκοδομὴν τόπον μὴ οἴκ[ησιν? --- ca. 12 --- κατασκ?]ευάσῃ,

[........] ἡ αἴτησις ΑΛ[.......]¯ [.] τῷ βουλομένῳ [--- ca. 12 --- α]ἰτεῖσθαι·v πρός δὲ τὰς
ΟΙΚ[------ ca. 21 ------]¯ ΕΙvv
[......]Υ λεγομένου ἕως [τῶ]ν Στενῶν, καθὼς [καὶ περὶ τῶν δημο]σίων χωρίων περιέχει,
ΚΑ[------ ca. 25 ------]
[.....· μ]ηδε[νὶ δ]ὲ ἐξέστω κό[π]ρον ἐπάνω τῶν ὑδ[ρείων? ἔξω τοῦ? περι]ωρισμένου
χωρίου Π|[------ ca. 18 ------ βάλλειν·]
[εἰ δέ τι]ς β[ά]λλοι, ἀποτεισάτω τῇ πόλει δηνά[ρια --- ca. 11 ---]¯ [.. ὁ]δὸς ἡ ἀπὸ τοῦ
Ι[------ ca. 23 ------]
[μηδε]νὶ δὲ ἐξέστω τὰς δημοσίας [..].[---- ca. 22 ----].ΥΕΙΝ τοὺς προσιόν[τας ---- ca. 21 ---]
[..]ΙΣΘΑΙ· εἰ δέ τις [τ]ούτων τι πο[ιῇ], ἀποτεισάτω ρ̄ δ[ηνάρια τῇ π]όλει·v οἱ δὲ καθ'
ἔτος ἄρχ[οντες ------ ca. 16 ------ τοῦ]
ἔτους ἀναβαίνοντ[ες] εἰς τὴν [χ]ώραν ἐφοράτωσα(ν) ΤΑ[.........] δεγμανα καὶ ὁδοὺς κ[αὶ
------ ca. 16 ------ κατὰ? τὰ]
διηγορευμένα·v καὶ [εἴ τις μ]ή τ[ιν]α ποιῇ τῶν ἐν τῷ ν[όμῳ γεγραμ]μένων, οἱ ἄρχοντες
[εἰσπρασσέτωσαν? τὰ πρόστει]-
μα καὶ εἰσφερέτωσ[αν τῇ πόλει· εἰ δ]ὲ οἱ καθ' ἔτος ἄρχον[τές τι μὴ ποιήσω]σιν τούτων,
[ὀφειλέτ?]ωσα[ν? αὐτοὶ ------ ca. 12 ------]
καὶ οἱ μετ' αὐτοὺς ἄ[ρχοντες εἰσ]πράξαντες εἰσ[φερέτωσαν τῇ πό]λει·❦ μὴ ἐξ[έστω δ]ὲ
μήτε ἄ[ρχουσιν? μήτε βουλῇ?]
μήτε συνεδρίῳ δα[μιουργῶν μήτ]ε δήμῳ ἄκυρ[ον? ποιεῖν --- ca. 11 ---] τ[ὸν? νόμον] ἢ
μέρος α[ὐτοῦ· εἰ δέ τις ἢ ἰδιώτης? ἢ ἄρ]-
χων ἐπὶ καταλ[ύ]σε[ι --- ca. 11 ---]ΑΤΑ¯[.]ΩΣΗ[---- ca. 26 ---- ἀ]ποτεισάτω [---- ca. 15 ----]
[..]ΑΣ πεντακισχειλ[ία? δηνάρια -- ca. 7 -- τ]ὴν ζημ[ίαν ------ ca. 21 ------] vacat
vacat

If not otherwise indicated, readings and restorations of C.Vatin in his unpublished thèse *Delphes à l'époque impériale* (Paris 1965) || 1. [ἐπεὶ ἔδοξεν κληρούχους εἰς τὴν πόλι]ν αὐτὴν εἰσ[αχθ]ῆναι?, V.; L.Aemilius Juncus (cos. suff. in 127 A.D.) was legatus Augusti pro praetore and corrector in Achaia probably in ca. 132-135 A.D. (cf. *IG* II² 3194?, 4210; *IG* V 1 485; *SEG* XXXII 462; D.Pepppa-Delmousou, *AD* 25 A, 1970, 193/194), edd.pr. || 1-2. [καὶ | πόλεων? --- ἐκέλευσ?]εν, V. || 2. [ν]είμ[ασ]θαι and [λαβεῖν], edd.pr.; νέμ[εσ]θαι and [λαμβάνειν], V.; the δαμιουργοί are a privileged class of citizens who had access to magistracies (cf. *F.Delphes* III 4 98 and 442), edd.pr. || 3. in fine, P.Gauthier (apud edd.pr.); καὶ κ[ατοικοῦντας Ῥωμαίους | ἔ]χει, V. who identified the κληροῦχοι with Roman citizens; the κληροῦχοι were citizens, edd.pr. || 2-3. for the inequality in the distribution of land cf. a similar inequality in the distribution of money in cities in the Roman Imperial period (e.g., *SEG* XXXVIII 1462 LL. 24-27; *IGR* III 800-802; *I.Ephesos* 27 LL. 220-252), edd.pr. || 4. the land had already been distributed to κληροῦχοι who leased the land to citizens, edd.pr. || 5. τῶν κατο[ικούντων Ῥωμαίων], V.; τῶν κατο[ικούντων ἐν τῇ χώρᾳ? or κληρούχων] or <μ> τῶνκατο[ικούντων τὴν χώραν], edd.pr. || 7- 8. or [ἀναφαί]|ρετον, edd.pr. || 8-9. for this clause cf. *IG* VII 2226/2227 + add., edd.pr. || 9-11. ε[ἰ] δ' ο[ἱ] ἐπιγεινόμενοι πολε[ῖται χωρίον τι βούλωνται λαβεῖν τῶν περισσευόντων (or μέρος τις βούλωνται λαβεῖν ἐν τοῖς κλήροις), τότε κατὰ τὰ ἴ]|σα δοκιμαζόμενοι ἐ[ν βουλῇ καὶ εἰσκο]μιζόμενοι τῇ πόλει καὶ εἰσφέροντες τειμὴν τῶν ἐν τῷ χωρίῳ ἢ πεφ[υτευμένων ἢ ᾠκοδομημένων ἐχέτωσαν (or λαμβανέτωσαν) τὸ μέρος, τὸ δαπάνημα τὸ]| γεγονὸς τειμησαμέ[νων τῶν δαμιουργ]ῶν καὶ τῆς βουλῆς, V. || 10. [εἰσκο]μιζόμενοι or [μετακο]μιζόμενοι are too long; [ἀσφα]λιζόμενοι, P.Gauthier and M.Wörrle apud edd.pr. || 11. μή[τε συγγενεῖ μήτε φίλῳ μηδὲν τῆς χώρας μέρος], V. || 11-12. [εἰ δέ τι ἀδίκη]|μα, edd.pr.; [εἰ δέ τι ἀμφισβήτη]|μα γένηται ἐν ταύτῃ [τῇ τιμήσει περὶ καρ]ποὺς ἢ δένδρα ἥμερα ἢ ἀμπέλου[ς, ἐχ]έτω ἐξουσίαν ὁ ἀδι[κεῖσθαι λέγων ἐπικαλεῖν], F.Salviat apud edd.pr. || 13. ἀφαιρῆτ[αι ἀπὸ τῶν δεγμανων τοὺς ὅρους τοὺς ὁρίζοντας τὰ μέρη πρὸς ἄλληλα], V.; the word δεγμανα was hitherto unattested; perhaps the Greek transcription of the Latin decumanus, V., edd.pr.; [ὁδοὶ α]ἱ ἀναγκαῖαι = 'voies de servitude'?, edd.pr. || 14. τὰ [ῥέοντα διὰ τῶν μερῶν κοινὰ ἔστω τοῖς γεωργουμένοις καὶ μηδε]νί, V. || 15. restored by edd.pr.; ἀπὸ κλειν[ίων κωλῦσα]ι τοὺς βουλομένους χ[ρήσαθαι·] συνλογιμαῖον, V. || 16. [τὸ γεγον]ὸς πᾶν ὕδωρ ἐν κύκ[λῳ πλάτος] ποδῶν, V. || 19. πᾶσιν π[ρόσ]οδος, J.Bousquet apud edd.pr.; [ἔστω καὶ], edd.pr. || 20. μὴ οἴκ[ησιν εἰς αὐτὸν τὸν τόπον κατασκε]υάσῃ or μὴ οἴκ[ησιν οἰκοδομήσῃ νέαν μηδὲ παλαιὰν ἐπισκε]υάσῃ, V.; μὴ οἰκ[οδομήσῃ μηδ' οἴκησιν κατασκε]υάσῃ, edd.pr. || 21. [ἄκυρος ἔστω] ἡ αἴτησις, ἀλ[λὰ ἐξέσ]τ[ω] τῷ βουλομένῳ [τὸν αὐτὸν τόπον α]ἰτεῖσθαι, V. || 23. κό[π]ρον ἐπάνω τῶν ὑδ[άτων ἔξω τοῦ προσ]ωρισμένου χωρίου π[αραβάλλειν], V. || 24. [εἰ δέ τι]ς β[ά]λλοι, V.; [εἰ]σβ[ά]λλοι or [ἐ]γβ[ά]λλοι, edd.pr.; in fine, [ὁ]δὸς ἡ ἀπὸ τοῦ ἱ[πποδρόμου?], V. || 25. [μηδε]νὶ δὲ ἐξέστω τὰς δημοσίας [ἐλα]ί[ας κόπτειν καὶ κατα]λύειν τοὺς προσιόν[τας πόρους τῇ πόλει], V.; [κω]λύειν?, edd.pr. || 26. in fine, [τοῦ] or [ἑκάστου], edd.pr. || 27. τὰ [ὡρισμένα] δεγμανα or τὰ [μέρη καὶ τὰ] δεγμανα, V.; in fine, [κατὰ τά], edd.pr. || 28. καὶ [εἰ τίς τι μὴ] ποιῇ, V.; [εἴ τις μ]ή τ[ιν]α, edd.pr.; in fine, [εἰσπρασσέτωσαν? τὰ πρόστει]|μα, edd.pr. || 29. restored by edd.pr. || 31. in fine, edd.pr.; τ[ὸ δόγμα] ἢ μέρος α[ὐτοῦ], V. || 33. restored by edd.pr.

593. Delphi. Dedication of the 'cippus of the Tyrrenians', early 5th cent. B.C. *F.Delphes* III 4 124; *Syll.*³ 24. In her review of the relations existing between Etruscan cities and Delphi in the 6th and 5th cent. B.C., D.Briquel in *Etrusca disciplina. I culti stranieri in Etruria. Atti dei convegni IV e V* (Annali della Fondazione per il Museo "Claudio Faina" 5; Orvieto 1998) 143-169, points to the difficulties connected with the various restorations of the dedicatory inscription on the 'cippus of the Tyrrenians' (163-168).

594. Delphi. Dedication of Phayllos of Kroton, ca. 480–470 B.C. *F.Delphes* III 1 1. For the discussion of this monument by M.Romano see our lemma no. 80. Cf. the critical remarks of D.Mulliez, *BE* (1999) no. 271.

595. Delphi. Dedication of the Athenians after the battle of Marathon, after 490 B.C. and early 3rd cent. B.C. *F.Delphes* III 2 1. P.Amandry, *BCH* 122 (1998) 75-90 (ph.; dr.), studies the text of the dedication which was inscribed twice (the second time probably in the early 3rd cent. B.C.) and written on 12 blocks; A. prefers the restoration [ἀπὸ Μέδ]ōν and observes that the word ἀκροθίνια, used here as an attribute, does not designate war booty, but a dedication (in this case probably statues) made from the war booty (83; 'une offrande quelquonce substitutée aux véritables prémices'). The foundation of both this base and of the 'treasure of the Athenians' were constructed at the same time, but this does not necessarily mean that the inscription refers to the dedication of the building: Ἀθε̄ναῖ|οι τ|[ο̄]ι Ἀπ|όλλον|[ι ------ |------]|ον ἀκ|ροθ|ίνια τε̄ς Μαραθ|[ο̄]νι μ|[άχε̄ς]

596. Delphi. Dedication of Epizelos with a sculptor's signature of Hypatodoros, 5th cent. B.C.? *F.Delphes* III 1 574; *Syll.*[3] 60; *SEG* XLVII 426 [where the reference to *F.Delphes* III 1 388 should be corrected to 574]. In an essay in which he argues that the battle of Oinoe depicted in the Stoa Poikile at Athens represented the engagement in 431 B.C. between the Spartans and the Athenians at the homonymous Attic deme and not at a site in the Argolid (cf. Paus. 1.15.1) J.G.Taylor, *AJP* 119 (1998) 223–243, rejects the mid-5th cent. B.C. date attributed to this dedication and urges that it and the battle of Argive Oinoe are in any case of no importance to the painting misinterpreted by Pausanias in the Stoa.

597. Delphi. Dedication of Daochos, ca. 340 B.C. **(337/336** B.C.**?) or ca. 287-277** B.C. *F.Delphes* III 4 460; *Syll.*[3] 274; *SEG* XLV 499. W.Geominy, *Klio* 80 (1998) 369-402, rejects the identification of the dedicator Δάοχος, τέτραρχος of the Thessalians and hieromnenon, with the homonymous hieromnemon of ca. 337-332 B.C. (*CID* II 64, 74, 76, 79 A, 80 and 82); instead, he favors an identification with Daochos' grandson and suggests dating the monument to ca. 287-277. Cf. D.Mulliez, *BE* (1999) no. 272.

598. Delphi. Abecedarium, undated. D.Mulliez, *art.cit.* (cf. our lemma no. 2127) 824 with note 43, mentions a probably hitherto unrecorded abecedarium (the letters A through Π) written by an experienced hand on the polygonal wall, to the left of *SGDI* 207.

PHOKIS

599. Drymaia. Treaty between Drymaia and the Koinon of the Oitaioi concerning the payment of a debt, ca. 162/161 or 161/160 B.C.**-158/157** B.C. *IG* IX[2] 1 226-230; L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec-Paris 1984) 103-109 no. 29. D.Mulliez, *Topoi* 8 (1998) 236-238, suggests restoring in LL. 2/3 μετὰ τὰν βουλαρχίαν τ[ῶν πεlρὶ τὸν] Ἀντάνορα (instead of μετὰ τὰν βουλαρχίαν τ[--!--] τοῦ Ἀντ-αγόρα). Consequently, the treaty and the first payment of Drymaia to the Koinon of the Oitaioi should be dated to 161/160 B.C. (not 162/161 B.C.), the second payment and the negotiations for the payment of the debt in two rates took place within the same year (160/159 B.C.).

600. Hyampolis (Kalapodi). Building inscription, Archaic period. *SEG* XXXVII 424. R.Felsch in R.Rolle - K.Schmidt (edd.), *Archäologische Studien in Kontaktzonen der antiken Welt* (Göttingen 1998) 227, reports that the reading of this text has been corrected by C.M.Edmondson (τὸ]ν νεϝὸν τὸν [---]); a fragment with the letters [--]ΠΟΙϜΕ[---] may be part of the same inscription.

AITOLIA

601. Kallipolis. Dedication to Demeter and Kore, 3rd cent. B.C. Fragment of a limestone block found in a modern terrace wall north of the temple of Demeter. Mentioned by C.Antonetti, *Les Étoliens. Image et religion* (Paris 1990) 293/294 (*SEG* XL 458). Ed.pr. P.Themelis in *op.cit.* (cf. our lemma no. 2191) 49 (ph.).

[------] Δάματρι καὶ Κό[ραι] εὐ[ξάμεναι?]
[------] καὶ ἀνέθηκαν

1. The words καὶ Κό[ραι] are written in smaller letters above L. 1.

602. Kallipolis. Inscribed roof tiles, undated. P.Themelis, *art.cit.* (cf. our lemma no. 601) 47 (ph.), mentions the discovery of an unspecified number of clay roof tiles of the Laconian type bearing rectangular stamps with the ethnic Καλλιπολιτᾶν; one of them preserves part of an official's name (Πε[---]).

AKARNANIA

603. Akarnania. The territory of the poleis of Akarnania. N.Faraklas, *Ἀριάδνη. Ἐπιστημονικὴ Ἐπετηρίδα τῆς Φιλοσοφικῆς Σχολῆς* 8 (1996) 71-94, attempts an identification of the poleis of Akarnania and a reconstruction of their territories based on an analysis of the Epidaurian list of theorodokoi (*IG* IV[2] 1 95). He rejects E.Kirsten's reconstruction of the route of the theorodokoi (*AA* 1941, 108) and proposes the following route instead: one group of theorodokoi sailed to Οἰνιάδαι (modern Trikardokastro) and from there it followed the sea route to Κόροντα (near modern Chrysovitsa), Ἀστακοί (at Dragamesto), Εὔριπος (possibly in the area of Agios Panteleemon), Ἀλυζία (at Kantila), and Λευκάς; a second group followed a land route over Στράτος, Φοιτίαι (Kastro tis Portas), Μεδιών (modern Katouna), Θύρρειον, Ἐχῖνος (possibly at Agios Ilias, with a harbour at Vonitsa), and Τορύβεια (possibly near Lykonikou); both goups met at Πάλαιρος (modern Kechropoula). An alternative interpretation of the sequence of the Akarnanian poleis in the list of theorodokoi is that the cities are arranged not according to the itinerarium followed by the theoroi, but that they are divided into four 'zones': an eastern zone (Oiniadai, Stratos), two zones in the hinterland (Phoitiai, Koronta, Medion, Astakoi, and Euripos in the east and Thyrreion, Echinos, Torhybeia, and

Alyzia in the west), and a western zone (Leukas, Palairos, Anaktorion). According to this interpretation, Ματρόπολις should be located at Palaiomanina, the polis of the Δηριεῖς at Paliokastro Riganis, Λιμναία at Karvasara Amphilochias, Φοκρέα at Kampoti, Ἀπολλωνία at Kalamos, Ἑστιαία (or Λάμπη) at Archontochori or Blyziana. F. suggests the following locations for a series of settlements which may temporarily have had the status of a polis: Ἀθῆναι at Skoupas, Ἐρυσίχη at Pentalofo, Ἄκρα at Skortou (later a kome of Phoitiai), Ἡράκλεια at Rouga (later a kome of Thyrreion), and Σαυρία at Rigani. For the following settlements F. assumes the status of a κώμη: Σόλλιον, a kome of Leukas or Palairos (at Agios Georgios), Τειρεῖοι, a kome of Anaktorion (at Agios Nikolaos), and Μάραθος (unknown location).

KORKYRA

604. Korkyra, Record of delivery of wood beams and clay roof tiles, ca. 475-450 B.C. Lead tablet inscribed in the Corinthian alphabet; it was found folded three times in an ancient dockyard. Ed.pr. A.Choremis, *Horos* 10-12 (1992-1998) 347-354 (dr.). Republished in *IG* IX 1^2 4 874.

Δοκọὶ παρ' Ἀλκίμọυ·
σέλṃατα — ΔΓΙ·
ἄλλοι ϝίκατι ποδδν — δυο-
ἄλ(λ)οι δεκάπεδοι· — ἶν ΔΙΙΙΙ
τετόρων πλε̃θος — ΔΓΙΙΙΙ·
πλίνθοι πὰρ Φιλότα πλατεῖ-
καλυπτρίδ- |αι ΗΗΗΗΗΗΔΔΔΔΔ
ες — ΗΗΗΗΗΗΔΔΔΔΔ·
vacat
ὀνικίνδιοι {Ο} <—
κατέϝαξαν —>
ΙΙΙΙ πλίνθους <—

The tablet is a palimpsest; remains of a few letters of an earlier inscription are still visible (LL. 2/3 and 5); LL. 9-11 are written by the same scribe, but more hastily and in the boustrophedon style; the text concerns the transportation and delivery of beams and tiles used for the construction of part of the roof of a dockyard or for its repair; a horizontal line separates the items from the numbers, ed.pr. || 1-5. three types of wooden beams were delivered by Alkimos, who probably had a stock of timber; the beams of 20 feet are counted in groups of two (δυοῖν), those of 10 feet in groups of four (τετόρων); each group probably represents the load of a donkey that could carry one σέλμα, two beams of 20 ft each or four beams of 10 ft each, ed.pr. || 2. σέλματα were wooden beams, probably longer than 20 feet (cf. Strabo 5.2.5 C 222), ed.pr. || 4. ΑΛΟΙ, on the tablet; in fine, the letters after ΔΕΚΑΠΕΔΟΙ continue the text of L. 3; they are separated through a line from the rest of the text, and are written retrograde || 6-8. the clay roof tiles were delivered by the workshop of Philotas; their number suggests that

they covered a roof of ca. 225 m^2, ed.pr. || 6-7. πλίνθοι πλατεῖαι = stroteres, ed.pr.; in fine, the letters after ΚΑΛΥΠΤΡΙΔ continue the text of L. 7 and are written retrograde (cf. L. 4) || 10-12. it is recorded that the carriers (ὀνικίνδιοι = ὀνοκίνδιοι) broke four tiles; this record shows that this tablet is the receipt of delivery, ed.pr.; for ὀνικίνδιος cf. L.Dubois, *BE* (2000) no. 226.

605-652. Korkyra. Epitaphs, 4th-2nd cent. B.C. 48 inscribed stelae found in an ancient cemetery at Pangrateika near Korkyra; except for no. 622 all stelae are of limestone. Edd.pr. P.Mela - K.Preka - D.Strauch, *AA* (1998) 281-303 (ph.), with onomastical commentary and discussion of the typology and decoration of the stelae.

605: 287-289 no. 12 (ph.) Republished in *IG* IX 1^2 4 885. **Epitaph of Larynas and Damonika, 4th cent. B.C.** Fragment of a stele with moulding: Λαρύνας — Δαμονίκα | Σαλλῆνος

1. Λαρύνας was hitherto unattested; it possibly derives from λάρυγξ, edd.pr. || 2. for Σαλλήν cf. *SEG* XXXVIII 572 L. 9; XLI 546, edd.pr.

606: 294 no. 27 (ph.). Republished in *IG* IX 1^2 4 889. **Epitaph of Kallikrates and Philista, late 4th cent. B.C.** Upper part of a pedimental stele: Καλλικράτης, | Φιλίστα· | χαίρετε

607: 297/298 no. 34 (ph.). Republished in *IG* IX 1^2 4 884. **Epitaph of Aischylos, 4th cent. B.C.** Left part of a naiskos stele with pediment: Αἰσχύλος [vacat?] | Σκύλακ[ος vacat?]

The name and the patronymikon of a second person were possibly written on the lost right side of the stele, edd.pr.

608: 290 no. 15 (ph.; German translation). Republished in *IG* IX 1^2 4 901. **Funerary epigram, late 4th/early 3rd cent. B.C.** Right part of a pedimental stele.

[--- ca. 13 --- ναῦ]ς χαλκένβολος εἰς ἅλα ἔρεισμα
[------ ca. 7 -------] ξεστὸν ἐπεσπάσατο vvv
[------ ca. 15 ---- -]ατα τυπεὶς φίλον ὤλεσε θυμὸν
[--- ca. 7 --- φθονε]ρῶι δαίμονι χρησάμενος
[----- ca. 14 ---- -]ασσα πατρὸς πέλας Ἀμφιάνακτος
[γαῖα --- ca. 7 ---]ον τῶιδ' ἐκάλυψε τάφωι vacat

The epigram consists of three elegiac distichs, edd.pr. || 1-3. the anonymous man died in an accident; he was hit by an object while a ship was being launched, edd.pr. || 5. [Λάν?]ασσα, edd.pr.

609: 299 no. 40. Republished in *IG* IX^2 4 891. **Epitaph of Lamiska, 4th/3rd cent.** B.C. Naiskos stele with pediment: Λαμίσκα, χαῖρε

610: 301 no. 49 (ph.). Republished in *IG* IX 1^2 4 893. **Epitaph of [--]rylis, 4th/3rd cent.** B.C. Block belonging to a composite stele: [1-2].ρυλις | [Μο]σχίωνος· | χαῖρε

1. [Β]ạβυλίς?; cf. Βαβύλος, edd.pr.; [Χα]ịρυλίς, *IG*.

611: 302/303 no. 52 (ph.). Republished in *IG* IX 1^2 4 894. **Epitaph of Tattarinos, early 3rd cent.** B.C. Left part of the pediment of a stele: ['Α]ντάλλου | Τατταρῖνος· | χαῖρε

1. initio, the mason inscribed a Δ and corrected it later to a T; "Ανταλλος (from ἄντα = request) is attested in Sicily and Dalmatia (Issa), edd.pr. || 1-2. the patronymikon is written before the name; cf. *IG* IX 1 891 and 931 (see our lemma no. 653), edd.pr. || 2. Τατταρῖνος was hitherto unattested; it is probably related to names such as Τάτα and Τάττα, edd.pr.

612: 285 no. 1. Republished in *IG* IX 1^2 4 895. **Epitaph of Apellichos, ca. 300-250** B.C. Stele with moulding: Ἀπέλλιχος Πυθίωνος· | χαῖ[ρ]ε

613: 285/286 no. 2. Republished in *IG* IX 1^2 4 898. **Epitaph of Philotera, ca. 300-250** B.C. Two joining fragments of a stele with moulding: Φιλωτέρα, | χαῖρε

614: 286 no. 6 (ph.). Republished in *IG* IX 1^2 4 905. **Epitaph of Theognotos, ca. 300-250** B.C. Two joining fragments of the upper part of a stele with moulding: Θεόγνωτος Θεογένευς

615: 290 no. 16 (ph.). Republished in *IG* IX 1^2 4 925. **Epitaph of Aristomenes, ca. 300-250** B.C.: Lower part of a pedimental stele: Ἀριστομένη, | χαῖρε

616: 290/291 no. 17 (ph.). Republished in *IG* IX 1^2 4 899. **Epitaph of Myrta, ca. 300-250** B.C. Two joining fragments of a pedimental stele: Μύρτα, χαῖρε

617: 292 no. 18. Republished in *IG* IX 1^2 4 900. **Epitaph, ca. 300-250** B.C. Upper right part of a pedimental stele: [------]ατος | [------]ος

618: 293 no. 25 (ph.). Republished in *IG* IX 1^2 4 892. **Epitaph, ca. 300-250** B.C. Upper left part of a pedimental stele: Σωσ̣[--] | vacat

619: 297 no. 35 (ph.). Republished in *IG* IX 1^2 4 896. **Epitaph of Kleidamos, ca. 300-250** B.C. Upper part of a naiskos stele with pediment: Κλείδαμε, χαῖρε

620: 302 no. 50 (ph.). Republished in *IG* IX 1^2 4 908. **Epitaph of Kerkinos, ca. 300-250** B.C. Fragment of the pediment of a stele: [Κ]ερκῖνε, [χαῖρε]

621: 289 no. 14. Republished in *IG* IX 1^2 4 902. **Epitaph of Timanor, ca. 250** B.C. Two fragments of the upper part of a stele with moulding: Τιμάνωρ, χαῖρε

622: 286 no. 3 (ph.). Republished in *IG* IX 1^2 4 904. **Epitaph of Dionysios the Aitolian, 3rd cent.** B.C.: Two fragments of a marble stele with moulding: Διονύσιος Ἀρτεμιδώρου | Αἰτωλός· vv χαῖρε

623: 286 no. 5. Republished in *IG* IX 1^2 4 921. **Epitaph, 3rd cent.** B.C. Upper right part of a stele with moulding: [------]ε, χαῖρε

624: 289 no. 13 (ph.). Republished in *IG* IX 1^2 4 909. **Epitaph of Kerkion, 3rd cent.** B.C. Upper part of a stele with moulding: Κερκίων, | χαῖρε

625: 292 no. 20. Republished in *IG* IX 1^2 4 917. **Epitaph of Nikopolis, 3rd cent.** B.C. Two joining fragments of a pedimental stele: Νικόπολις | Σωσίχου

1. Νικόπολις (male) or Νικοπολίς (female), edd.pr.

626: 293/294 no. 26 (ph.). Republished in *IG* IX 1^2 4 920. **Epitaph of Philon, 3rd cent.** B.C. Pedimental stele; the text is written with raised letters; the patronymikon is in a tabula ansata: Φίλων | Μηλοφῶνος· χαῖρε

2. An unpublished inscription in Bouthrotos mentions a Μηλοφῶν Φίλωνος in 163 B.C., edd.pr.

627: 294 no. 28. Republished in *IG* IX 1^2 4 922. **Epitaph of Choirinas, 3rd cent.** B.C. Upper part of a pedimental stele: Χοιρίνα, | χαῖρε

[The vocative of either Χοιρίνας or Χοιρίνα, Chaniotis].

628: 299 no. 43 (ph.). Republished in *IG* IX 1^2 4 913. **Epitaph of Kriton, 3rd cent.** B.C. Naiskos stele with pediment: Κρίτων, χαῖρε

629: 301 no. 48. Republished in *IG* IX 1^2 4 916. **Epitaph of Myrt[---], 3rd cent.** B.C. Upper left part of a naiskos stele: Μύρṭ[------]

630: 286 no. 7 (ph.). Republished in *IG* IX^2 4 943. **Epitaph of Soteles, 3rd/2nd cent.** B.C. Stele with moulding: Σωτέλης· | χαῖρε

631: 287 no. 8. Republished in *IG* IX 1^2 4 932. **Epitaph of Zopyrion, 3rd/2nd cent.** B.C. Upper part of ■ stele with moulding, decorated with two olive branches in relief: Ζωπυρίων, | χαῖρε

632: 287 no. 9 (ph.). Republished in *IG* IX 1^2 4 923. **Epitaph of Aristothemis, 3rd/2nd cent.** B.C. Stele with moulding, decorated with two olive branches in relief: Ἀριστόθεμις, | χαῖρε

633: 287 no. 10. Republished in *IG* IX 1^2 4 941. **Epitaph of Protagoras, 3rd/2nd cent.** B.C. Two joining fragments of a stele with moulding, decorated with two olive branches in relief: [Π]ρωτα[γό]ρα[ς]· | [χ]αῖ[ρε]

634: 287 no. 11. Republished in *IG* IX 1^2 4 931. **Epitaph of Euboulos, 3rd/2nd cent.** B.C. Upper part of a stele with moulding, decorated with two olive branches in relief: Εὔβουλος· | χαῖρε

635: 292 no. 21. Republished in *IG* IX 1^2 4 935. **Epitaph of Lamia, 3rd/2nd cent.** B.C. Pedimental stele: Λαμία | Γναθίου

636: 293 no. 22. Republished in *IG* IX 1^2 4 944. **Epitaph of Philis, 3rd/2nd cent.** B.C. Two joining fragments of a pedimental stele: Φιλι, | χαῖρε

1. The vocative of Φίλις (male) or Φιλίς (female), edd.pr.

637: 294-296 no. 29. Republished in *IG* IX 1^2 4 933. **Epitaph of Kerkas, 3rd/2nd cent.** B.C. Upper part of a pedimental stele: Κέρκα, | χαῖρ[ε]

1. Κέρκα, *IG*; Κερκᾶ, edd.pr.

638: 296 no. 33 (ph.). Republished in *IG* IX 1^2 4 940. **Epitaph of Parmonilla, late 3rd/early 2nd cent.** B.C. Upper left part of a naiskos stele: Παρμόνιλλα, | χαῖρε

639: 298 no. 36. Republished in *IG* IX 1^2 4 938. **Epitaph of Nebriska, 3rd/2nd cent.** B.C. Upper part of a naiskos stele with pediment; in the pediment the representation of a phiale (or a shield) in relief: Νεβρίσκα, χαῖ[ρε]

1. Νεβρίσκα (from νεβρός = deer) was hitherto unattested, but cf. Νεβρίσκος in *I.Épidamne* 546, edd.pr.

640: 298 no. 37 (ph.). Republished in *IG* IX 1^2 4 956. **Epitaph of Pardalis, 3rd/2nd cent.** B.C. Upper part of a pedimental stele: Παρδαλι, | χαῖρε

641: 299 no. 41. Republished in *IG* IX 1^2 4 939. **Epitaph of Pardalis, 3rd/2nd cent.** B.C. Upper part of a naiskos stele with pediment: Παρδαλι, χαῖρε

642: 299 no. 42. Republished in *IG* IX 1^2 4 976. **Epitaph of Charikl[--], 3rd/2nd cent.** B.C. Left part of a naiskos stele with pediment: [Χ]αρικ[λ- -----]

[Χ]αρικ[λῆς], [Χ]αρικ[λείδης], or [Χ]αρίκ[λεια], edd. pr.

643: 299 no. 44 (ph.). Republished in *IG* IX 1^2 4 937. **Epitaph of Myrta, 3rd/2nd cent.** B.C. Naiskos stele with pediment: Μύρτα, χαῖρε

644: 299 no. 45 (ph.). Republished in *IG* IX 1^2 4 947. **Epitaph of Physala, 3rd/2nd cent.** B.C. Two joining fragments of the upper part of a naiskos stele with pediment: Φυσάλα Πυθοδώρου, | χαῖρε

645: 301 no. 46. Republished in *IG* IX 1^2 4 936. **Epitaph of Menethymos, 3rd/2nd cent.** B.C. Upper part of a naiskos stele with pediment: Μενέθυμε, χαῖρε

646: 301 no. 47 (ph.). Republished in *IG* IX 1^2 4 934. **Epitaph of Kleeinis, 3rd/2nd cent.** B.C. Upper part of a naiskos stele with pediment: Κλήεινις Μιλων̣[ος, χαῖρε?]

In fine, Μίλων̣· [χαίρετε], edd.pr.

647: 298 no. 38. Republished in *IG* IX 1^2 4 950. **Epitaph of Stratonika, early 2nd cent.** B.C. Upper part of a naiskos stele with pediment: Στρατονίκα Δαμαρέτου, | χαῖρε

648: 296 no. 30 (ph.). Republished in *IG* IX 1^2 4 952. **Epitaph of Aristas, ca. 200-150** B.C. Upper part of a pedimental stele: Ἀρίστας· | χαῖρε

649: 292 no. 19. Republished in *IG* IX 1^2 4 954. **Epitaph of Hermaios, 2nd cent.** B.C. Pedimental stele: Ἑρμαῖε, | χαῖρε

650: 293 no. 23 (ph.). Republished in *IG* IX 1^2 4 955. **Epitaph of Melissis, 2nd cent.** B.C. Upper part of a pedimental stele decorated with a band of ivy leaves: Μελισσί, | χαῖρε

651: 287 no. 39. Republished in *IG* IX 1^2 4 958. **Epitaph of Philonidas and Aristion, 2nd cent.** B.C. Upper part of ■ naiskos stele with pediment: [Φι]λωνίδας, Ἀριστίων·| χαίρετε

652: 286 no. 4. Republished in *IG* IX 1² 4 975. **Epitaph of Nikagoras, Hellenistic period.** Upper part of a limestone stele with moulding: Νικαγόρας Νικοδά[μου]· | χαῖρε

653. Korkyra. Epitaph of Dionysios, undated. O.Riemann, *Recherches archéologiques sur les îles Ioniennes* I. *Corfou* (Paris 1879) 48; *IG* IX 1 931. P.Mela - K.Preka - D.Strauch, *art.cit.* (cf. our lemmata nos. 605-652) 302 note 74, endorse the restoration Φιλαίνο[υ] Διωνύσιε, χαῖρε (R.; Φίλαινο[ς], *IG*); the patronymikon is occasionally written before the name in Korkyrean epitaphs (see our lemma no. 611). Republished in *IG* IX 1² 984.

THESSALY

654. Thessaly. Corpus. B.Helly in Y.Le Bohec - Y.Roman (edd.), *Épigraphie et histoire: acquis et problèmes. Actes du congrés de la Société des Professeurs d'Histoire Ancienne, Lyon-Chambéry, 21-23 mai 1993* (Lyon 1998) 33-52, sketches the history of epigraphic research in Thessaly, reports on the progress of work on the compilation of regional corpora in Thessaly, and underlines the importance of historical geography for a modern corpus.

655. Thessaly. Prosopography. D.O.A.Klose in *Stephanos* --- (cf. our lemma no. 695) 337/338, dates the coins of the Thessalian Koinon naming Ἀνδροσθένης and Πτολεμαῖος to the pre-Sullan period and rejects their identification with the homonymous brothers who served as στρατηγοί of the Koinon in 49/48 B.C. (*IG* IX 2 109 a L. 1; Caes., *Bell.Gall.* 3.80), as suggested by B.Helly, *RN* (1966) 23-26. He also rejects the identification of Πετραῖος (*IG* IX 2 276 and 1238; *SEG* XXVI 670 B 1) with a homonymous magistrate named on coins of the Koinon; cf. H.Kramolisch, *Die Strategen des Thessalischen Bundes vom Jahr 196 v.Chr. bis zum Anfang der römischen Republik* (Bonn 1978) 76; contra B.Helly (cf. *SEG* XXXIX 504).

656. Thessaly. Religion: En(n)odia. P.Chrysostomou, *Ἡ θεσσαλικὴ θεὰ Ἐν(ν)οδία ἤ Φεραία θεά* (Athens 1998), studies the cult of the Thessalian goddess En(n)odia ('the goddess of the roads or crossroads') and her iconography. He (re)publishes many inscriptions from Demetrias/Pagasai, Gonnoi, Larissa, Phalanna, Pherai, Phthiotic Thebes, and Pythion. For a few inedita see our lemmata nos. 663-669 and 671. See also our lemmata nos. 658, 662, 706, 753 and 2169. For reviews see B.Helly, J.-C.Decourt, *BE* (2000) nos. 388, 391, 395, 399, 401, 403, 406, 408 and 414-417; A.Chaniotis, *Kernos* 14 (2001) 174/175 no. 57. We give a comparatio numerorum for the Thessalian texts available in major corpora or in *SEG*.

IG IX	Chrysostomou	*SEG*	Chrysostomou
1 281	p. 193	XXXI 1584	p. 69
2 358	p. 52	XXXIV 572	p. 62/63 no. 1
2 417	p. 189	XXXIV 574	p. 64 no. 2
2 421	p. 34/35 no. 4	XXXVIII 450	p. 47
2 575	p. 54 no. 1	XLV 645	p. 48-50
2 576	p. 57 no. 5	XLV 646	p. 211
2 577	p. 57 no. 4		
2 578	p. 56 no. 3	*Gonnoi*	
2 1286	p. 68	201	p. 65-67

656 bis. Atrax. Proxeny decree, ca. 200-150 B.C. See our lemma no. 673 for a decree that may be attributed to Atrax.

657. Chyretiai. Manumission record, ca. 20 B.C. *SEG* XXXV 562. C.Saatsoglou-Paliadeli, *Horos* 10-12 (1992-1998) 379, interprets the name Βίλ[α]ρ[ος] as ϝίλαρος = Ἵλαρος. Cf. our lemma no. 874. But see the objections of M.B.Hatzopoulos, *BE* (1999) no. 336.

658. Demetrias. Dedication to Artemis Enodia, early 2nd cent. B.C. Marble thymiaterion found in the sanctuary of Pasikrata and Artemis Ennodia. A.Arvanitopoulos, *Γραπταὶ στῆλαι Δημητριάδος-Παγασῶν* (Athens 1928) 78; L.Robert, *Hellenica* XI/XII (1960) 592. Republished by P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 191/192 (ph.): Μενεκράτης | καὶ Δημήτριος | Ἀρτέμιδι | Ἐνοδίαι

659. Larissa. The alleged epitaph of Hippokrates. *SEG* XLV 621. B.Helly, *Θεσσαλικὸ Ἡμερολόγιο* 24 (1993) 3-17 (in Greek; non vidimus), points out that the funerary epigram for Hippokrates of Kos, reported to have been seen in Larissa in the 19th cent., was a forgery of the local doctor S.Samartzidis (ca. 1850); cf. B.Helly, *BE* (2000) no. 410.

659 bis. Metropolis. Inscribed tiles, undated. G.Touchais, *BCH* 122 (1988) 832/833, reports the discovery of tiles inscribed with the names of Κλεόμαχος and Φίλλεος in the temple of Apollo.

660. Mopseion. Citizenship decree for judges from Atrax, 3rd cent. B.C. Fragment of a pedimental stele of limestone in a private collection, allegedly from Thessaly. Edd.pr. N.Papadopoulou - A.P.Mathaiou, *Horos* 10-12 (1992-1998) 355-367 (ph.), with

detailed commentary. This abridged decree is the second published decree of Mopseion; this city can now be located at Gyrtone/Bakraina (367; cf. *SEG* XLVII 668); but see the remarks of B.Helly - J.-C.Decourt, *BE* (2000) no. 413 on the location of Mopseion.

Θεός, Τύχ(α)ν ἀγαθά[ν]·
ἔδουκε ἁ πόλις Μ[οψ]-
είουν τοῖς δικασ[τα]-
ῖς Ἀτραγίοις, Τάλ[ου]-
νι Ἀμφιλοχείου, Γλ[αύ]-
κου Ἀμφιδαμαντε[ίο]-
υ, Σίμου Ἰσχυριδαίο̣[υ],
καὶ τοῦ γραμματε[ῖ]
Πολυαίνου Ἐλανδρ̣-
είου, πολιτείαν καὶ ἰσ-
οτιμίαν καὶ αὐτοῖς
καὶ γενεᾶ καὶ ἐμ πο(λ>-
έμου καὶ ἐν ἰρείνα κατ-
τάπερ Μοψειάταις ἐ-
στὶ κὰτ τὸν νόμον ^v^
καὶ ἀσυλίαν καὶ ἐπινο-^v^
μίαν καὶ παθόντεσσι
καὶ δρασάντεσσι, τα-
γευόντουν Ἀστοκλ-
έα Ἐπινικείοι, Βίρβοι Μ-
ε̣τουπείοι, Σιμάδα Ἀ-^v^
σ̣τομαχείοι, τολια-^v^
[ρ̣]χ̣έντος ϝασι̣δά[μ]-
[οι, Ὑ]ψικλ̣ι̣είοι ^vacat?^
[-------------------------]

2-3. Μ[οψ]|είουν, but Μοψειάταις in L. 4, edd.pr. || 12-13. γενεᾶ and ἰρείνα without iota adscriptum, edd.pr. (following a suggestion by B.Helly) || 5. ΑΜΡΙΛΟΧΕΙΟΥ, later corrected by the scribe to ΑΜΦΙΛΟΧΕΙΟΥ || 7. ΙΣΧΥΡΙΚΑΙ̣Ο, later correctd to ΙΣΧΥΡΙΔΑΙ̣Ο; the name Ἰσχυρίδας is attested for the first time, edd.pr. || 9. the name Πολύαινος was hitherto unattested in Thessaly, edd.pr. || 10-11. the privilege of ἰσοτιμία is attested in six other Thessalian decrees (see C.Habicht, *Klio* 52, 1970, 139-147, with further references; *SEG* XXIX 502); in two cases ἰσοτιμία is followed by καὶ παθόντεσι/παθοῦσι καὶ δρασσάντεσι/δράσασιν (*IG* IX 2 513; C.Habicht, *art.cit.*); ἰσοτιμία expresses equality in both accepting and excercizing authority [cf. L.Dubois, *BE* (2000) no. 24]; καὶ παθόντεσσι καὶ δρασάντεσσι does not refer to ἐπινομία, but to all the preceding privileges, edd.pr.; [perhaps one should assume a scribal error and, following the common formulation of Thessalian decrees, associate καὶ παθόντεσσι καὶ δρασάντεσσι (LL. 16/17) with ἰσοτιμία (LL. 10/11) and, instead, καὶ ἐμ πο(λ)|έμου καὶ ἐν ἰρείνα (LL. 12/13) with ἀσυλίαν (L. 16), Chaniotis] || 12-13. ΠΟΔΙΕΜΟΥ, lapis || 13-14. κατ|τάπερ, cf. *IG* IX 2 234 L. 2, but κατάπερ in *IG* IX 2 458 L. 6, edd.pr. || 19-22. Mopseion had three tagoi, not five as other Thessalian cities || 20. the name Βίρβος is attested for the first time, edd.pr. || 22-23. τολια|[ρ]χ̣έντος = πτολιαρχέοντος; cf. ττολίαρχοι (*IG* IX 2 1233) and Τολεμαῖος (*IG* IX 2 598 a L. 1); other cities (Krannon, Phalanna) had more than one πτολίαρχος; for this office see B.Helly, *L'état thessalien. Aleuas le Roux, les tétrades et les tagoi* (Lyon 1995) 329-353, edd.pr. || ϝασι̣δά[μ|οι] = Ἀσιδήμου, edd.pr. (following a suggestion by B.Helly).

661. Olosson. Prosopography: Lysimachos and Gazaios. N.Sekunda, *ABSA* 93 (1998) 449-452, suggests that Γαζαῖος and Λυσίμαχος Γαζαίου, on record in two manumission records (*IG* IX 2 1295 = A.S.Arvanitopoulos, *AEph* 55, 1916, 28 no. 276; *ibid.* 29 no. 278), may be the descendants of a Thessalian mercenary in service in Gaza (cf. Γαζαῖος), where a certain Λυσίμαχος is known as a military commander in ca. 102-96 B.C. (Joseph., *Ant.Jud.* 13.359-361).

662. Phalanna (?). Dedication to Ennodia Pheraia, 3rd cent. B.C. Marble stele found at modern Tatari Tyrnavou. E.Giannopoulos, *AD* 10 (1926) Parartema 52 no. 4; L.Robert, *Hellenica* XI/XII (1960) 592. Republished by P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 65. *LGPN* III b, s.v. tentatively attributes the stone to Kondaia; B.Helly - J.-C.Decourt, *BE* (2000) no. 415, observe that many inscriptions from Tatari in fact come from Larissa: [Μικ]κίουν Θερσάνδρειος | [Ἐννο]δίᾳ Φεραίᾳ ὀνέθει[κε]

663. Pherai. Honorary decree for Bakchios, ca. 200-150 B.C. Upper part of a marble base with moulding. Ed.pr. P.Chrysostomou, *op. cit.* (cf. our lemma no. 656) 25 no. 1 (ph.). Cf. B.Helly, J.-C.Decourt, *BE* (2000) no. 400.

Ἐπεὶ Βάχχιος Ἀρτεμιδού[ρου ------]
πόλιν ἄμμιν ΑΒΡΟ[-------------------]
καὶ τ[ὰ]ν Ἐννοδ̣[ίαν -----------------]

1. Βάκχιος, ed. pr.; Βάχχιος, H.-D. || 3. Ἐννοδ[ίαν, ed. pr. [Ἐννοδ̣[ίαν], Sverkos].

664. Pherai. Two decrees of the Pheraioi, ca. 200-150 B.C. Fragment of a marble block inscribed with two decrees, probably from Pherai. Mentioned by P. Chrysostomou, *op. cit.* (cf. our lemma no. 656) 33/34 no. 3 (ph.), who quotes only the passage mentioning the sanctuary of Ennodia (LL. 10/11: καὶ οὔ[σ]τε ὀνγραφεῖ τὸ ψήφισμα ἐν κίοναν λιθίναν καὶ σταθεῖ ἐν τὸ ἱ]ερὸν τᾶς Ἐννοδίας). The decrees will be published by A.Kontojannis.

665. Pherai. Inventory of dedications, ca. 200-150 B.C. Fragment of a stele, probably from the sanctuary of Ennodia; now lost. Ed.pr. P.Chrysostomou, *op. cit.* (cf. our lemma no. 656) 28-33 no. 2.

[-- ἔχονσα ἐπιγρα]φάν, ὁλκᾶς
[--------------------- καὶ ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας κ]αὶ ἐπιγραφὰν
["-------------" ἄγονσα ὁλκὰν δραχμάς ·ρε´· καὶ ---------------- ἔ]χονσα ἐπιγρα-
[φὰν "---------" καὶ ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας κ]αὶ ἐπιγραφὰν "Φυ-
[------" --- καὶ -----]ειος δαμαρχείσαν-
[τες ὀνέθεικαν, ἄγονσα ὁλκὰν δραχμάς ·ρε´· καὶ ------] ἔχονσα ἐστύπουμα πρό-
[σουπον Ἐννοδίας καὶ ἐπιγραφὰν "------------- Κρ]ατιδαία λειτορεύσανσα
[Ἐννοδίᾳ", ἄγονσα ὁλκὰν δραχμὰς ·ρε´· καὶ --- ἔχονσα ἐσ]τύπουμα πρόσουπον Ἐν-
[νοδίας καὶ ἐπιγραφὰν "------------------------- λειτο]ρεύσανσα Ἐννοδίᾳ" καὶ
[ἄγονσα ὁλκὰν δραχμὰς ·ρε´· καὶ ------ ἔχονσα ἐστύπουμα πρ]όσουπον Ἐννοδίας καὶ
[ἐπιγραφὰν "---------------------------------" ἄγονσα ὁλκὰν δραχμὰς ·ρε´·
[καὶ --------- ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας καὶ] ἐπιγραφὰν "ἁ πόλις ὀνέ-
[θεικε· ταγευόντουν τοῦν περὶ τὸν -----------------------]Σ", ἄγονσα ὁλκὰν δραχμὰς

[·ρε΄· καὶ -------- ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας κ]αὶ ἐπιγραφὰν· "Σατύ-
[ρα -------------------------- λειτορεύσανσα Ἐννοδίᾳ", ἄγονσα ὀλ]κὰν δραχμὰς ·ρε΄·
[καὶ ---------------- ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας κ]αὶ κεφαλὰς ἀργυρὰς
[καὶ ἐπιγραφὰν "-------------------" ἄγονσα ὀλκὰν δρα]χμὰς ·ρε΄·

The inventory lists silver vases dedicated by the polis (L. 12), the demarchoi (LL. 5/6), and the priestesses (λειτορεύσανσα; LL. 7, 9, 15?); the vases had representations of Ennodias' head in relief on their interior (ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας), ed.pr.

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666. Pherai. Dedication of Kleinomacha to Ennodia, ca. 350-300 B.C. Upper part of a marble pedimental stele. Ed.pr. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 26-28 no. 1 (ph.): Κλεινομάχα Μενουνιδαία | Ἐννοδίαι ὀνέθεικε

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667. Pherai. Dedication to Zeus Meilichios and Ennodia, 4th cent. B.C. Marble pedimental stele. Ed.pr. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 44 (ph.).

[Σπεύ?]σιππ[ος] ὀνέθεικε
[------]ΚΡΑΝΟΒ[------]
[Διὶ Μ]ε[ιλιχίου?] καὶ Ἐννοδίαι

[1. We read on the photo[---]ẠΣΙΠ̣ΟΛΙΣ ΟΝΕΘΕΙΚΕ [.]: possibly [Δαμ]ạσίπολις (cf. *SEG* XXVII 194 from Phalana) || 2. ΕΝ...ΟΥ ΚΡΑΝΟΒ--Ỵ--ΛΙΟ; in fine, Κρανοβούλη or Κρανοβουλίς (cf. *LGPN* III b, s.vv.), Sverkos].

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668. Pherai. Dedication to Ennodia, 4th cent. B.C. Upper part of a marble naiskos stele found reused in a church. Ed.pr. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 191 (ph.): Πὲρ Ἀρισ[τ---] | Ἀρτέμιδι Ἐ̣[ννοδίαι]

1. πέρ = ὑπέρ, ed.pr.

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669. Pherai. Dedication to Zeus Thaulios with a list of names, late 4th/early 3rd cent. B.C. Marble pedimental stele found in the sanctuary of Ennodia. Mentioned by P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 237 with note 917 (ph.), who gives the names of the persons listed here and tentatively assumes that they were priests. C. observes that some of the names appear in the list of gymnasiarchoi of Pherai (*SEG* XXV 664 = XXIX 552).

Διὶ Θαυλίω[ι]	Μεννείας Παυσανν[ιαῖος]
Φιλόλαος Λιοντομέ[νειος]	Καλλικράτεις Φερενίκ̣[ειος]
Θ̣ράσυλλος Κλεοδάμ[ειος]	Ἐ̣π̣ι̣κ̣ρ̣ά̣τ̣ε̣ι̣ς Ἀ.[------]
Σουσίβιος Ἀριστομεδό̣ν[τειος]	

[1. Read from the photo; the mason wrote ΘΑΦΡΙΩ and corrected it later, Chaniotis] || 2-7. read and restored by C., but with the father's names in the genitive {patronymic adjectives are, however, to be expected (cf. *SEG* XXV 664), Chaniotis] || 6. Καλλικράτεις is the brother of Ἀκείμαντος Φερενίκειος, gymnasiarchos in 308/307 B.C. (*SEG* XXV 664 col. I L. 39), and a relative of Ἑκατόδωρος Φερενίκειος (*IG* IX 2 1343) and [Φ]ερένικος [Με]νουνίδαιος (*IG* IX 2 723), C.

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670. Pherai. Inscribed roof tiles, ca. 350-1st cent. B.C. A.Doulgeri-Intzesiloglou, *Topoi* 8 (1998) 607-623 (dr.), summarizes her research on the ca. 150 inscribed roof tiles of the Laconian type found in Pherai, especially in the Hellenistic settlement (cf. *SEG* XXXIV 562; XLII 537; XLIII 307; XLVII 759). The tiles bear sealings with the names of 13 persons in the genitive, probably the owners of workshops rather than magistrates (contra Y.Garlan and B.Helly, *ibid.* 617); in two tiles one finds the sealing πόλεως, in one case the sealing πό[λεως?] | Διο[---]. The following names are attested (the numbers refer to the number of attestations): Γοργίλου (3), Εὐάρχου (2), Ζωπύρου (3), Θεσσαλοῦ (1), Κέρδωνος (5), Κλεοδήμου (111), Κόττυος (1), Μελανθίου (2), Μενωνίδου (10), Ὀνάσου (3), Παυσαν(ν)ίου (3), Σώσου (7; in four cases with the additional text πόλεως and Φεραίων πόλεως), and Χαριξένου (4). The sealing Εὐάρχου may be associated with sealings from Pella with the same name (*SEG* XXXV 756; XXXIX 623; XLIII 444). The tiles with the inscription πόλεως were probably produced by private workshops for public buildings.

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671. Phthiotic Thebai. Dedication to Ennodia, early Hellenistic period. Stele of local vulcanic stone with moulding. Ed.pr. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 63 no. 3 (ph.): Εὐφράσ|τα Ἐννο|δίαι

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672. Phthiotic Thebes. Inscribed tile, undated. Fragment of a clay tile found in a building of the Roman Imperial period. Mentioned by V.Adrymi, *AD* 49 B1 (1994) [1999] 322; cf. B.Helly - J.-C.Decourt, *BE* (2000) no. 392: Θεμιστοκλέους

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673. Unknown provenance (Atrax?). Proxeny decree, ca. 200-150 B.C. *SEG* XXIX 500. N.Papadopoulou - A.P.Mathaiou, *Horos* 10-12 (1992-1998) 363/364 and 366/367 (ph.), restore [καὶ φυλῆς εἶνα]ι ἧς ἂν βούληται· [καὶ εἵ]λ̣ετο Σ[---] in L. 2 (in fine) and Γλαύκου Ἀμ[φιδά]μαντος in L. 3. They attribute this decree to Atrax (not Argoura), because Γλαῦκος Ἀμφιδαμάντειος is the name of a judge from Atrax honored in Mopseion (our lemma no. 660 LL. 5-7). B.Helly (apud edd.pr.) observes that the stone is not the white marble of Atrax, but the grey marble of Gonnoi, and that it is not certain whether the names Γλαύκου Ἀμ[φιδά]μαντος belong to one tagos (with patronymikon) or two tagoi (Γλαύκου, Ἀμ[φιδά]μαντος); but B.Helly - J.-C.Decourt, *BE* (2000) no. 413, favour the attribution to Atrax.

674. Unknown provenance. Epitaph, late 3rd/early 4th cent. A.D. Fragment of a marble stele with the bust of a woman in relief, now in the Benaki Museum (inv. no. 30704). Presented in *Greece* --- (cf. our lemma no. 2128) 164, 166 no. 288 [the text was given to us by C.Kritzas, who will publish it in the forthcoming catalogue of scultpures in the Benaki Museum, Chaniotis]: Ἀρτέμων καὶ Εὐ|τυχὼ Ὀρβάναν | τὴν ἑαυτῶν θ[υ|γατ]έρ[α μ]νεί[ας | χάριν]

EPEIROS

675. Dodona. Oracular tablets. In a discussion of the contribution of epigraphy to the study of Greek oracular practices, G.Rougemont in Y.Le Bohec - Y.Roman (edd.), *op.cit.* (cf. our lemma no. 654) 71-76, focuses on the example of the oracular tablets of Dodona.

676. Dodona. Citizenship decrees of the Molossoi, ca. 370-368 B.C. *SEG* XV 384; XLVI 677*. The first decree awards Molossian citizenship to Φιλίστα (LL. 3-6). On the basis of the fact that communities that awarded citizenship to women required citizenship of both parents, A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 74, argue that Ἀντίμαχος (LL. 3/4), Philista's husband, must have been a Molossian.

677. Nikopolis. Latin colonists and Romanisation. J.Bergemann, *op.cit.* (cf. our lemma no. 682) 88-108, discusses the archaeological and epigraphic evidence (especially 89/90) for the foundation of Nikopolis and the prominent role played by the Greek population, in contrast to the situation in Bouthrotos.

678. Nikopolis (area of: Agios Georgios). Dedication to a river-god?, Roman Imperial period. Inscription on a pillar of the aqueduct of Nikopolis, near the village of Agios Georgios (17 km northwest of Arta). Published by W.M.Leake, *Transactions of the Royal Society of Literature of the United Kingdom* 2 (1847) 236, on the basis of a copy made by R.B.Lyons. Cf. E.Curtius, *Abhandlung über griechische Quell- und Brunneninschriften* (Berlin 1859) 5. Republished by M.del Barrio Vega, *BCH* 122 (1998) 501-509, based upon the reference to this text in an unpublished manuscript of Meletios, *Γεωγραφία παλαιὰ καὶ νέα* (late 17th century): [τ]ῷ Ῥωγῶν ποταμῷ | καθιέρωσαν εὐχα[ριστήριον?]

1. ΩΡΩΡΟΝΠΟΤΑΜΟΝ, M.; ΩΡΩΠΩΠΟΤΑΜΩ, L.; [τὸν βωμὸν] Ὠρωπῷ ποταμῷ, C.; [τ]ῷ Ῥωγῶν ποταμῷ; the name of the river Louros was ποταμὸς τῶν Ῥωγῶν or Ρωγοί in the Middle Ages, B. || 2. or εὐχά[ν], B.; ΚΑΘΙΕΡΟΝΜΕΙΧΑ, M.; ΚΑΘΙΕΡ(Ω)ΣΑΝΕΥΧΑ, L.; καθιέρ[ω]σαν εὐχα[ριστήριον?], C.

ILLYRIA

679. Illyria. Prasaiboi. P.Cabanes in G.Paci (ed.), *op.cit.* (cf. our lemma no. 1271) 17-37, discusses the history and the institutions of the κοινὸν τῶν Πρασαιβῶν. This κοινόν was probably created in 163 B.C. (or 157 B.C.) and existed until the foundation of the Roman colony in Bouthrotos (ca. 44 B.C.); it included ἔθνη that earlier belonged to the Μολοσσοί, the Χάονες and the Θεσπρωτοί. The evolution of the offices, from originally two στρατηγοί and two προστάται (representing the Χάονες and the Μολοσσοί respectively) to one στρατηγός and one προστάτης, is not clear. In an appendix (29-37) C. (re)publishes 11 inscriptions pertaining to this koinon (critical edition; French translation [to be included in the forthcoming corpus: P.Cabanes - P.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire. II. Inscriptions de Bouthrôtos* (abbr. *I.Bouthrôtos*); nos. 7/8, presented by C. as 'inédites', have in fact been published]): *SEG* XXXV 666 (6 = *I.Bouthrôtos* 69); XXXVIII 480 (2 = *I.Bouthrôtos* 8); XLIV 495/496 (7/8 = *I.Bouthrôtos* 70/71). See also our lemmata nos. 683-689.

680. Apollonia. Epitaph of Aischrion, Hellenistic period. *I.Apollonia* 46. J.Bergemann, *op.cit.* (cf. our lemma no. 682) 43 (ph.), discusses the iconography of this stele which he dates to the Hellenistic period [undated in *I.Apollonia*].

681. Bouthrotos. Latin names. P.Cabanes, *art.cit.* (cf. our lemma no. 679) 17/18, collects the Latin names known from inscriptions of Bouthrotos [some of these inscriptions will be published for the first time in the forthcoming *I.Bouthrôtos* (cf. our lemma no. 679)]: Αὖλος (*SEG* XXXVIII 496 L. 3), Γάλιος Εὔπορος (unpublished = *I.Bouthrôtos* 192), Γάλλιος Σιλβανίων (unpublished = *I.Bouthrôtos* 193), Ἰουνία Ῥουφεῖνα (*SEG* XLV 679 = *I.Bouthrôtos* 188), Κασιανός (*SEG* XXXVIII 518/519), Λεύκιος (*SEG* XXXVIII 478 col. I LL. 13/14), Μᾶρκος (*SEG* XXXVIII 478 col. I LL. 9 and 11), Οὐεργιλία Λευκίου (L.Ugolini, *Albania Antica* III, Milano 1942, 210 = *I.Bouthrôtos* 197), Τίτος Ὄφριος (unpublished = *I.Bouthrôtos* 45), Τίτος Πομπώνιος Ἀλκαῖος (Ugolini, *op.cit.* 210 = *I.Bouthrôtos* 200), Τίτος Πομπώνιος Δαμόστρατος (unpublished = *I.Bouthrôtos* 201), and Φλάβιος Ἀθηναγόρας (*CIG* 1823 = *LBW* 1092 = *I.Bouthrôtos* 185).

682. Bouthrotos. Romanisation. J.Bergemann, *Die römische Kolonie von Butrint und die Romanisierung Griechenlands* (Munich 1998), studies the extent and the conditions of Romanisation in Bouthrotos, the establishment of colonists, and their relations with the native population in Bouthrotos. B. focuses primarily on the archaeological evidence and compares the situation in Bouthrotos with that in Corinth and Nikopolis (74-108). For the municipal institutions of the Roman colony see also E.Deniaux in G.Paci (ed.), *op.cit.* (cf. our lemma no. 1271) 39-49. See also our lemmata nos. 677, 680, and 690/691.

683-689. Bouthrotos. Manumission records. A.Kränzlein, in *Symposion 1995* -- (cf. our lemma no. 1230) 205-210, suggests that the expressions ἄτεκνος and κατὰ τὸν τῶν ἀτέκνων νόμον in manumission records at Bouthrotos (*SEG* XXXII 622/623; XXXV 666; XXXVI 565; XXXVIII 459-503, 515; XLIV 480-496; our lemma no. 687) and at Dodona (*SEG* XXXVII 510; *SGDI* 1349/1350) are connected with particular obligations of the manumitted slaves towards their childless manumittors.

Ed.pr. P.Cabanes, *art.cit.* (cf. our lemma no. 679) 29-37 nos. 1, 3-5, 9-11 [to be included in the fortcoming *I.Bouthrôtos*; cf. our lemma no. 679], presents seven manumission records inscribed on the 'Tour aux inscriptions' (cf. *SEG* XXXVI 560 bis and XLIV 473-496)

683: 29 no. 1 (French translation) = *I.Boutrhôtos* 1. **Manumission record, ca. 232-168 B.C.**

Ἀγαθᾶι τύχαι· στραταγο[ῦ]ν[τος Ἀ]πειρωτᾶν
Εὐάλκου Μολοσσοῦ, προστα[τοῦντ]ος
δὲ Χαόνων Λυκίδα Ἐ̣λ̣ί̣ννου, [ἱερέο]ς δὲ
Ἀσκλαπιοῦ Σαώτα Πρασαιβοῦ, μη[νὸ]ς Κρανεί-
ου, ἀφῆκε Ἀρχὴν Ἀρχ[ι]άδα Σωτηρίδ[α] ἐλευθέ-
ραν [---] καὶ ἀνέθηκε τῶι Ἀσκλαπιῶι τῶ[ι ἐ]μ Βο[υ]-
θρώ[τοι ἱ]ερὰν ἀνέφαπτον· παραμ[ει]νέτω
δὲ Σωτηρὶς παρὰ Ἀρχῆνα (ἅ)ς κα ζοῖ Ἀρχήν· [μ]άρτυ-
ρες Ἀγήσανδρος Λαμίσκου, Λαμίσκος Ἀγησάν-
δρου, Ἀρχέδαμος Ἀπολλοδώρου Βουθρώτιοι

1-2. Εὔαλκος Ἀριαντέος is known as a strategos of the Epirotans from an inscription of Dodona: P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Besançon 1976) 589 no. 75), ed.pr. || 3. for Ἐ̣λ̣ί̣ννου cf. the Thesprotian ethnos of the Ἐλινοί (Steph.Byz., s.vv. Χαῦνοι and Ἐλινία), ed.pr. || 8. ΑΡΧΗΝΑΣΚΑ, on the stone.

684: 32 no. 3 = *I.Bouthrôtos* 66. **Manumission record, 2nd cent. B.C. (after 163 B.C.).**

[Ἀγα]θᾶ[ι] τ[ύχ]αι· στρατα[γο]ύντων τῶν
Π[ρα]σ[α]ι[β]ῶν Φυσκίωνος Ἀ[μοργίου καὶ]
Φιλίππου Καρτώνου, προστατούντων
δὲ Εὐρύμμα [Λυ]κίνου καὶ Νικάνδρου Λυσανί-
[α], ἱερεύοντος δὲ τῶι Ἀσκλαπιῶι Πολέμωνος
Μ[ε]σσανέου, ἀνέθηκαν ἱερὰν τοῖ Ἀσκλαπιοῖ τοῖ
ἐμ Βουθρώτοι Φιλίστιον Λυκίσκος, Νικόλαιος, Λυκεῖνος,
Μελίτεα, Φα{Α}ινώ, Λυσιώ· μάρτυρες Λέω⟨ν⟩ Νικκάνορος Θύ-
μαιος, Νικάνωρ Βοΐσκου Δατώνιος, Νίκανδρος Νικαίου
Ἐλαῖος

8. This line starts further left than the other lines; ΛΕΩΝΙΚΚΑΝΝΟΡΟΣ on the stone || 5-6. Polemon served a second term; see our lemma no. 685, ed.pr.

685: 33 no. 4 = *I.Bouthrôtos* 67. **Manumission record, 2nd cent. B.C. (after 163 B.C.).**

Στραταγούν[των] τ[ῶ]ν [Πρασαι]βῶν Φιλίππου Καρτώνου [καὶ ---]-
νου Λοιγυφίου, προστατούν[των δὲ] Νικάνδρου Σ[ω]μίτου καὶ [----]
Αἰρώμου, ἱερεύοντος δὲ τῶι Ἀσκλαπιῶι Πολέμωνος Μ[ε]σσανέου, μη[νὸ]ς
Ψυ[δρέ]ος ἀμέραι κδ´, ἀφιέντι ἐλευθέραν καὶ ἀνατίθεντι ἱερὰν τῶι Ἀσκλαπι-
ῶι ἀνέφαπτον Φιλουμέναν Πύρρος Δηλίος καὶ ὁ [ὑὸ]ς Ἄλκιμος· μάρτυ-
ρες [------]ε̣νος, Καλλικράτης Φιλώτα, Φιλώτας Καλλικράτεος, Βοΐσκος
Φαλακρίωνος, Φιλόστρατος ΕΝΔΟΠΟΙΜΟΥ Ὑποπαῖος

686: 33/34 no. 5 = *I.Bouthrôtos* 68. **Manumission record, 2nd cent. B.C. (after 163 B.C.).**

[Ἀγαθᾶι τύχαι· σ]τρατα[γο]ύν[των τῶ]ν
Πρ[α]σαιβ[ῶν Φι]λίππου Ἑρμιάτου καὶ Με-
νεξίου Πελματίου, προστατοῦντος δὲ
Φυσκίωνος Ἀμοργίου, ἱερεύοντος δὲ τοῦ Ἀσ-
κλαπιοῦ Δεξάνδρο[υ] τοῦ Νεικάδα Ἀγχε-
ροπαίου, μηνὸς Πανάμου ἀμέραι ἑβδέμαι, ἀ-
φίεντι καὶ ἀνατ[ίθ]εντι τοῖ Ἀσκλαπιοῖ τοῖ ἐμ Βου-
θρώτοι Μενοί[τ]ας [Νικ]ομάχου Θά̣ρριος, Μενοίτα[ς],
Λύκος καὶ Φιλίστα, Φυ.λα., Σίβυ̣λλα, Φαιναρέτα Δρε-
ώνα ἱερὸν ἀνέφ[απ]τον· ..ΑΤΑ.. Ὑβρίμου Κ̣[εσ]τρεῖνο[ς],
...αρος Βουθρώτιος, Ἀρω[----------------]υ Π̣[ρακ]έλεο[ς],
Γέλων Πρακέλεος, Λέων Θύμαιος, Ἀριστόμαχος Νικο-
μάχου Διώνιος

687: 33/34 no. 9 = *I.Bouthrôtos* 72. **Manumission record, 2nd cent. B.C. (after 163 B.C.).**

Ἐπὶ προσ[τά]τα τῶν Πρασαιβῶν Λυσα-
νία Πελμα[τίου] καὶ Μενοίτα Μεσσανέου,
ἱερεύοντος δὲ τοῖ Ἀσκλαπιοῖ Φιλίπ-
που Ἑρμιάτου, ἀφίητι καὶ ἀνατίθητι ἱε-
ρὰν τοῖ Ἀσκλαπιοῖ Φιλιστίχα Ἀδίσταν
κατὰ τὸ τῶν ἀτέκνων νόμον· μάρ-
τυρες Λυσανίας Βέλυος, Νικάνωρ Τυ-
κώνιος, Φίλιππος Ἑρμίατος

8. Φίλιππος is also attested as priest in *I.Bouthrôtos* 109 and προστάτης in *I.Bouthrôtos* 137; he may be identified with Φίλιππος Λυκόφρονος Ἑρμιάτας in *I.Bouthrotos* 94, ed.pr.

688: 33/34 no. 10 = *I.Bouthrôtos* 73. **Manumission record, 2nd cent.** B.C. **(after 163** B.C.**).**

Ἐπὶ προστάτα τ[ῶ]ν Πρασαιβ[ῶ]ν Λυσανί[α]
ΧΙΟΥ Πε[λμα]τίου καὶ Μενοίτα Μεσσανέου, ἱ[ερεύ]-
οντος [δὲ τοῖ Ἀσκλαπιοῖ ------ Φ]αλάκριος Φιλισ[τ]ίαν
[---]

689: 33/34 no. 11 = *I.Bouthrôtos* 74. **Manumission record, 2nd cent.** B.C. **(after 163** B.C.**).**

Ἐπὶ προστάτα τῶν Πρασαιβῶν Λυσανί[α Πελμα]-
⟨τί⟩ου καὶ Μενοίτα Μεσσανέου, [ἱερεύ]-
[οντος] δὲ [τοῦ] Ἀσκλαπιοῖ Φιλίππου Ἑρμιάτ[ου],
ἀφίητι καὶ ἀνατίθητι ἱερ]ὰν τ[οῖ Ἀσκλαπιοῖ --]ΣΑ[--]
[---]

1-2. Remain of an earlier inscriptions are visible || 2. initio, ΥΟΥ, on the stone.

690. Bouthrotos. Dedication to Asklepios, 2nd/1st cent. B.C. Round altar with representation of a krater flanked by two snakes. L.M.Ugolini, *Albania Antica* III. *L'Acropoli di Butrinto* (Milano 1942) 125/126. J.Bergemann, *op.cit.* (cf. our lemma no. 679) 21-24 (ph.), republishes the text, suggesting a date in the 2nd or 1st cent. B.C. based on the form of the monument and the letter forms [contra *LGPN* IIIA, 45 no. 12 (cf. *I.Bouthrôtos* 177): 1st cent B.C./A.D., Sverkos]: Ἀντίμαχος | Ἀσκληπιῶι

691. Bouthrotos. Epitaph of Nikolaos, 3rd cent. B.C. *SEG* XXXVI 568. J.Bergemann, *op.cit.* (cf. our lemma no. 679) 46 (ph.), dates this stele to the 3rd cent. B.C.

692. Epidamnos (Dyrrhachion). Epitaph of Madilia Pometina, 2nd/3rd cent. A.D. *I.Épidamne* 297. O.Salomies, *Arctos* 32 (1998) 221, reads Μαδιλία (Latin cognomen Madilia, previously unattested) instead of Μαδίνα. In the same vein H.Solin, *ibid.* 247; see our lemma no. 2147.

DALMATIA

692 bis. Palagruža (Pelagosa). Dedication to Diomedes (?), undated. Fragment of a gray stone with a hole on the side found at Pelagosa Grande (see our lemma no. 693). Mentioned by B.Kirigin - S.Čače, *op.cit.* (cf. our lemma no. 693) 65 (dr.). Cf. G.Colonna, *ArchClass* 50 (1998) 369: Δη[---] | Διο[μήδει ?]

693. Palagruža (Pelagosa). Graffiti on pottery, late 6th-3rd cent. B.C. 43 fragments of vases (late Archaic-Hellenistic period) with dedicatory graffiti found on the largest island (Pelagosa Grande) of the Archipelago of Palagruža in the Adriatic Sea. Edd.pr. B.Kirigin - S.Čače in L.Braccesi (ed.), *Hesperìa. Studi sulla Grecità di Occidente* 9 (Rome 1998) 63-110, summarize the results of archaeological research on the island and present the graffiti (79/80 and 84-88; ph.; dr.; text in majuscules). These graffiti show that the island of Διομήδης, known from literary sources, should now be located at Pelagruža and not Tremiti; most of the graffit seem to be dedicatory (edd.pr.) [no. 30 is probably a trademark, Chaniotis]. G.Colonna, *ArchClass* 50 (1998) 363-378 (dr.; ph.), suggests several restorations and comments on the cult of Διομήδης in the Adria; C. suggests that the dedicators included among others Athenians and probably Aeginetans (cf. the Doric forms in no. 11 and the representation of Ξ as ΧΣ in no. 2): **1)** [--]ΙΝΑ Δι[ομέδει καί Ἀθαν]|αίαι? [--] (84 no. 1; kylix foot) **2)** [--]ΟΑΧΣΙ|[--]ΚΑΟ̣[--] (84 no. 2; kylix) **3)** [--] Διομε̄δ[--] (85 no. 3; Attic kylix; late 6th/early 5th cent. B.C.) **4)** [--]ΟΔ̣ ΚΑΙ[--] (85 no. 4; skyphos) **5)** [--]ΙΟCΠΛΑ[--] (85 no. 5; plate) **6)** [--]KATR[--] (85 no. 6; ph.; cooking ware) **7)** [--]ΤΙΣΤV[--] (85 no. 7; kylix; ca. 500-450 B.C.) **8)** [--]ΚΚΙΩ[--] (85 no. 8; bowl) **9)** [--ω]ν ἀνέ[θε̄κε --] (85 no. 9; bowl) **10)** [--] ἀ̣γαθα[--] (85 no. 10; skyphos) **11)** [--]ΑΣ Δι[ομε̄δει--] (85 no. 11; skyphos) **12)** ΚΑΙ (85 no. 12; skyphos) **13)** [--]ΘΕΟ[--] (85 no. 13; ph.; cooking ware) **14)** [--] Διο[μέδει--] (85 no. 14; kylix foot) **15)** [--]ΣΙΣ[--] (85 no. 15; skyphos) **16)** [--]ΝΡΟ[--] (86 no. 16; bowl) **17)** [--]ΔΕΡ[--] (86 no. 17; ph.; skyphos) **18)** [--]Κ̣ΑΙΟΙ[--] (86 no. 18; kylix) **19)** [Δι]ομή̣[δ--?] (86 no. 19; bowl) **20)** [Δι]ομή̣[δ--?] (86 no. 20; undetermined) **21)** [Δι]ομή̣[δ--?] (86 no. 21; skyphos) **22)** [Διομή?]δει (86 no. 22; kylix foot) **23)** [-- ἀνέθε̄]κε (86 no. 23; ph.; kylix foot) **24)** [--]ΓΑ[--] (86 no 24; skyphos) **25)** [hιε]ρὸ[ν or [δο̄]ρο[ν] Δ]ιο[μέδει] (86 no. 25 + 28; kylix foot) **26)** [--]ΑΔ̣[--] (86 no. 26; kylix) **27)** ΔΔ (86 no. 27; undetermined) **28)** [--]Κ̣Α[--] or [--]Σ̣Α[--] (87 no. 29; skyphos rim) **29)** Ρ (87 no. 30; base) **30)** [--]Κ[--] (87 no. 31; kylix foot) **31)** [--]Α[--] (87 no. 32; skyphos rim) **32)** [--]Λ? (87 no. 33; cooking ware) **33)** [--]Δ[--] (87 no. 34; undetermined) **34)** Δ[—] (87 no. 35; undetermined) **35)** [--]Σ̣[--] (87 no. 37; undetermined) **36)** Λ̣Ι̣Ο̣Ι̣Ι̣ (87 no. 40; undetermined)

We do not present undetermined traces of letters (87/88 nos. 36, 39, 41-44); nos. 1 and 11 were restored by A.Johnston (apud edd.pr.), nos. 9, 14, 17, 19, 21/22, 25 by C., nos. 3, 20 and 23 by edd.pr. || 1. possibly [δο̄τ]ίνα, C. || 2. in fine, or Θ̣, edd.pr. || 7. dated by J. || 10-11. probably written in the Doric dialect, J. || 13. θεο?, C. || [24. a form of ἀγαθός? (cf. no. 10 and our lemma no. 694.1), Chaniotis] || 29. cf. A.Johnston,

Trademarks on Greek Vases (Warminster 1979) 113 no. 71, edd.pr. || [34. Δ[ιομήδει?] || 37. read from the drawing; possibly Διομ[ήδει], Chaniotis].

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694. Punta Planka (promonturium Diomedis). Graffiti on pottery, Hellenistic period. 12 inscribed fragments of skyphoi found in 1996 in the area of a shrine of Diomedes at Ploča (Punta Planka) between Sibenik and Split. Edd.pr. B.Kirigin - S.Čače, *op.cit.* (cf. our lemma no. 693) 72-74 and 88/89 nos. 1-12 (ph.; dr.; text in majuscules). See also G.Colonna, *art.cit.* (cf. our lemma no. 693) 363: 1) [Διομή]δει ἀγαθ[- --] 2) [--]ΣΚΑΙ[--] 3) ΠΑ 4) [--]ΙΟΣ[--] 5) [--]ΦΛΟ[--] 6) [--]ΚΟ[--] 7) ΔΙ[--] 8) [--]'Δ[--] 9) [--]Ο[--] 10) [--]Λ[--] 11) [--]ΟΓ[--] | [--].[--] 12) [--]Α[--]

[7. Δι[ομήδει?], Chaniotis].

MACEDONIA

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695. Macedonia. Agonistic festivals. W.Leschhorn in U. Peter (ed.), *Stephanos nomismatikos. Edith Schönert-Geiss zum 65. Geburtstag* (Berlin 1998) 399-408, collects the epigraphic and numismatic evidence for contests in Macedonia in the Roman Imperial period (especially in the late 2nd and early 3rd cent. A.D.). At Beroia, seat of the Κοινὸν τῶν Μακεδόνων, contests were organised in connection with the emperor cult: 'Ολύμπια and 'Αλεξάνδρεια 'Ολύμπια (*IG* II^2 3169/3170; *IGR* I 802 = *I.Perinthos* 31; *EAM* 38?; cf. our lemma no. 1472 bis) and the Κοινὸν Μακεδονίας (*SEG* XIII 540; cf. *An.Ép.* 1971, nos. 430/431: [ἀγωνο]θέτης τοῦ κοινοῦ τῶν Μακεδόνων ἀγῶνος 'Αλεξανδρείου ἱεροῦ ἰσελαστικοῦ ἰσ[ακτίου?]); the name of one of these contests ('Αλεξάνδρεια 'Ολύμπια) shows the popularity of Alexander the Great in the 3rd cent. A.D.; the numismatic evidence suggests that the first celebration of the 'Ολύμπια took place in 243 A.D. (402/403). Other agons celebrated in Macedonian cities were the 'Ολύμπια of Dion (*IAG* 54), the Μεγάλα 'Ασκληπεῖα in Philippi (*An.Ép.* 1936, no. 46), the Πύθια (*IG* VII 49; *IG* X 2 1 38, 178, 214; cf. the legends Πύθια Καβείρια, Πύθια Καισάρεια and Πύθια 'Επινίκια on coins), the Μεγάλα Πανελλήνια (*IG* X 2 1 181), the ἀγῶνες ἐπιτάφιοι θεματικοί for Divus Fulvius (*IG* X 2 1 152-170, 236, 262) and a contest for Antinoos (cf. *IG* X 2 1 35) in Thessalonika. The increased number of contests in Macedonia and Thrace from the reign of Septimius Severus onwards is related to the reward given by the emperor to cities for their support in the war against Pescennius Niger and in the campaign against the Parthians (414/415). The granting of this privilege continues into the reign of Gordian III (238-244 A.D.); the evidence for contests decreases rapidly after the reign of Gallienus (253-268 A.D.). Cf. our lemma no. 885. M.Mari, *RFIC* 126 (1998) 137-169, discusses the development of the 'Ολύμπια in Dion with references to a few inscriptions (pp. 158/159: *IG* IV 682; *ISA* 54 and 84; 164 note 2: *SEG* XLVI 739; 168 note 1: *IG* VII 2486; *IG* XI 4 1059).

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696. Macedonia. Alexander the Great. R.M.Errington in W.Will (ed.), *op.cit.* (our lemma no. 571) 77-90, summarizes the contribution of epigraphy to the study of the Macedonian institutions under Alexander the Great [cf. *SEG* XLV 764], focusing on the royal δωρεαί of land (*SEG* XXXVIII 619 = Hatzopoulos, *Macedonian Institutions* II no. 22; *SEG* XL 542 = Hatzopoulos, *Macedonian Institutions* II no. 4; *Syll.*^{3} 332 = Hatzopoulos, *Macedonian Institutions* II no. 20; see also our lemmata nos. 802 and 835). E. favors the view that the Macedonian ethnos (Μακεδόνες) was not an important institutional element (80) and that the title βασιλεύς was not officially used earlier than Alexander (87-89); but see our lemmata nos. 700 and 703.

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697. Macedonia. Christian inscriptions. M.Zafeiriou in *Διεθνὲς Συνέδριο 'Οἱ Σέρρες καὶ ἡ περιοχή τους ἀπὸ τὴν ἀρχαία στὴ μεταβυζαντινὴ κοινωνία', Σέρρες 29 Σεπτεμβρίου - 3 'Οκτωβρίου. Πρακτικά* (Thessaloniki 1998) 1, 154-174, studies the content and vocabulary of the early Christian dedicatory and funerary inscriptions found in the area around Serres (Amphipolis, Proti, Rodolivos, and Serres; 4th-6th cent. A.D.), focusing on the designations of the funerary monuments (κοιμητήριον, μημόριον, μνημεῖον), the information about the office of the deceased person (ἀναγνώστης, διάκονος, ἐπίσκοπος, πρεσβύτερος, πρωτεύων, ὑποδιάκονος), and the onomastic material ('Αλέξανδρος, 'Αναστάσιος, Αὐρηλιανός, Βράσιος, Διονυσία, Εὔφημος, 'Ιωάννης, Κυπριανός, Λέων, Λίκκων, Μαρία, Ματρώνα, Νέστωρ?, Παράμονος, Ποσειδώνιος, Πρεκτήκιος, Σεκουνδῖνος, and Φίλιππος). To the texts collected by Feissel, *Recueil* 211-217, Z. adds the following inscriptions [without references to *SEG*]: *SEG* XXX 502; XLV 804; our lemmata nos. 723-731; A.Keramopoulos, *AEph* (1932), Chronika 1, nos. 2 and 16 (ἐκλη(σία) 'Αμφι(πόλεως)). In an appendix (173-176) Z. republishes the text of the Christian epitaphs (*SEG* XXX 502; Feissel, *Recueil* 210, 215/216, 220/221; our lemmata nos. 723-732).

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698. Macedonia. Cultural relations with the rest of Greece. I.K.Xydopoulos, *Κοινωνικὲς καὶ πολιτιστικὲς σχέσεις τῶν Μακεδόνων καὶ τῶν ἄλλων 'Ελλήνων. Συμβολὴ στὴν ἔρευνα τῆς γραμματειακῆς καὶ ἐπιγραφικῆς παραδόσεως γιὰ τὴν ἀρχαία Μακεδονία* (Thessaloniki 1998), collects the epigraphic evidence concerning the relations between the Macedonians and the other Greeks in the Classical (90-103), Hellenistic (131-173), and Roman Imperial period (192-198), focusing on the participation of Macedonians in Panhellenic and other athletic festivals (91-95, 131-135), their visits and dedications in sanctuaries (135-142), the proxeny decrees for Macedonians (142-157) [to the proxeny decrees in Oropos for Macedonians mentioned by X. (155; republished now in *I.Oropos* 64, 71, 90, 98, 126, 132, and 141) one should add *I.Oropos* 21, 130, and 230; the ethnikon in *IG* VII 356 = *I.Oropos* 98 is not Δευρόπιος, but Εὐρώπιος, Sverkos], the nomination of Macedonians as θεωροδόκοι (95/96, 157-160; *IG* IV 617; *IG* IV^2 1 96; *SEG* XXVI 624 = our lemma no. 589; *SEG* XXXVI 331), their presence in the Delphic amphictyony (96-100, 193) [see our lemma no. 581] and in lists of donors (160-162; *SEG* XXXII 118), the activity of Macedonian intellectuals, doctors, and artists abroad (165/166) [see also our lemma no. 704], and the celebration of athletic festivals in the Roman Imperial period (194/195) [*IG* VII 1856 does not mention Πύθια and 'Ισθμια in Thessalonika (194 with notes 62/63); see L. Robert, *Études*

épigraphiques et philologiques (Paris 1938) 60, Sverkos]. X. suggests that the participation of Macedonians in athletic festivals of other areas in the 3rd cent. B.C. is a result of the policy of Antigonos Gonatas, adducing as evidence the decrees of Amphipolis, Kassandreia, Pella, and Philippi for the recognition of the asylia of Kos (135-139; *SEG* XII 373/374 = Hatzopoulos, *Macedonian Institutions* II nos. 36, 41, 47 and 58). The epigraphic evidence supports the view that at the latest in the Hellenistic period, but probably already in the Classical period, the Macedonians were fully integrated into the cultural, religious, and social life of the rest of the Greeks.

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699. Macedonia. Epitaphs with relief busts, Roman Imperial period. M.Lagogianni-Georgakarakos, *Corpus Signorum Imperii Romani. Griechenland III. Die Grabdenkmäler mit Porträts aus Makedonien* (Athens 1998), presents a corpus of stelae with portraits in relief found in Macedonia [cf. *SEG* XLVII 864]. The corpus contains several inedita, some of which had been presented in *SEG* XXXV on the basis of references made to an unpublished version of this book (*Πορτραῖτα σὲ ταφικὰ μνημεῖα τῆς Μακεδονίας κατὰ τὴν περίοδο τῆς Ρωμαιοκρατίας*, PhD. University of Thessaloniki 1983). The publication of photos permits some improvements. In *SEG* XXX 637 (no. 70) one should read in L. 2 Πειθινόη, instead of Πειθινοῖ; in *SEG* XXXVIII 706 (no. 75; regarded by L. as unpublished) the name of the dedicator (L. 1) is Αἰλία Βεῖλα. (not Βεία = Via). M.B.Hatzopoulos, *BE* (1999) nos. 339/340, points out that nos. 139 (= *SEG* XXXV 811) and 147 (= *SEG* XXXV 813) were found in Beroia (see now *I.Beroia* 187 and 384); id., *BE* (1999) no. 354, observes that in no. 94 (*IG* X 2 1 284) one should read παρὰ Πύρου instead of Παραπυρου; in no. 96 (*IG* X 2 1 896) the name of the dedicator (L. 1) should be read as Α(ὐ)ρ(ήλιος) Πύρος ('Αρήπυρος, *IG*, L.); no. 144 can be identified with *IG* X 2 1 897 (cf. *SEG* XLV 811); see also id., *BE* (1999) no. 330 on the name Παράμονος. For reviews see F.Papazoglou, *ZAnt* 49 (1999) 218-223; F.Santoro L'Hoir, *AJA* 104 (2000) 146/147. See also our lemmata nos. 710, 722, 770, 807/808, 811, 838, 850-856, and 876-884 [for another epitaph with relief busts from Macedonia see now P.Adam-Veleni, I.K.Sverkos, *Tekmeria* 5 (2000) 30-32 no. 10, Sverkos]. We give a comparatio numerorum for the texts available in major corpora, in *SEG*, in Dimitsas, *'Η Μακεδονία*, in G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines. Musées Impériaux Ottomans* III (Constantinople 1914) and in A.Dain, *Inscriptions grecques du Musée du Louvre* (Paris 1933).

***IG* X 2 1**	**Lagogianni**	***IG* X 2 1**	**Lagogianni**	***IG* X 2 1**	**Lagogianni**
284	94	703	151	926	85
296	74	809	146		
307	90	852	103	***SEG***	
375	89	853	105	XII 336	29
400	72	896	96	XVII 318	51
413	69	897	144	XXIV 505	20
441	153	898	155	XXIV 519	21
573	66	904	107	XXVII 267	31
696	150	907	108	XXVII 271	35
699	154	915	145	XXVII 311	95

SEG	**Lagogianni**	***SEG***	**Lagogianni**	***I.Beroia***	**Lagogianni**
XXX 597	121	XLVII 899	55-57	348	21
XXX 637	70	XLVII 905	55	349	25
XXXI 632	47	XLVII 969	54	353	27
XXXI 636	48	XLVII 974	78	354	37
XXXV 712	135			371	31
XXXV 713	137	***EAM***		373	30
XXXV 741	114	125	17	383	26
XXXV 742	113	152	6	384	147
XXXV 745	44	156	1	512	38
XXXV 766	80	158	5	**Dimitsas**	
XXXV 767	93	159	3	427	66
XXXV 769	71	160	10	687	74
XXXV 811	139	161	14	813	125
XXXV 812	144	162	12		
XXXV 813	147	163	13	**Mendel**	
XXXV 814	41	166	7	952	99
XXXV 815	141	167	2	953	100
XXXVI 595	26	172	15	959	106
XXXVIII 706	75			961	105
XLII 603	113	***I.Beroia***		1047	103
XLII 604	114	187	139	1049	101
XLV 817	83	220	36	1064	102
XLVI 755	113	318	28	**Dain**	
XLVI 756	114	327	35	27	148

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700. Macedonia. The ethnic name Μακεδόνες. F.Papazoglou, *ZAnt* 48 (1998) 25-41 (French summary), discusses the evolution of the ethnic name Μακεδόνες as a designation of the Macedonian state, the assembly, and the citizens. See the critical remarks of M.B.Hatzopoulos, *BE* (2000) no. 440 and our lemma no. 696.

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701. Macedonia. The Κοινὸν τῶν Μακεδόνων in the Roman Imperial period. F.Papazoglou in *Studia in honorem Christo Danov* (*Thracia* 12; Sofia 1998) 133-139, points out that the κοινὸν τῶν Μακεδόνων cannot be regarded as a normal provincial Koinon ('Provinzial-landtag'), since it did not include south Illyria which was part of the provincia Macedonia (cf. *IG* X 2 1 181; *SEG* XLI 544 = *I.Épidamne* 58; *An.Ép.* 1949, no. 265), but only Macedonia as it existed in 167 B.C.; it is only to this geographical region that the documents of the Koinon refer with the terms Μακεδονία, Μακεδόνες and ἐπαρχία (cf. *IG* X 2 1 172; *IG* X 2 2 333; *I.Beroia* 101, 117). M.B.Hatzopoulos, *BE* (2000) no. 439, suggests that the κοινὸν τῶν Μακεδόνων is a synonym of ἔθνος τῶν Μακεδόνων (cf. *I.Beroia* 89, 101 and 115-118).

702. Macedonia. Language: Hesychios' glosses and epigraphy. M.B.Hatzopoulos, *CRAI* (1998) 1195-1207, discusses six Macedonian glosses in Hesychios (πελιγᾶνες, ταγῶν ἀγά, σκοῖδος, Δάρρων, περιῆτες [sic], βλαχάν), now also attested in inscriptions. The πελειγᾶνες, mentioned in an inscription from Dion (our lemma no. 785), correspond to the βουλευταί. This word was attested in an inscription from Laodikeia on the sea in the Seleukid kingdom (P.Roussel, *Syria* 23, 1942/1943, 21-32), where it was certainly introduced from Macedonia; it can now be restored in Polybios 5.54.10 (πελειγᾶνας, instead of ἀδειγᾶνας). The ταγοί are attested in inscriptions from Tyrissa (*SEG* XLVII 999) and Mieza (*SEG* XXIV 524; ph.), and as an attribute of a deceased person in *I.Beroia* 392. On the basis of this evidence H. rejects B.Helly' suggestion (*SEG* XLV 718) that the Macedonian ταγοί are a loan from Thessaly. The σκοῖδος (cf. *EAM* 74 = Hatzopoulos, *Macedonian Institutions* II no. 63) was a financial official. The healing divinity Δάρρων (= Θάρσων) is now attested in Pella (*SEG* XLIV 546). The περῖται are related to the festival Περίτια; the fact that a certain Κότυς is attested as the president of both [o]ἱ συνήθεις Περιτιαστῶν (*SEG* XLIII 462; ph.) and οἱ συνήθε[ις] τοῦ Ἡρακλέος (*IG* X 2 1 288), shows that Περίτας is an epithet of Herakles ('the Guardian'). The meaning of the word βλαχάν ('frog') is confirmed by two manumission records from Aigeai dedicated to Ἄρτεμις Διγαία ἐν Βλαγάνοις (*SEG* XXXVII 590/591), the goddess of the βάτραχοι (*SEG* XXXVII 540). Cf. the remarks of P.Bernard, *ibid.* 1208-1218, on πελιγᾶνες, Περίτας and Ἄρτεμις Βλαγανῖτις (the goddess of the humid element). On Artemis Blaganitis see also P.Lévêque, *Les grenouilles dans l'Antiquité* (Paris 1999); non vidimus (cf. M.B.Hatzopoulos, *BE* 2000, no. 460). On σκοῖδος and πελιγᾶνες see also M.Faraguna, *art.cit.* (cf. our lemma no. 703) 355 note 15 and J.K.Promponas in *Ancient Macedonia* VI 945-948.

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703. Macedonia. Monarchy in the 4th and 3rd cent. B.C. M.Faraguna, *Athenaeum* 86 (1998) 349-395, discusses the character of the Macedonian monarchy in the 4th and 3rd cent. B.C., focusing on the royal land and the separate χώρα Μακεδόνων (353/354, 387-389 and 394; cf. *SEG* XII 373/374 = Hatzopoulos, *Macedonian Institutions* II nos. 36, 41, 47 and 58; *SEG* XXXVI 626 = Hatzopoulos, *Macedonian Institutions* II no. 62 = our lemma no. 802; *ISE* 109 = *I.Beroia* 45; *ISE* 111), the adaptation of pre-existing institutions for the administration of the conquered areas (354-360), the royal financial administration (360-367), the royal donations of land and the royal timber monopoly (367-378; cf. *IG* I³ 89 = *Staatsverträge* 186; *IG* I³ 117; *Staatsverträge* 231; *Syll.³* 332 = *SEG* XXXVIII 620 = Hatzopoulos, *Macedonian Institutions* II no. 20; *SEG* XXXIV 664 = our lemma no. 835), the division of war booty (379-386; cf. *SEG* XL 524 = *ISE* 114), and the absence of a financial administration of the Μακεδόνες which was separate from that of the king (387-395; cf. *CID* II 100; *Staatsverträge* 231). F. underscores the possibilities of royal interventions through the ἐπιστάτης (354-356) [the ἐπιστάτης was, however, not a representative of the king, but a civic magistrate; see our lemma no. 783, Chaniotis]. In the case of Thessaly, F. identifies the τετραδαρχίαι (cf. Dem. 9.26) with the πολέμαρχοι (cf. *IG* II² 116 and 175) and suggests that Philip II did not introduce new institutions, but adopted the administration which was already in existence (357). Cf. M.B.Hatzopoulos, *BE* (2000) no. 436. See also our lemmata nos. 571, 696 and 835.

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704. Macedonia. Prosopography and onomastics. A.B.Tataki, *Macedonians Abroad: A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998), presents a prosopography of the Macedonians known outside of Macedonia. These persons can be identified as Macedonians because the ethnic of their city (31-192: 1056 persons) or their region (193-215: 103 persons) is given in the sources (in 8 cases the name of the city or region is not entirely preserved; 215/216); the ethnic Μακεδών with no reference to a city or region is attested for another 1167 persons (217-468). The Macedonians attested in Egypt from ca. 150 B.C. to the Augustan era are collected in an appendix (471-501). In separate appendices T. discusses problematic cases that she excluded from the prosopography (502-511) and characteristic Macedonian names (512-519: Ἀδδαῖος, Ἁδεία, Ἄδμητος, Ἀνδρόνικος, Ἀρριδαῖος, Βάλαγρος/Βάλακρος, Βερενίκη, Βίλος, Βότρης, Βουλομάγα, Βούτας/Βουτᾶς, Κόρραγος, Κυννάνα, Λεοννάτος, Λιμναῖος, Μαχάτας, Νικάδας, Ὀρόντας, Περίλαος, Πευκόλαος, Πευκέστας, Πολεμαῖος, Πρεπέλαος) [the name [Κλ]εινίας Ποσειδωνίου (342 no. 46; I.Stephanis, *Διονυσιακοὶ Τεχνῖται*, Herakleion 1988, no. 1423) has been corrected to Ἀμεινίας Ποσειδωνίου (*Milet* VI 2 793), Chaniotis]. For reviews see F.Papazoglou, *ZAnt* 49 (1999) 224-227; M.B.Hatzopoulos, *BE* (1998) no. 236; L.Dubois, *BE* (2000) no. 208. See also our lemma no. 698.

For some proposed etymologies of various Macedonian names in the 5th-cent. B.C. Athenian decree *IG* I³ 89, see our lemma no. 51.

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705. Macedonia. Religion: Athena. E.Voutiras, *Kernos* 11 (1998) 111-129, collects the (mainly numismatic) testimonia for the cult of Ἀθηνᾶ in Macedonian cities and discusses its development especially in the Hellenistic and Roman Imperial period. The epigraphic evidence is limited: *IG* II² 329 = *SEG* XXX 64 (Pydna; pp. 115/116); *SEG* XXVII 258 (Aravissos; p. 125); *SEG* XXVII 281 (Dion; p. 113). See also our lemma no. 716 ter.

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706. Macedonia. Religion: Ἐν(ν)οδία. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 70-84, studies the cult of the Thessalian goddess En(n)odia in Macedonia making extensive use of the epigraphic evidence from Beroia, Exochi, and Pella. We give a comparatio numerorum for the texts available in major corpora and in *SEG*.

SEG	Chrysostomou	*SEG*	Chrysostomou	*EAM*	Chrysostomou
XXV 649	p. 75 no. 2	XXXV 748	p. 79/80 no. 3	98	p. 77 no. 3
XXVII 298	p. 121	XXXV 749	p. 80/81 no. 4	99	p. 75 no. 2
XXX 576	p. 74 no. 1	XLVI 745	p. 82	105	p. 81
XXXI 625	p. 71		116	p. 78 no. 1	
XXXIV 648	p. 77 no. 3	*EAM*		*I.Beroia*	
XXXV 747	p. 78 no. 1	94	p. 74 no. 1	23	p. 71

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707. Macedonia. Religion: Ἡρακλῆς. P.Iliadou, *Herakles in Makedonien* (Hamburg 1998), studies the cult of Herakles in Macedonia, focusing in particular on the geographical diffusion of the cult (37-76), Herakles' epithets (76-91: Προπύλαιος, Φύλακος, Κυναγίδας, Πατρῷιος, Καλλίνικος, Ἐπίνικος, Ἄρητος), his association with the gymnasium (91-97) and with professional and cult associations (98-101), and his representation in funerary monuments (102-107). I. presents a catalogue of testimonia which includes many inscriptions (ph.). We present a comparatio numerorum of the inscriptions discussed in detail by I. or included in her catalogue with major corpora, *SEG* and Dimitsas, *'Η Μακεδονία*. See also our lemmata nos. 718/719, 836, 849 and 875.

IG X 2 1	Iliadou	*SEG*	Iliadou	*I.Beroia*	Iliadou
288	137	XLV 784	115/116	30	81
289	138	XLVI 829	91	45	85
454	143			134	82
468	144	*EAM*		337	86
540	141	4	4	343	88
922	142	6	5	349	87
982	139	20	8		
		30	1	Dimitsas	
SEG		96	7	18	107
XXV 716	46	97	6	398	143
XXVII 247	47	115	16	559	142
XXIX 564	47	129	9	596	137
XXIX 569	74	157	17	686	144
XXX 567	162	162	18	1064	24
XXXIII 556	101			1085	22
XXXIX 588	108	*I.Beroia*			
XLIII 457	136	1	84	*ISE*	
XLIII 471	102	3	83	113	48

708. Macedonia. Ruler cult. C.Koukouli-Chrysanthaki in *Μνείας Χάριν* 403-407, collects the testimonia for the cult of the Macedonian kings in Macedonia and in adjacent areas. There is evidence for the cult of Philip II in Philippi (*SEG* XXXVIII 658), Lysimachos in Kassandreia (*SEG* XXXVIII 619), Philip V in Amphipolis (Dimitsas, *'Η Μακεδονία* 855 = Hatzopoulos, *Macedonian Institutions* II no. 75), Thasos (*Recherches --- Thasos* 230 no. 405), Maroneia (*SEG* XXXVII 612 = XLI 599), and Nikiti (*SEG* XLVI 702) [the latter text is now published by A.Papagelos, *Tekmeria* 5 (2000) 108-112; the unpublished inscription mentioned by K.-C. in 405 note 20 cannot be Hatzopoulos, *Macedonian Institutions* II no. 77, since this inscription is published by her in this article (see our lemma no. 812); K.-C. probably refers to an inscription from N. Skopos (Hatzopoulos, *Macedonian Institutions* II no. 76 = *SEG* XLVII 917), Sverkos], and Antigonos Doson in Delos (*IG* XI 4 1055) and Chalkis (*Syll.*[3] 245) [it should be noted that contrary to C.-K. (406) the cult of Antigonos

Gonatas is now securely attested; see *SEG* XLI 75 and XLVI 1137; also the Ἀντιγόνεια of Delos are now attributed to Antigonos Gonatas (*SEG* XLVI 973), Chaniotis]. See also our lemmata nos. 812 and 835.

709. Macedonia. Via Egnatia. M.Otatzis in *op.cit.* (cf. our lemma no. 697) 115-120, reconstructs the route of the Via Egnatia from Amphipolis to Philippi as follows: along the east city wall of Amphipolis and then along the north foot of Mt. Pangaion (cf. G.Kaftantzis, *Ἱστορία τῆς πόλεως Σερρῶν καὶ τῆς περιφέρειάς της*, Athens 1967, no. 726 = F.Papazoglou, *Les villes de Macédoine à l'époque romaine*, Paris 1988, 395 note 72; C.Koukouli-Chrysanthaki, *AD* 33 B 2, 1978, 296) to Palaiokomi Serron (Dimitsas, *'Η Μακεδονία* nos. 866 and 926), Mikro Souli Serron (see our lemma no. 717), Rodolivoi Serron (statio Domeros?), Mavrolefki (ad Duodecimum?), Kalabaki (cf. P.Collart, *BCH* 59, 1935, 403-407) and Philippi.

710. Agios Athanasios. Epitaph of Georgios, ca. 250 A.D. Marble stele with the busts of a man (flanked by two raised hands), a boy, and a woman (upper row), a girl and two boys (lower row) in relief; found in Agios Athanasios (Mygdonia, ancient Herakleia?). M.Alexandrescu-Vianu, *Dacia* 19 (1975), 194 no. 1. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 82 no. 92 (ph.): Ἀμία Γεοργίῳ τῷ γλυκυτάτῳ ἀδρεὶ | ἐκ τῶ κυνῶ κόπων μνίας χάριν

2. ἐκ τῶ κυνῶ = ἐκ τῶν κοινῶν, M.B.Hatzopoulos, *BE* (1999) no. 351; ἐκ τῷ κύνῳ, L.; ἐκ τῶ κύνω = ἐκ τῶν ἐκείνου, F.Sartoro L'Hoir, *AJA* 104 (2000) 146.

711-716. Akanthos. Inscribed pottery, 6th cent. B.C.-2nd cent. A.D. Inscribed pottery found in the cemetery. Ed.pr. N.E.Kaltsas, *Ἄκανθος I. Ἡ ἀνασκαφὴ στὸ νεκροταφεῖο κατὰ τὸ 1979* (Athens 1998).

711: 181 (ph.). **Panathenaic amphora, late 6th cent. B.C.** Sherd of a Panathenaic amphora: [τῶν Ἀθένēθε]ν ἄ[θλων]

712: 97 (ph.). **Owner's inscription, 5th cent. B.C.** Clay pot with a painted inscription, found in grave 1496: Ἀγα[..]ν

Ἀγά[θω?]ν, ed.pr.

713: 103 (ph.). **Owner's inscription?, ca. 450-400 B.C.** Base of a kylix with an engraved inscription, found in grave 1520: [--]ρμον

714: 116 (ph.). **Inscription, ca. 350-325 B.C.** A wicker basket with engraved letters on the base found in grave 1564: ΔΔΔ

715: 212 no. E311 (dr.; ph.). **Lamp, 2nd cent. A.D.** Lamp with a representation of gladiators: Ἀκενσο

[Probably the Latin accensor, 'the lighter', Chaniotis].

716: 213 no. E323 (ph.; dr.). **Amphora stamp, Imperial period.** Stamped amphora handle: ΤΡΙΕΜ

716 bis. Amphipolis. Honorary epigram for Antigonos, late 4th cent. B.C. Marble statue base. C.Koukouli-Chrysanthaki, *AD* 26 Mel. (1971) [1973] 120-127. Republished by E.Albanidis, *Θρακική Ἐπετηρίδα* 10 (1995-1998) 203 note 43.

Ἡνίκα Ἀλέξανδρος Τυρίαν δορὶ νῆσον ἐρείψας
Ἡρακλέα τιμαῖς ηὖξεν ἀεθλοφόροις,
Ἀντίγονος Κάλλα δισσοὺς τόθι, πρῶτος ἑταίρων,
ὁπλίτου σταδίου τ' ἀμφέθετο στεφάνους

Antigonos was the winner in an agon organised by Alexander the Great after the conquest of Tyros in honor of Herakles, K.-C.

716 ter. Amphipolis. Honorary inscription for the priests of Athena, 90/89 B.C. Pedimental stele copied by C.Edson in modern Palaiokomi, now in the Museum of Kavala. P.Gauthier - M.B.Hatzopoulos, *Le loi gymnasiarchique de Beroia* (Athens 1993) 164 note 2, present Edson's readings of the first 8 lines of this unpublished document. Cf. E.Voutiras, *art.cit.* (cf. our lemma no. 705) 120, for the cult of Athena in Amphipolis.

Ἔτους θ' καὶ ν'· τὸ κοινὸν
τῶν τεχνιτῶν ἐστεφάνωσε τοὺς
ἱερεῖς τῆς Ἀθηνᾶς Φιλόξενον Περιγέ-
4 νου, Εὐφρόσυνον Νικάνορος, Μᾶρκον
Ἄμπιον Ἀλέξανδρον, Μαίνιον [---]
[--]· οἱ συνιερεῖς στεφανοῦσιν
Εὐφρόσυνον Νικάνορος
Φιλόξενον Περιγένου

717. Amphipolis (area of: Mikro Souli Serron). Milestone, 3rd cent. A.D., 305/306 A.D. and 4th cent. A.D. Lower part of a marble column found in 1966 in a church near Mikro Souli Serron (14 km east of Amphipolis) inscribed with three texts. Mentioned by G.Kaftantzis, *op.cit.* (cf. our lemma no. 709) 348 no. 577; D.Samsaris, *Dodone* 18.1 (1989) 290 nos. 142/143; F.Papazoglou, *BCH* 106 (1982) 99 note 4. Ed.pr. M.Otatzis in *op.cit.* (cf. our lemma no. 697) 113-115 (ph.). Cf. our lemma no. 709.

A:
[------------------------]
[Σε]βαστῷ ἡ Ἀμφιπο-
λιτῶν πόλις
θ'

B:
Ἀγαθῇ Τύ[χῃ]
Φ(λάβιον) Οὐαλ[έριον Κωνστά]ντιον
κὲ Γ(αλέριον) Οὐα[λέριον Μα]ξ[ι]μιανὸν
4 [Ε]ὐσ[ε]β[εῖς Ε]ὐτ[υχεῖς]
κὲ Φ(λάβιον) Βα[λέριον] Σεβῆρον
κὲ Γ(αλέριον) Οὐαλ[έριον Μαξ]ιμῖνον
ἐπιφ[ανεστάτους]
8 ἡ Ἀ[μ]φ[ιπολιτῶν πό]λις
[ε]ὐ[τυχῶς]

C:
[---]ONN[------]O[-------]O
[---]NC[---]V[---]I[--------]
[------]AINC[-----]T[---]A
4 [---]AVO[---------]N[---]INO
CESAROI[----]N[----]SOCI
[---]S[----------------------]

The earliest text (A) was erased when text B was inscribed; the third text (C) is written upside-down, ed.pr. || A 3. the milestone was placed 9 miles east of Amphipolis, ed.pr. || B. several other milestones of the Via Egnatia are of the same date: P.Collart, *BCH* 100 (1976) 185; L.Gounaropoulou - M.B.Hatzopoulos, *Les miliaires de la voie Egnatienne entre Héraclée des Lyncestes et Thessalonique* (Athens 1985) 16/17, 20/21, 25, 38/39, 43-45, and 64; these milestones suggest extensive repairs during the Tetrarchy, ed.pr. || 3 and 5-6. initio, Κ(αί)σ(αρα), ed.pr. [probably κέ = καί (with lunate E); cf. *SEG* XLI 940 C and our lemma no. 913 || C 4. possibly [Co]n[stant]ino, but the readings could not be checked on the photo, Chaniotis].

718. Amphipolis. Dedication to Herakles, 4th cent. B.C. Fragment of a Panathenaic amphora with a text inscribed after firing; found in the gymnasium. Mentioned by K.D.Lazaridi, *PAAH* (1987) [1991] 169 (ph.); *EAH* (1987) 36; G.Touchais, *BCH* 112 (1988) 660; *AEMΘ* 3 (1989) 49. See now P.Iliadou, *op.cit.* (cf. our lemma no. 707) 178 no. 52 (ph.): [Ἡ]ρακ[λεῖ?]

718 bis. Amphipolis (?). Dedication of an altar to Zeus and Antigonos Doson (?), ca. 222/221 B.C.? See our lemma no. 812.

719. Amphipolis. Dedication to Herakles by the former gymnasiarchos Moschos, Hellenistic period. Marble statue base found in the gymnasium. Mentioned by K.D.Lazaridi, *PAAH* (1985) [1989] 74 (ph.); *EAH* (1985) 17; G.Touchais, *BCH* 100 (1986) 723; K.Lazaridi in *Mneme Lazaridi* 253 (*SEG* XL 522 a). Republished by P.Iliadou, *op.cit.* (cf. our lemma no. 707) 177/177 no. 50 (ph.): Μόσχος Διονυσίου γυμνασιαρχήσας Ἡρακλεῖ

720. Amphipolis. Christian invocation, late 6th/early 7th cent. A.D. Lower part of a marble stele found near the south city wall; each of the two narrow sides is decorated with a cross. Edd.pr. S.Doukata-Demertzi, D.Kommatas, *art.cit.* (cf. our lemmata nos. 723-731) 136-138 no. 11 (ph.): † Χ(ριστ)ὲ ὁ Θ(εὸ)ς | ἡμῶν | σῶσον | καὶ ἀνάl|στησον | καὶ τὴν | πόλειν | ταύτην

Cf. Feissel, *Recueil* 223; this invocation may be related to the attacks of Avars and Slavs in 580-586 and 615-620 A.D., edd.pr.

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721. Amphipolis. Christian prayers, 7th/8th cent. A.D. Fragment of an altar with a representation of komasts in relief, reused in the Byzantine period; found near the northwest part of the city wall. Edd.pr. S.Doukata-Demertzi, D.Kommatas, *art.cit.* (cf. our lemmata nos. 723-731) 138-141 no. 12 (ph.; dr.).

A:
['Ὑπὲρ εὐ]-
[χ]ῆς Λέω[ντος]
[τ]οῦ ἀγηωτάτο̣[υ]
[ἡ]μῶν ἐ(π)ησκό-
π̣ου ἐν ἔτη
,ςμ·ἀμήν·
γένητω

B:
† 'Ω Θ(εὸ)ς τῖς 'Α[γία]-
ς Θ(ε)ωτώκ[ου σκέ]-
πε κ(αὶ) φύλατ[τε τ]-
οὺς δούλους ⟨Σ⟩ου̣
γνοστῶν κὲ [φ]-
ήλων τοὺς [ἐν Σοὶ ζ]-
ῶντ[ας ---------------]
PHẠT.[---------------]

The two texts were engraved at different times; the second text is a graffito, edd.pr. || A. ligatures of HC (LL. 1, 5), OY (L. 2), TΩ (L. 7) || 4. ΕΚΗΣΚΟ, on the stone || 7. ΓΕΝ(ΤΩ), on the stone || B. ligature of OY (LL. 4, 6) || 3-4. φύλα τ|οὺς, edd.pr. [φύλατ[τε τ]|ούς, Chaniotis] | 5-6. i.e., γνωστῶν καὶ φίλων.

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722. Amphipolis. Epitaph of Lagos, ca. 200 A.D. *SEG* XXXV 713. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 699) 105/106 no. 137 (ph.). M.B.Hatzopoulos, *BE* (1999) no. 377, corrects the reading in LL. 2/3 to Φιλοὺ Δαντος (=Δαντους), instead of Φιλούδαντος. For the name Δαντος cf. D.Detschew, *Die thrakischen Sprachreste* (Vienna 1974) 115.

723-731. Amphipolis. Christian epitaphs, 4th-6th cent. A.D. Nine epitaphs found in Amphipolis near the south city wall (nos. 728, 730/731) or brought by villagers to the local museum. Edd.pr. S.Doukata-Demertzi, D.Kommatas in *op.cit.* (cf. our lemma no. 697) 127-141 (ph.). M.Zafeiriou, *art.cit.* (cf. our lemma no. 697) 153-174, republishes these epitaphs and discusses their content.

723: 132/133 no. 5 (ph.) = Zafeiriou 161, 165 and 173 no. 9. **Epitaph of Euphemos, 4th/5th cent.** A.D. Fragment of a marble stele: † Μημό̣[ρι]|ον Εὐφίμ̣|ου προτεύ̣|οντος καὶ || [---]

2-3. εὐφίμ̣|ου = εὐφήμου, an attribute of the deceased person (cf. D.Feissel, *T&MByz* 10, 1987, 365 no. 9), edd.pr.; Εὐφίμ̣|ου, a personal name of a man who had the office of a πρωτεύων (principalis), Z. [Z.'s interpretation is supported by the fact that the office usually follows the name; for Εὔφημος cf. Feissel, *Recueil* 11 C 15, Sverkos].

724: 129 no. 1 (ph.; dr.) = Zafeiriou 173 no. 5. **Epitaph of Ioannes, 5th cent.** A.D. Two non-joining fragments of a marble stele: † | Μημόρι|ον 'Ιωάν|νου ὑ|ποδια̣||κόνου | †

Fr. a = LL. 1-3, fr. b = LL. 4-5 || 3-5. for the office of ὑποδιάκονος cf. *IG* X 2 1 790; Feissel, *Recueil* 140/141; A.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) nos. 5 and 12, edd.pr.

725: 131/132 no. 3 (ph.) = Zafeiriou 173 no. 7. **Epitaph of the priest Sekoundinos, 5th cent.** A.D. Upper part of a marble stele with rounded top, originally decorated with an anthemion, reused as an epitaph: ☧ | Μιμόριον Σε|κουνδίν|ου πρε(σ)β(υτέρου)

4. ΠΡΕΒΒ, on the stone.

726: 130/131 no. 2 (ph.) = Zafeiriou 173 no. 6. **Epitaph of Posidounios, 5th/6th cent.** A.D. Marble stele: † Κυμιτήρ̣|ιν ὦν Πω|σιδουνί|ου διακώ||νου †

1-2. or κυμιτήρ̣|ι{ν}ων, edd.pr.; κυμητήριν = κοιμητήριον || 2-3. Πω|σιδουνίου = Ποσειδωνίου; for the representation of -ω/ο as -ου cf. *IG* X 2 1 786 (λόγου) and 792 (κούρσουρος); Feissel, *Recueil* 165 (δίσουμον), edd.pr.; Πωσιδοννίου, Z.

727: 133/134 no. 6 (ph.) = Zafeiriou 173 no. 10. **Epitaph of Aurelianos, 5th/6th cent.** A.D. Fragment of a marble stele: † Μεμόριν † | κατάκιτ̣ε | ὃς ἀποχ[ωρ]|ῶν ἀπὼ κό[σμο]||ν 'Αβ(ρ)ηλι[ανός?]

2. One expects ἔνθα κατάκιτ̣ε = κατάκειται, edd.pr. || [3. or ὅς = ὡς, Chaniotis] || 4. ἀπώ = ἀπό || ΑΒΗΛΙ, on the stone; 'Αβ(ρ)ήλι[ος], edd.pr.; 'Αβ(ρ)ηλι[ανός], Z.

728: 134 no. 7 (ph.) = Zafeiriou 174 no. 11. **Epitaph of a priest, 5th/6th cent.** A.D. Fragment of a marble stele found near the south city wall: [..]ΙϹ̣[---] | π̣ρεσβ(υτέρου) Ϲ̣[---]

[2. The last letter (read on the photo) is not recorded by edd.pr.; it may be E, O or Σ, Chaniotis].

729: 135 no. 9 (ph.) = Zafeiriou 165 and 174 no. 13. **Epitaph, 5th/6th cent.** A.D. Two joining marble fragments reused as an epitaph: [---]τωρ δοῦλος | [Θεοῦ ἐτ]ε̣λεύτη|[σεν ---]

1. e.g. [Νέσ]τωρ, edd.pr. [or the ending of an occupation or office, Chaniotis].

730: 132 no. 4 (ph.) = Zafeiriou 173 no. 8. **Epitaph of Brasios, 6th cent.** A.D. Fragment of a marble stele reused as an epitaph: [Μ]ιμό|ριν Βρα|σίου

1-2. μιμόριν = μημόριον || 2-3. Βρασίου = Βλασίου?, edd.pr.

731: 134/135 no. 8 (ph.) = Zafeiriou 174 no. 12. **Epitaph of Philippos, 6th cent.** A.D. Fragment of a marble block reused as an epitaph: † Φίλιπος

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732. Amphipolis. Epitaph with Christian invocation, 5th/6th cent. A.D. Upper part of a marble plaque with a cross in relief brought to the Museum of Amphipolis. C.Koukouli-Chrysanthaki, *AD* 30 B2 (1975) [1983] 287. Republished by S.Doukata-Demertzi, D.Kommatas, *art.cit.* (cf. our lemmata nos. 723-731) 136 no. 10 (ph.) [without reference to the ed.pr.]; cf. M.Zafeiriou, *art.cit.* (cf. our lemma no. 697) 159 and 173 no. 3: Ἐμμα cross νουήλ

Not a personal name, but an invocation; cf. Feissel, *Recueil* 25 B and 274, edd.pr., Z.

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732 bis. Amphipolis. Amphora stamps of Ouranopolis, early 3rd cent. B.C. See our lemma no. 813.

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733. Anchialos/Sindos. Inscribed pottery, early 5th cent. B.C. M.Tiverios in M.Bats - B.d'Agostino (edd.), *op.cit.* (cf. our lemma no. 576) 252 (ph.), summarizes the results of the excavation of the 'Double Table' at Anchialos/Sindos, observing that the majority of the names recorded in dipinti or graffiti on the pottery there are Greek (cf. *SEG* XLIII 453; XLIV 524; XLVI 724).

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734. Aphytis (area of). Boundary stone of a sanctuary of Ammon, 2nd cent. A.D. I.A.Papagelos in M.Pappa et alii, *Ἡ Ἱστορία τῆς Χαλκιδικῆς* (Thessaloniki 1998) 79 (dr.), mentions a boundary stone of the sanctuary of Ammon in Kallithea, south of Aphytis: ὅρ(ος) Ἄμ|μω(νος)

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735. Argilos. Dedication, late 6th cent. B.C. Fragment of a clay basin or perirrhanterion. Edd.pr. Z.Bonias - J.Perrault in A.B.Balkas (ed.), *Ἄνδρος καὶ Χαλκιδική. Πρακτικὰ Συμποσίου, Ἄνδρος, 23 Αὐγούστου 1997* (Andros 1998) 183 (ph.): [---]εν Ἀρκίλιο̣[ς]

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736. Beroia. Corpus. L.Gounaropoulou - M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998), present a corpus of the Greek and Latin inscriptions of Beroia. The majority of the texts are in Greek (Latin inscriptions: 14/15, 72, 133, 418-420, 450-452, 477-480, and 501; Greek/Latin bilingual texts: 417, 453, 482, 484/485, and 488) [for the Latin texts nos. 14/15 see now G.A.Souris in I.Touloumakos (ed.), *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς στὴ μνήμη Δημητρίου Κανατσούλη, Θεσσαλονίκη 22-23 Ὀκτωβρίου 1999. Πρακτικά* (Thessalonike 2001) 140-149)]. The volume includes a collection of the literary testimonia (pp. 27-32), the epigraphic testimonia found outside of Beroia (pp. 32-35 nos. α-ιθ), a short history of the city (pp. 37-40), a discussion of the geography and the topography of the city and its territory (pp. 41-52), a history of the epigraphic research in Beroia (pp. 53-67), a discussion of the language of the Beroian inscriptions (pp. 504-510), very detailed indices, and a list of the dated inscriptions. The 512 inscriptions are presented in the following groups: laws and decrees (1/2), letters and edicts (3-15), accounts (16), dedications and building inscriptions (17-44), manumission records (45-57), honorary inscriptions (58-134) [which include also dedications to emperors (60, 62, 64, and 71), a dedication made for the well-being of an emperor (67), and invitationes ad munera (68/69), Chaniotis], lists (134-146), epitaphs (147-420), inscriptions of Late Antiquity (421-455) [a dedication (421) and epitaphs (422-455)], and texts of unclear nature (456-479). The texts from the territory of Beroia are presented in a separate section; they include milestones (480-487), a Hellenistic decree (?; 496), an imperial letter (488), a posthumous honorary inscription (499), a building inscription (509), dedications (505 and 510), and epitaphs (489-495, 497/498, 500-504, 506-508, and 511/512). The inscriptions are presented with detailed critical apparatus (with many new readings and restorations) and brief commentaries. There are 107 inedita, mostly fragments (13, 22, 41-43, 46, 50, 57/58, 65, 110, 122, 125, 130-133, 142, 152-154, 157, 161/162, 166/167, 171, 173, 176-178, 183-185, 189, 191-193, 196, 198-202, 209, 224/225, 228, 233/234, 238, 240, 259, 277, 280, 291/292, 294/295, 297, 303, 305, 309-311, 314/315, 319, 321, 326, 328/329, 335, 341, 361, 367/368, 377, 390, 397, 403, 407, 410-412, 414-416, 426, 428-431, 434/435, 438, 442, 456, 461/462, 464/465, 467, 470, 472/473, 475, 490, 510) [we also include in the list of inedita the inscriptions presented in the still unpublished dissertation of P.Adam-Veleni, *Μακεδονικοὶ βωμοί* (Thessalonike 1996)]. For the most important new inscriptions see our lemmata nos. 737/738, 740-747, 749-752, 754-769, and 771-778. We single out some important groups of inscriptions and individual texts summarizing their historical significance (new texts are indicated with bold numbers). For a review see F.Papazoglou, *ZAnt* 49 (1999) 218-223.

Public documents: Besides the gymnasiarchical law of Beroia (1; ca. 180-150 B.C.) and an honorary **decree** for Harpalos (2 = our lemma no. 739; 2nd/1st cent. B.C.), a fragmentary inscription known only from a copy made by A.Struck (*MDAI(A)* 27, 1902, 316 no. 37 = 496), may be a Hellenistic decree. The Hellenistic **royal letters** include a letter of Demetrios, the son

of king Antigonos Gonatas, concerning the revenues of the sanctuary of Herakles, the privileges of his priests and the dedications made by manumitted slaves (3; 248 B.C.), and a letter of king Antigonos Doson (?) to Beroia awarding privileges to men who participated in a campaign (4; 223 B.C.?) [for this text see now also M.B.Hatzopoulos in R.Frei-Stolba, K.Gex (edd.), *Recherches récentes sur le monde hellénistique. Actes du colloque international organisé à l'occasion du 60e anniversaire de Pierre Ducrey (Lausanne, 20-21 novembre 1998)* (Bern 2001) 45-52]. Among the **imperial letters** we single out two copies of a letter of the emperor Hadrian (5/6 = Oliver, *Greek Constitutions* 89A; 127 A.D.?) which concerns a debt of Τι. Κλαύδιος Κρίσπος to the συνέδριον of the Macedonian Koinon; the rediscovery of the first copy permits a better restoration and suggests a date in 127 A.D. Other letters were sent by the emperor Marcus Aurelius (8/9 = Oliver, *Greek Constitutions* 171 and 167; 165 A.D. and ca. 161-169 A.D.) and by two anonymous emperors (12; 3rd cent. A.D.; 488; 2nd/3rd cent. A.D.). The most important new text is an **edict** of the proconsul L. Memmius Rufus (**7** = our lemma no. 742). It is not certain whether another letter (11; 1st/2nd cent. A.D.) should be attributed to an emperor or a governor. **Honorary inscriptions** were dedicated by queen Stratonike (**58** = our lemma no. 737), individuals (121, 123, 125-129; cf. 74/75, 78, 80-83, 87-96, 98/99, 101), the city of Beroia (59/60, 63, 66, 70/71, 103-113), the ἐνκεκτημένοι Ῥωμαῖοι (59), the βουλὴ καὶ οἱ νέοι (113/114), the tribes of Beroia (115-120; 119: A[---]; 115: Βερεική; 120: Παιονίς; 117: Πευκαστική), a cult association (**122** = our lemma no. 746), the Αἰστρεατῶν πόλις (102), and the σύνεδροι of the Κοινὸν τῶν Μακεδόνων (61?, 64, 73-101, 115, 120, 124). Since Beroia was the seat of the Κοινὸν τῶν Μακεδόνων, many honorary inscriptions concern ἀρχιερεῖς of the emperor cult, μακεδονιάρχαι and ἀγωνοθέται of the Κοινὸν τῶν Μακεδόνων (73, 75/76, 104, 106, 115-119, 121, 123) and ἀρχιέρειαι, usually the wifes of the ἀρχιερεῖς / μακεδονιάρχαι (74, 77); other recipients of honors are members of the families of high priests (94, 100, 109; cf. 499), σύνεδροι (79, 81, 87?, 88) and members of their families (83, 84?, 95/96), civic magistrates, and priests (103, 108/109, 114, 122) [for no. 84 see now H.Müller, *Chiron* 31 (2001) 446-450, Chaniotis]. Among the honored persons we single out the proconsul Λεύκιος Καλπόρνιος Πίσων (59; 57-55 B.C.), M. Οὔλπιος Ἰσόδημος who is designated as δοκιμώτατος τῶν ῥητόρων (89; 2nd/3rd cent. A.D.), the jurist Ποσείδιππος (97 LL. 6/7: ἐπεὶ καὶ φέρτατος ἦεν | θεσμῶν Αὐσονίων), the famous jurist and ὑπατικὸς Λικίνιος Ῥουφεῖνος, who supported the Macedonian Koinon in a dispute with the Thessalians concerning the participation in the taxes paid by the Macedonians (101 LL. 6-9: συναγο|ρεύσαντα τῇ ἐπαρ|χείᾳ περὶ τῆς συντε|λείας τῶν Θετταλῶν; ca. 254 A.D.; cf. *SEG* XLVII 1656), and the ὑπατικὸς Σιλβανὸς Νεικόλαος (107; ca. 250-275 A.D.). An honorary inscription concerns Π. Μέμμιος Κυϊντιανὸς Καπίτων who had been nominated by the acting makedoniarches as his successor (78 LL. 6-9: ἐν προβολαῖς | μακεδονιαρ|χικαῖς γενόμε|νον), but was not elected for unknown reasons (ca. 200-250 A.D.) [since the dedication was made by his wife and his sons one may assume that Capito died before the election, Chaniotis]. Μενέλαος Ἀντιγόνου bears the rare title πατὴρ συνεδρίου (79; 2nd cent. A.D.). An honorary inscription was set up for Κλαύδιος Πλωτεῖνος, the son of the μακεδονιάρχης Κλαύδιος Μένων posthumously by the σύνεδροι (499 LL. 6-8: εἰς | παραμ[υθ]ίαν | τοῦ πατρός; 3rd cent. A.D.) [for consolation documents see our lemma no. 2120]. Among the motivations for the honors we single out the expressions ἤθους ἕνεκεν (90), ἤθους καὶ εὐπαιδευσίας χάριν (91/92, 98), ἤθους καὶ ἀρετῆς ἕνεκα (95/96), and ἠθῶν τε ἕνεκα καὶ τῆς περὶ τὴν πατρίδα σπουδῆς (108). Several texts are

dedications for the well-being of the **Roman emperors:** Claudius (60), Vespasian (61?), Titus (62), Nerva (63), Trajan (64), Antoninus Pius (**65** = our lemma no. 744), Septimius Severus and Iulia Domna (**66** = our lemma no. 745), Valerianus I (70), and anonymous emperors (67, 71).

Society: Many inscriptions provide information about the condition of the **slaves**. There are numerous manumission records (45-57), some of them edited for the first time (see our lemmata nos. 738 and 748/749). The manumissions of the Imperial period usually have the form of a dedication to a deity, Ἄρτεμις Ἀγροτέρα (49), Ἄρτεμις Εἰλείθυια (**50** = our lemma no. 749), Συρία Παρθένος (51/52), and Διόνυσος Ἄγριος Ἐρίκρυπτος Ψευδάνωρ (53-56 = our lemma no. 748) [see now also M.S.Youni, *op.cit.* (cf. our lemma no. 749) especially 77, 86, 166-172, 217, and 265-284 nos. 19, 24, 41, 47/48, and 55; cf. the manumission records from the sanctuary at Leukopetra near Beroia: P.M. Petsas - M.B.Hatzopoulos - L.Gounaropoulou - P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopétra (Macédoine)* (Athens 2000), Chaniotis]. We also mention the dedications made by manumitted slaves to Ἡρακλῆς Κυναγίδας (31-33), a list of manumitted slaves (?; 143; late 2nd/early 3rd cent. A.D.), a list of unknown nature which mentions seven manumitted slaves (ἐξελευθερικοί; 144; late 2nd/early 3rd cent. A.D.), and an epitaph dedicated by a man to his ἀπελεύθερος (500; 2nd cent. A.D.). An epitaph was set up on the grave of the slaves (ἀνδράποδα) who worked in a collegium under the leadship of the προστάτης Θεόδωρος (433; 4th cent. A.D.).

With regard to **family structures** we single out an interesting piece of evidence for the affection of a man towards his two wives (**310** = our lemma no. 759). There are also numerous direct or indirect references to θρεπτοί (208, 244, 311, 317, 329; θρεπτάριον: 49 L. 16; 455 L. 5; cf. 399, 402). Among the references to the relatives in epitaphs we mention only those to γαμβρός (225), νάννη (169), πενθερός/πενθερά (300, 302), and τροφός (169, 492). The many metronymics (28; **42** = our lemma no. 740; 135 L. 29; 142 B L. 11; 143 B L. 26?; 150, 152, 204, 232, 243, 339) are used by illegitimate children [cf. A.B. Tataki, *op.cit.* (our lemma no. 737) 433-435]. The revival of the **ephebic institutions** in the Imperial period is demonstrated by the lists of ἔφηβοι (135-138; 2nd-3rd cent. A.D.) [a new list is now published by P.M.Nigdelis, *Tekmeria* 5 (2000) 133-135 no. 1].

Many **occupations** are attested in a dedication of a cult association to Zeus Hypsistos (βαφεύς, γναφεύς, ἡλοκόπος, ἱμαντοτόμος, κηπουρός, λιθοξόος, παλαιστρείτης, πειλᾶς, ῥηξᾶς, τέκτων, χαλκεύς, χρυσοχοῦς; 27; late 2nd/early 3rd cent. A.D.). There are three ἰατροί (**326** = our lemma no. 758; **407** = our lemma no. 769; and 360; 2nd cent. A.D.), and isolated references to an ἀρτοκόπος (398; 3rd cent. A.D.), a παιδαγωγός (279; 2nd cent. A.D.), a ῥάπτης, (425; 5th/6th cent. A.D.), a ῥήτωρ (89; 2nd/3rd cent. A.D.), a τριμιτάριος (**429** = our lemma no. 778), and the association of mule-drivers (372 LL. 3/4: ἡ συνήθεια | τῶν ὄνων; 2nd cent. A.D.). It should be noted that the nickname Λυχνᾶς (305; 2nd/3rd cent. A.D.) may be related to the man's occupation ('lamp-maker'). The celebration of the festivals of the Macedonian Koinon at Beroia explains the presence of an association of Dionysiac technitai (?; **22** = our lemma no. 751) and of many artists: Σπέ(δ)ιος Σάτυρος Νεικοπολείτης φωνασκός (373; 2nd cent. A.D.), the λυροκτύπος Ἀντιγόνα (394; late 2nd/early 3rd cent. A.D.), the musician (φορμίνγων ὑποφήτωρ) Κλεῖνος Ἀμαστριανός (396; 2nd cent. A.D.), and the μειμὰς Κύριλλα (399; early

3rd cent. A.D.) [for these artists see also I.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) nos. 9, 203, 1424, 1522, 1604, and 2234, Chaniotis].

Agonistic life: Besides the information provided by the gymnasiarchical law and references to the provincial agon (see above) we mention a commemorative inscription of a running competition that took place either in the context of initiatory rituals or of grave cult (139) [on this controversy see SEG XLV 762, Chaniotis], a catalogue of victors in an unknown agon (possibly the Βασίλεια τὰ ἐν Μακεδονίαι; 140; ca. 200-150 B.C.), and the epitaph of an anonymous acrobat (καλοβάτης, ὀξυβάτης), who had won many crowns in competitions and was συναγωνιστής of Μάξιμος who had raised him (402; 2nd cent. A.D.). Gladiatoral combats are attested in Beroia both by invitationes ad munera to honor Severus Alexander and Iulia Mamaia (68) and Gordianus (69) and by many funerary monuments of gladiators (374-390; 495, 497; 2nd-3rd cent. A.D.). The gladiators often bear characteristic names such as Ἄθικτος (383), Ζμάραγδος (375), Θουρῖνος (377), Ἰάσων (378), Καῦμα (380), Κέστιλλος (382), Μαρίσκος (384, 497), Νεικηφόρος (381), Ξιφίας (374), Πασίνεικος (376), Πεκουλιάρις (495), Πολυδεύκης (382), and Φλαμμεάτης (388) [for new funerary monuments of gladiators from Beroia see now P.M.Nigdelis - L. Stefani, *Tekmeria* 5 (2000) 88-99 nos. 1-6, Chaniotis]. Notice also the epitaph of a baker in which he states that he had attended twelve Olympic games (398; 3rd cent. A.D.).

Religion: Among the dedications one should note one of the few known dedications made by βασιλεὺς Φίλιππος βασιλέως Δημητρίου (Philip V) to Athena (17; 221-179 B.C.). Recipients of dedications were also Ἀταργάτις Σώτειρα (19), Ἀφροδίτη Εὐσχήμων (20), Διόνυσος (21), Ἐννοδία Ὁσία (23), Ἑρμῆς (24), Ζεὺς Ὕψιστος (25-28), Ἡρακλῆς Κυναγίδας (29-31) [on *I.Beroia* 29 see now N.G.L.Hammond, *ABSA* 94 (1999) 373 note 21 and M.B.Hatzopoulos, *BE* (2000) no. 466], Ἶσις Λοχία (36; cf. the dedication of footprints to Isis: 34/55), Μᾶ (505), Πάν (37), and the θεοί (38). The inedita include a dedication made by ἡ πόλις (42; 2nd/3rd cent. A.D.) and another made κατ' ἐπ[ιταγήν?] (43; 2nd/3rd cent. A.D.). Other interesting texts are the accounts of the sanctuary of Ἀπόλλων, Ἀσκληπιός, and Ὑγιεία (16; ca. 250-200 B.C.), a dedication of an ἐνκοιμητήριον λίθινον in the same sanctuary (18; 131/130 B.C.), a βω[μὸς] | Εὐν[ομίας?] (44; 2nd/3rd cent. A.D.) and a list of the κυνηγοὶ and ἱερεῖς of Ἡρακλῆς Κυναγίδας (134). Αὐρήλιος Ῥωμανὸς dedicated a building after he had held the office of an ὑδροσκόπος, i.e., he practiced divination by observing water (509 LL. 6/7: ὑδρ[ο]|σκοπήσας; 250/251 A.D.). For the religious aspects of this corpus cf. A.Chaniotis, *Kernos* 14 (2001) 184-186 no. 99.

Epigrams: Besides the numerous funerary epigrams (390-407; Christian funerary epigrams: 436, 447/448) there is also a dedicatory epigram to Pan (37; 3rd cent. B.C.) [see now also M.B.Hatzopoulos, *BE* (2000) no. 464] and an honorary epigram for Ποσείδιππος who was honored by the Macedonian Koinon (97; ca. 200-250 A.D.). Cf. S.Follet, *BE* (2000) no. 53.

Epitaphs: From the information contained in the Beroian epitaphs we mention the references to cult and professional associations which dedicated funerary monuments for their members (371 LL. 4-6: οἱ συνήθεις οἱ περὶ | Ποσιδώνιν τὸν ἀρ|χισυνάγωγον; 2nd/3rd cent. A.D.; 372 LL. 3/4: ἡ συνήθεια | τῶν ὄνων; 2nd cent. A.D.), a grave monument set up by a friend (345; 2nd

cent. A.D.), the attribute φιλοθηρότατος (347; 2nd cent. A.D.), references to persons who died outside Beroia (τελευτήσας ἐν ἀποδημίᾳ (332/333; 2nd/3rd cent. A.D.), a few references to fines for grave violation (367-379, 388; cf. our lemmata nos. 764/765; Christian: 445; Jewish: 455), and a few references to the age of the persons at death (4 years: 330; 7 years: 329; 8 years: 439; 16 years: 397; 17 years: 387; 18 years: 380; 20 years: 386; 24 years: 330; 27 years: 402, 501; 30 years: 169; 50 years: 392). We also single out the epitaph of a woman who lived with her husband for 13 years (331 LL. 3-5: συν|ζησάσης αὐτῷ σε|μνῶς ἔτη ΙΓ; 2nd cent. A.D.) and the epitaph of the gladiator Φλαμμεάτης who died a violent death outside the arena (388 LL. 4/5: θνήσκω οὐ|χ ὑπὸ ἀντιπάλου ἀλλὰ ὑπὸ βίας; 2nd/3rd cent. A.D.).

Onomastics: Since the onomastic material from Beroia has been recently studied by A.B. Tataki, *op.cit.* (cf. our lemma no. 737), we list here only the names attested in the inedita which are neither included in Tataki's book nor presented below: Σύνεσις | Στολίδος (**152**; ca. 250-200 B.C.), [--- Ἀρισ]τοξένου | [---] Ἀδαίου (**154**; 3rd/2nd cent. B.C.), Δημήτριος Ἡροδότου (**161**; late 2nd/early 1st cent. B.C.), Ἀλέξανδρος (**162**; ca. 100-50 B.C.), Διστίχις (= Δυστύχιος?; **171**; 2nd/3rd cent. A.D.), Στράτων Διοδώρου (**173**; 2nd cent. B.C.), [---]ότου (**176**; 1st cent. B.C./A.D.), Φιλοτέρα Ἀ(λ)εξάνδρου, Κάσσανδρ[ος] | Παραμόνου (**189**; 1st cent. A.D.), Μαχάτας Ἀντιγόνου (**201**; 2nd cent. B.C.), Ἅρπαλος Πύθωνος (**202**; ca. 150-100 B.C.), Ἐπίγονος (**233**; undated), Γάιος Λάππιος Ἐπίγονος and Ποπλικία Ἀγαθημερίς (**234**; undated), Πύρρος and Ἀρετή (**277**; 2nd/3rd cent. A.D.), Λού[κιος] or Λου[κία] and Σερή[να] or Σερη[νία] (**291**; 2nd/3rd cent. A.D.), Αἴγλη and Ἐπαφρόδιτος (**295**; 2nd/3rd cent. A.D.), Εὔτυχος (**303**; 2nd cent. A.D.), Ῥεκέπτος (**311**; 2nd/3rd cent. A.D.), Γαλεριανὸς Εὐκτήμων and Κλαυδία Ἀλεξάνδρα (**319**; 2nd/3rd cent. A.D.), Ἡλιοφῶν, Λύκα and Οὐαλέρις (**341**; 2nd/3rd cent. A.D.), Ἀχιλλεύς and Ἑρμιόνη (**361**; 2nd/3rd cent. A.D.), Παρθενόπη, Κλεόπας (**403**; 1st cent. A.D.), [---]ανδρος (**410**; 2nd/3rd cent. A.D.), [---]θεος Ἀπολλ[---] (**415**; 2nd/3rd cent. A.D.), Σοφίη (**434**; 5th cent. A.D.), Κόιντ[ος?] and Φλαύι[ος?] (**464**; 2nd/3rd cent. A.D.) [in the funerary stele made for Νίκην... τὴν κὲ ἱέριαν (312 L. 2; 2nd cent. A.D.), one should read τὴν κὲ Ἱέριαν; Nike was given the *signum* Ἱέρεια ('the priestess') because she served as a priestess, as the iconography of her stele (libation scene) indicates, Chaniotis]. L.Dubois, *BE* (2000) nos. 209/210, comments on the names Σταπόλεμος and Βέτταλος (4 L. 30 ; cf. *SEG* XLVI 729).

Language: The edd. discuss in detail linguistic phenomena, such as the peculiarities of the Macedonian dialect and late Greek forms (pp. 504-510). We single out a few interesting forms: Παπποῦνι, i.e. the dative of the name Παπποῦς (230; early 3rd cent. A.D.), γονῖσι for γονεῦσι (267; ca. 200-250 A.D.), the form Αὐδουναῖος for the month name Αὐδναῖος (328; 128 A.D.) and τάκρυν for δάκρυν (436; 3rd/4th cent. A.D.).

Late Antiquity: The inscriptions of Late Antiquity (421-455) attest characteristic offices of the Late Empire (ἔκδικος: 439/440; κόμης: 437/438, 441; προτίκτωρ = protector: 438; σεκρετάριος: 421) and clerical positions (πρεσβύτερος: 423/424; ὑποδιάκονος: 425/426; female διάκονος: 435; διακόνισσα: 448). We also mention a man who served for 36 years in the γενναιότατος ἀριθμός τῶν καθοσιωμένων σαγιτταρίων (443) and a στρατιώτης (432). Among the Christian epitaphs there are eight inedita (426, 428-431, 434/435, 438) of which a

few are presented below (see our lemmata nos. 772-778). There are two Jewish epitaphs (454/455) [more evidence for the Jews in Beroia has been recently published by A.Koukouvou, *Tekmeria* 4 (1998/99) 13-30; cf. M.B.Hatzopoulos, *BE* (2000) no. 467]. The epitaphs of Late Antiquity usually apply the terms κοιμητήριον (429-431, 443, 445), μημόριον (422-428, 438, 440-442, 454), μνημεῖον (432), στηλίς (446), and τάφος (433/434). The most interesting texts are the testament of Αὐρηλία Ἀριανή (445; 4th/5th cent. A.D.) which contains burial regulations, and the epigram of the abbess (μήτηρ παρθένων εὐσεβῶν καθηγεμών) Θεοδώρα (447; 5th/6th cent. A.D.). There are also two Christian funerary imprecations (444 and 446). Cf. D.Feissel, *BE* (2000) no. 799.

We give a comparatio numerorum for the texts available in major corpora or in *SEG*, Dimitsas, *Ἡ Μακεδονία*, D.Feissel, *Recueil*, and Hatzopoulos, *Macedonian Institutions* II.

SEG II	*I.Beroia*
398	6
399	440
***SEG* XII**	
311	3
312	39
313	488
314	45
316	36
317	104
318	106
319	301
320	338
321	169
322	359
323	317
324	262
325	399
326	395
327	347
328	357
329	290
330	221
331	333
332	396
333	360
334	316
335	232
336	343
337	344

SEG XII	*I.Beroia*
338	163
339	394
***SEG* XIII**	
398	135
***SEG* XVI**	
391	61
392	19
393	51/52
***SEG* XVII**	
315	117
316	369
***SEG* XX**	
787	45
***SEG* XXIV**	
499	143
501	17
502	458
503	391
504	160
506	492
507	405
508	370
509	322
510	271
511	250
512	337
513	302
514	242
515	230

SEG XXIV	*I.Beroia*
516	340
517	381
518	355
519	348
520	264
521	150
523	491
***SEG* XXV**	
710	502/503
***SEG* XXVII**	
260	45
261	1
262	115
263	60
264	127
265	148, 393
266	402
267	371
268	283
269	284
270	211
271	327
272	289
273	210
274	334
275	21
305	107
314	111

SEG XXX	*I.Beroia*
556 A/B	137/138
557	124
558	148
559	356
560	214
561	212
562	203
563	146
564	129
565	433
***SEG* XXXI**	
625	23
640	107
650	244
651	252
***SEG* XXXIII**	
507	249
***SEG* XXXIV**	
612	67
613	145
614	481
615	203
616	164
617	286
618	366
***SEG* XXXV**	
714	26
716	296
717	497
718	239
719	325
720	251
721	342
722	376
723	267
724	260
725	358
727	229
728	266
729	218
730	244
731	252

SEG XXXV	*I.Beroia*
732	425
813	384
***SEG* XXXVI**	
590	49
591	497
593	378
595	383
596	495
597	387
598	380
599	375
600	374
601	385
602	386
604	389
605	379
608	172
***SEG* XXXVII**	
544	90
546	482-484, 486/487
***SEG* XXXVIII**	
585	35
586	151
587	182
588	500
590	404
591	365
592	258
594	379
595	235
596	158
***SEG* XXXIX**	
575	179
***SEG* XL**	
530	16
534	147
***SEG* XLII**	
573	9
574	20
***SEG* XLIII**	
379	3

SEG XLIII	*I.Beroia*
381	1
382	134
383	61
385	505
***SEG* XLIV**	
521	102
522	100
523	139
***SEG* XLV**	
736	115
737	116
738	119
739	40
740	505
741	155
***SEG* XLVI**	
729	4
731	31-33
732	117
733	102
734	68/69
735	10
736	25
737	27
***SEG* XLVII**	
891	2
893	37
894	383
CIG	
1957d	113
1957e	230
1957f	339
An.Ép.	
1972, 560	487
1972, 561	485
1972, 562	484
1974, 586	482
Syll^3	
459	3

ISE	I.Beroia
109	45
Dimitsas	
44	502
50	113
51	114
52	104
54	141
55	63
56	140
57	143
58	59
59	62
60	121
61	36
62	40
63	5
64	28
65	469
66	44
67	337
68	30
70	174
71	188
72	339
73	279
74	405
75	408
76	400
77	230
78	248
79	355
80	381
81	322
82	340

Dimitsas	I.Beroia
83	370
84	271
85	247
86	213
87	219
88	38
89	455
90	504
91	476
92	281
93	274
94	320
95	288
96	250
97	241
98	296
99	302
100	242
101	246
102	254
103	369
104	409
105	504
107	439
108	441
109	443
110	423
111	424
117	406
119	418
120	451
140	493
Feissel, Recueil	
56	421

Feissel, Recueil	I.Beroia
57	436
58	446
59	444
60	447
61	448
62	445
63	443
64	441
65	424
66	423
67	427
69	422
70	432
71	439
72	437
73	451
74	449/450
75	452
294	454
295	455
Hatzopoulos	
6	172
73	29
82	16
93	45
GVI	
107	400
202	395
479	394
572	396
1594	404

737. Beroia. Honorary inscription for Korragos, late 4th/early 3rd cent. B.C. Fragment of a marble base. Edd.pr. in *I.Beroia* 58 (ph.); cf. A.B.Tataki, *Ancient Beroia. Prosopography and Society* (Athens 1988) 207 no. 765 and 433, who suggests that the dedicator was queen Stratonike, the wife of king Antigonos Monophthalmos: [Κόρραγον ----ου τὸ]μ πατέρ[α] | [βασίλισσα Στρατονίκ]η ᵛ Κορράγου

2. Restored by T.

738. Beroia. Manumission record, ca. 250-225 B.C. Marble stele with moulding. Edd.pr. in *I.Beroia* no. 46 (ph.), where it is pointed out that the marriage regulation in favor of the manumitted slave Amyntas (LL. 4-6) is unique in manumission records and may be a survival of 'heroic' traditions in Macedonia (cf. *Odyssey* 14.62-64 and 21.214/215). It is not clear what the status of Amyntas' movables was before and after the death of a certain Parmenion and his wife (LL. 6-10); the manumitted slave may have been obliged to take care of the manumittor's parents as long as they lived, acquiring a more permanent ownership of his movables after their death (edd.pr.).

'Εφ' ἱερέως Εὐβ̣ι̣ό̣του, μηνὸς 'Αρ-
τεμισίου, ἐλευθερ[c. 2-3]ΣΠ[ca. 3-4]
νος 'Αμύνταν Α̣[.]Ι̣Ε[.]ΕΙΙ'ΑΙ
καὶ τὴν θυγατέρα τὴν 'Αγε̣-
λαείαν δίδωσιν 'Αμύντα[ι]
γυναῖκα ἔχειν· καὶ τὰ ὑπά[ρ]-
χοντα πάντα τὰ [κε]ίμενα [..]
Παρμενίων ζῆι καὶ ἡ γυνὴ [ἡ]
Παρ̣[μ]ε[νίωνος ---]ΓΣ̣Τ[-----]
ἐπειδὰν δὲ Σ̣Λ̣[...]Ε[------------]
Κ̣ΥΡΙ[.]Ε̣[--------------------]
Μ̣ΕΤ̣Ω[-----------]ΕΙΛ̣[------]
κατὰ τὴν [-------------------]
αὐτὸς Α [--------------------]
'Ιππότα[---------------------]
Κ̣ράτερος Λ̣[-----------------]
ΗΛ[....]ΕΥΛ̣[----------------]
ΠΑΤΑΣΚ[-------------------]
ΓΥΝ[-------------------------]
'Αλκέτας Φιλίπ̣π̣ο̣υ [-------]

1. Εὐβίοτος is possibly the father of Γλαυκίας in *I.Beroia* 4 L. 25 and brother of two other eponymous priests of Asklepios, Δημήτριος Γλαυκίου (*I.Beroia* 16 LL. 35/36) and 'Απολλωνίδης Γλαυκίου (*I.Beroia* 45 LL. 3/4), edd.pr. || 2. probably ἐλεύθερ[ον], edd.pr. || 2-3. e.g. Σ̣τ̣ρ̣[ατῖ]νος or 'Ε̣π̣ί̣[γο]νος, edd.pr. || 3. in fine, a verb which expresses the manumission, edd.pr. || 4-5. 'Αγε̣|λαείαν, the first attestation of a patronymic adjective in Macedonia which confirms the relation between the Thessalian and the Macedonian dialects, edd.pr. || 7. in fine, [ἕως?], edd.pr. || 9. or ΓΖ̣Τ || 15-20. the names of witnesses.

739. Beroia. Honorary decree for Harpalos, 2nd/1st cent. B.C. *I.Beroia* 2; *SEG* XLVII 891. P.Gauthier, *BE* (1999) no. 1, suggests restoring λέ̣γειν ἢ πρεσβεύειν ὑπὲρ τῆς πατρίδος (α̣ἰ̣τεῖν, the previous editors).

740. Beroia. Catalogue, 1st cent. B.C./A.D. Fragment of a marble stele with names inscribed on two columns. Mentioned by D.Kanatsoulis, *Μακεδονικὴ Προσωπογραφία* (Thessalonike 1967) nos. 1550, 1581, 1583, 1590, 1613, 1660, 1663-1665, 1671, 1677, 1728, 1731, 1744, 1773/1774, 1777/1778; cf. J.Touratsoglou, *Pulpudeva* 2 (1976) 134 and 137; A.B.Tataki, *op.cit.* (cf. our lemma no. 737) 215 no. 812 and 453/454. Edd.pr. in *I.Beroia* 142 (ph.). The nature of the catalogue is unknown.

A	B
Παρά[μονος ---------]	
Παράμον[ος ---------]	
Λιμναῖος Λιμ[ναίου]	
Δημήτριος Νικολάο[υ]	
vacat	
Α ⁝ vacat	[-------------------]
Ὑγεῖνος Κλέωνος	Η[-----------------]
Π(όπλιος) Φάβιος Ὀκρατιανός	Λογισμ[ός ---------]
Γαλέστης Γαλέστου	Γάιος Ὀφέλ[λιος]
Παρμενίων Κλεωνύμου	Ζωίλος Εὐβούλο[υ]
Φίλιππος Κλεωνύμου	Πόντιος Ῥεκέπτου
Λυσίμαχος Δέρδα	Ἀπολλόδωρος Μάντας
Γάιος Λάππιος	Φίλιππος Φιλίππου
Γάιος Λάππιος	vacat
Μᾶρκος Λάππιος	Μακεδὼν Ἀδαίου
	Κόρραγος Παραμόνου

B 12. A metronymic, Tataki.

741. Beroia. Honorary inscription for Caesia and Aulus Torpilius, 1st cent. A.D. Marble slab (cover of a base?) reused as the cover of a grave. Mentioned by A.Tataki, *op.cit.* (cf. our lemma no. 737) no. 1241 a. Edd.pr. in *I.Beroia* 125 (ph.), where it is pointed out that Τορπιλία Οὐέτυλλα and Καισία are the dedicators of *I.Beroia* 126.

Τορπιλία Οὐέτυλλα	Τορπιλία Οὐέτυλλα
vacat τὴν μητέρα vacat	vacat τὸν πατέρα vacat
Καισίαν Σέξτου Καισίου	Αὖλον Τορπίλιον Αὔλου υἱὸν
vacat θυγατέρα vacat	vacat

Προεστῶτος τοῦ ἱεροῦ Φιλίου τοῦ Ἀδύμου
ἀρχινεωκοροῦντος Τυράννου τοῦ Ἀλεξάνδρου
Νικάνδρου τοῦ Νικάνδρου τὸ πρῶτον

6-7. The expression ἀρχινεωκοροῦντος... τὸ πρῶτον indicates that the office of the archineokoros was established for the first time or that it was held for life; the first alternative seems more probable, A.Chaniotis, *Kernos* 14 (2001) 184/185 no. 99.

742. Beroia. Edict of the proconsul L. Memmius Rufus concerning the funding of the gymnasium, ca. 100-150 A.D. Four non-joining fragments of a marble stele; three of them were found in various sites in Beroia in 1969 (frs. b and d) and 1987 (fr. a); the fourth fragment (fr. c) had been transported from Beroia to the collection of the Lyceum

Soultanie in Thessalonika where it was seen by C.Avezou and C.Picard in 1911/1912: it is now lost. Only frs. b-c had been published. Fr. b: I.P.Touratsoglou, *AD* 24 B (1969) 326 no. 4 (ph.); J.P.Michaud, *BCH* 95 (1971) 966 (ph.). Fr. c: C.Avezou - C.Picard, *BCH* 37 (1913) 90-93 no. 4; A.Wilhelm, *Sitzungsberichte der Österreichischen Akademie in Wien* 214 (1932) 4, 43/44. Frs. a-d: Edd.pr. P.Nigdelis - G.Souris in *I.Beroia* 7 (ph.), who recognized that frs. a-b belong to the same document; M.B.Hatzopoulos attributed also fr. d to this text. N.-S., who will present their commentary in a forthcoming book, summarize the edict's content: the gymnasium of Beroia was periodically closed because of financial problems (A L. 6); the proconsul's intervention aimed at creating a fund of 100,000 denarii (A L. 17: τὸ εἰς τὴν γυμνασιαρχίαν ἀργύριον; cf. A LL. 10 and 39), the interest of which (A L. 40: 6,000 denarii) should be used for the gymnasium; the capital consisted of money earlier bequeathed to the city by prominent citizens (A LL. 18-20) and of the public revenues from water mills (ὑδρομηχαναί); the reference to a fine payable to the γυμνασιαρχικόν (B L. 19) and to a bath (B L. 17: καινὸν βαλανεῖον) suggests that B LL. 1-35 also concerned the gymnasium of Beroia and are part of the same edict; this is one of the longest proconsular edicts from the Roman East; it shows the interest of the proconsul in the orderly function of the gymnasium and his cooperation with members of the local elite (cf. A L. 9). L.Dubois, *BE* (2000) no. 270, comments on the vocabulary.

A: ■ b

Λ(ο ύ κ ι ο ς) Μ έ μ μ ι ο ς Ῥ ο ῦ φ ο ς ἀ[ν θ ύ π α τ ο ς λ έ γ]ε ι· ❦
οὐ νῦν πρῶτον, ἀλλ᾽ ἀφ᾽ ἧς μόνον ἐπέβην τῆς τοῦ ἔθ[νους ἡγεμονίας --- ca. 13-14 ---]ζων ἐμαυτὸν μελ[---------]
ΡΟ μάλιστα ἐξ ἀδοξίας, εἴ γε μεικροτέρων καὶ ἀνακεχωρηκότων πο[- ------ ca. 31 ------] ἀλειμμάτων φιλοκαλί[α --------- πε]-
πονημένων, ἡ πρωτεύουσα τῆς Μακεδονίας καὶ κατὰ ἀξίωμα [μητρόπολις --- ca. 25 ---]ου παρρησίᾳ λείπεται, προενο[η- ----- τοιαύ]-
τῃ τε βουλῇ πρεπωδέστατον καὶ τοιούτῳ δήμῳ κοινωφελέστα[τον --- ca. 32 --- -]ησαι· ἐπεὶ γὰρ τῇ τῶν φιλο[- ---------]
ἔσθ᾽ ὅτε λειτουργῶν ἐνδείᾳ συνβέβηκεν τὸ γυμνάσιον κεκλεῖσ[θαι --- ca. 32 ---] αἴσχιστον πᾶσιν μὲν [τοῖς --------- -]
σιν, μάλιστα δὲ ὑμεῖν τοῖς διὰ τὴν περὶ ταῦτα μελέτην αὐχησ[αμένοις? --- ca. 29 ---]σθ(α)ι ἐπεμελήθην καὶ [---------]
ον τῇ πόλει μεῖναι, ὥστε ἐπειδὰν γυμνασίαρχος ἐλλίπῃ, μ[.]νο[---- ca. 36 -----] ὕπαρξιν διηνεκεῖαν χ[- ---------]
ως ἄφθαρτον φυλάσσεσθαι· συναγωνισαμένων οὖν μοι καὶ τῶν κ[ρατίστων? ---- ca. 29 ----] τῆς βουλῆς, ὧν τὴν πα[- ---------]
δήμῳ μαρτυρίαν νοσφίσασθαι φθόνῳ μᾶλλον ἢ ἐμοὶ πρέ[π]ειν, ψ[- ------ ca. 25 ------ μυριάδες ἀργυρ]ίου δέκα, ὧν εἰς τὴν α[- ------]
πλήρωσιν συνέπνευσαν οἵ τε πρῶτοι πατρίδος καὶ ἡ βουλ[ὴ ------ ca. 37 ------ α]ὐτοὺς στενοτέραν Ι[- ---------]
στήσαντες πρὸς τὸ τὴν εἰς τοῦτο μου σπο[υ]δὴν μὴ κολουσθῆν[αι ------ ca. 37 ------]μιας αὐτοῖς καὶ ⟨ε⟩ἰς τ[- ---------]

παντὸς χρόνου [.]ΑΛ[..]Ν αἰτίαν εἶναι· ἀλλ' ἐπεὶ τοῦτο τὸ ἔτος προ[βέβηκεν? ------ ca. 31 ------ κ]αὶ δίκαιον τῷ ΜΙ[- -------- μη-]
δὲ ἓν ἐκ τῆς συνήθους κατ' ἐνιαυτὸν οἰκονομίας παραποδίζ[ειν? ------ ca. 36 ------ ἀ]ποκοπη, ὥστε [--------]
χρόνου συνκεχωρῆσθαι κατὰ τὸ προϋπάρχον ἔθος τὰς προσόδ[ους ------ ca. 38 ------]Η προωδε[-------- τῇ τοῦ ἀ-]
λείφεσθαι συνηθείᾳ χρήσεσθαι· ἀπὸ δὲ τοῦ ἑξῆς ἐνιαυτοῦ, ὃς ὑμε[ῖν ------ ca. 39 ------] συνκεφ[αλαι- -------- τὸ]
εἰς τὴν γυμνασιαρχίαν ἀργύριον ὑπ' ἐμοῦ ἐστιν τὸ ὑπογεγρ[αμμένον· ------ ca. 36 ------] Π[--------]
αἱ ὑπὸ Ἰουλιανοῦ εἰς αὐτὸ τὸ ἀλειπτικὸν ἀπολελειμμέναι [μυριάδες --------------------]
τριακάδος μηνὸς Ὑπερβερεταίου, ὃς ὑμεῖν ἀπαρτίζει τὸν [ἐνιαύσιον? τόκον ------------]-
τῳ καὶ φιλοπάτριδι Φλαυίῳ Παραμόνῳ τῷ ἀρχιερεῖ ἐν παρ[ακαταθήκῃ ----------------]-
των τούτων τῶν προγεγραμμένων μυριάδων πέντε [----------------------------------]-
σια δεκαδύο, ὧν καὶ αὐτῶν ἄλλος ἐνιαύσιος τόκος συναπ[αρτίζεται? ------------------]-
κόσια δεκαπέντε, ἃ ἐπὶ τὸ αὐτὸ συγκεφαλαιούμενα εἰς δη[νάρια -------------- ἐν παρα]-
καταθήκῃ παρὰ Νεοπτολέμῳ Νεοπτολέμου τῷ {τα} ταμίᾳ, ὥστ[ε ---------------------------]
ἐνιαυτοῦ ἀπιόντα μῆνα Δεῖον ἀργυρίου γείνεσθαι μυριάδε[ς -------------------- · ἔτι δὲ?]
προσλελόγισμαι καὶ τὰ ὑπὸ Φιλίππου καταλελειμμένα δηνάρια μ[ύρια τρισχείλια ἑπτὰ? ------------, ὥστε γίνεσθαι? δηνάρια μύ]-
ρια τρισχείλια ἑπτακόσια ὀγδοήκοντα ἑπτὰ ἥμισυ, ἅτινα ἐν παρακα[ταθήκῃ ---------- ------------ τὰ διὰ? τῆς]
ἐμῆς συγ[καταθ]έσεως ἀπὸ τῶν ὑδρομηχανῶν ἐνιαύσια πεπτω[κότα δηνάρια -----------]
δεδομένα [δη]νάρια ἑπτακισχείλια· ❦ ἔτι καὶ παρὰ Πλαυτιανῷ Ἀλε[ξάνδρῳ ----------]
ἀκοπίατον, δηνάρια χείλια τὰ ὑπὲρ τοῦ φαλλοῦ ὑμεῖν ὑπ' αὐτοῦ χα[ρισθέντα ---------]-
σα, ἀλλὰ καὶ διὰ τὸν διδόντα· πρὸς τούτοις καὶ τὰ παρὰ Θαρσύνοντ[ι --------------- ὀ]-
κτακόσια ἑξήκοντα δύο ἀσσάρια τρία ἥμισυ, ἃ ἐκ τῆς ἐνιαυσία[ς ------------------ ὑ?]-
πογράφει· οὐ μὴν ἀλλὰ καὶ τὰ ἐκ τοῦ ὑπὸ Εὐλαίου δοθέντος σείτο[υ λογευθέντα? δηνάρια -------- καὶ τὰ ---------]
Ἐλημ(ι)ωτῶν τοῦ σείτου χάριτος συνδεόμενα δηνάρια χείλια πε[ντ- ---------------- ἀπὸ? τῶν ὑδρομη]-
χανῶν τῶν γεγενημένων Μενάνδρου δηνάρια τρισχείλια ε[- ----------------------------]
μυριάδες ἐννέα καὶ δηνάρια τρισχείλια ὀκτακόσια ὀγ[δ]οήκοντα [---------------------, τῶν δὲ εἰς πλή]-
ρωσιν λειπόντων δηναρίων ἑ[ξ]ακισχειλίων τριακοσίων δέκα ε[- --------------------- ἡ τῶν πρώτων τῆς πατρίδος?]
κα(ὶ τ)ῆς βουλῆς συμπεριφορά, ὅπερ καὶ πρότερον εἶπον, ἐκ τῶν το[- --------------- ἐν]-
θήκῃ τῶν δηναρίων ὑπόκειται μυριάδες δέκα· δεῖ δὲ τὸν ε[- ---------------------------]-
ἄπ(ε)ρ γεινόμενα δηνάρια ἑξακισχείλ(ι)α διὰ τὸ τροπαϊκαῖα μ[- ----------------- γυμν]-
σιάρχῃ τὴν τοῦ πρώτου τῶν πολειταρχιῶν τόπου πρᾶσ(ι)ν ΗΔΙ[- ----------------------]-
ου μοῖρα εἶναι, ἐπειδὴ τοῖς γ[υ]μνασιαρχοῦσιν δίδοται γέρας του[- --------------------]-
των ἔπαθλον μὴ ὄντος γ[υ]μνασιάρχου τόπον οὐκ ἔχει ΠΡΟΣΟΜ[- -----------------------]
εἰς ἐκεῖνο δαπανᾶσθαι τοῦτο, ὅπε{ε}ρ ἔπαθλον ἑτέροις δοκεῖ, του[- --------------------]-

χίας τόπον τῇ τῶν νέων ἀπολείπω συνηθείᾳ· ὁμοίως καὶ τὸν τε[- -------------------------]
τὸ τέταρτον καὶ πένπτον ἐξ ὧν (?) κατὰ τὴν προάγουσαν ἀγωγὴν [-------------------------]
ἔθος· προστεθήσεται δὲ τῇ ἐκ τῆς πόλεως γυμνασιαρχίᾳ καὶ ἡ τῶν [---------------------- ἐὰν μὲν ᾖ γυ]-
μνασίαρχος, τῷ κεφαλαίῳ κολληθήσεται, ἐὰν δὲ ἡ πόλις ἀλείφῃ, τῷ ε[- ---------------- ἐνιαύ]-
σιος πρόσοδος δηνάρια χείλια ὀκτακόσια· οἶδα δὲ ὅτι ἐξ αὐτῶν δεῖ [------------------]-
κοντα, ὥστε τὰ λοιπὰ ἀπολείπεσθαι ἐκ τῶν ὑδρομηχανῶν δη[νάρια --------------------]-
φ τῆς γυμνασιαρχίας ἔσεσθαι καὶ τὴν τῶν ἐφηβαρχικῶν κατ[- --------------------------]-
ην καὶ ὑπὸ τούτων τὸ καθολικὸν κεφάλαιον συναύξεσθαι ΟΤ[- --------------------------]
βοήθειαν ὑπάρχει· ❦ ὁμοίως καλῶς ἔχον εἶναι μοι δοκεῖ, ὁπόταν Η[--------------------]
ἐνθήκης σῶμα γείνεσθαι δυναμένου τούτου πρὸς καλὴν ἐπ[- ------------------------ πό-]
λεως ἑκάστῳ ἐνιαυτῷ καὶ κατ' ἐμὴν εὐχὴν μείζονος γεινομέν[ης? ------------------- συ]-
ν(ε)χῶς καὶ ἐπαλλήλως αὐτοῦ καὶ ἡ πόλις τεύξεται· μὴ γὰρ οἵων ΙΣΑ[- ------------ τοι]-
οῦτο ᾖ ἀπελπισμὸς ὑπάρχων ἐπιδόσεως τῆς τῶν παρ' ὑμεῖν ἀξιο[- ----- ἀνδρῶν ---------]
ΑΝ[-- ca. 6--]βάνεσθαι· ❦ εἰ δέ, ὥσπερ ἐλπίζω, πολλοὺς ἔχετε καὶ ἐχο[- -----------------]
[-- ca. 8-9--]όσια πρὸς τὸ ἄλειμμα ἀργῶν ἐνιαυτὸς πάλιν ἐνθήκη [--------------------------]
[-- ca. 8-9--]ον καθ' ἐλπίδας ἀγαθὰς συναναβαίνειν καὶ τὸ τῆς ὑπηρε[σίας --------------]
[-- ca. 8-9--] τὸν ἐν γυμνασίῳ τόπον ἔχει τε τῇ νοήσει μου ΥΠΟΔΕ[- -----------------------]
[-- ca. 8-9-- α]ὐτὸν ἐκεῖνον τ[ῶ]ν ἰδίων ἀναλωμάτων εἶναι νομοθέτ[ην ------------------]
[-- ca. 8-9--], ὅταν δὲ ἡ πόλις ἀλείφῃ, τοῖς μὲν ἀρχιερατικοῖς καὶ συνέ[δροις ------------]
[-- ca. 8-9--] μὲν τέσ(σ)αρες, παιδ[ά]ρια δὲ δύο, τοῖς δὲ βουλευτικοῖς καὶ [----------------]
[-- ca. 8-9--]α· τοὺς δὲ παρὰ τοῦτο τολμῶντας δούλους ἀλείφεσθαι μ[- --------------------]
[-- ca. 8-9--]ων δούλων ἐξ ὑδρία[ς] ἀλίψονται· μήποτε γὰρ τοῦ κατα[- --------------------]
[-- ca. 8-9--]ουσιν μέντοι κατὰ τὸ ἐπιστρεφέστατον ταύτης τῆς εὐτα[ξίας -----------------]
[-- ca. 8-9--]βοῦντα ἀσφαλῆ κελεύω, ὅταν μὴ ᾖ γυμνασίαρχος, εὐθέως εν[- ----------------]
[-- ca. 7-9-- γ]υμνάσιον ἐλαίου ἀγορασίας καὶ τῆς κατ' ἐκεῖνο τὸ ἀνάλω[μα -------------]
[-- ca. 8-9--] δήμῳ· ποιούμενος δὲ καὶ τῆς διαμονῆς αὐτῶν πρόνοιαν [---------------------]
[ἀρχιερέα] τοῦ ἔθνους Φλαύιον Παράμονον ἄνδρα κράτιστον καὶ τὴν εν[---------------]
[-- ca. 8-9--]ιλλίους Ἄπιον καὶ Σευῆρον, νεανίσκους οὐκ ὀκνηροὺς ΠΡΟΣ[----------------]
[- ca. 6-7- το]ὺς διοίκησιν παραλημψομένους ἀπὸ μηνὸς Δείου τοῦ ἐν[---------------------]
[- ca. 5-6- ἐὰν] μέν, ὅπερ εὔχομαι καὶ ἐλπίζω, εὑρεθῇ γυμνασίαρχος τ[- -------------------]
[-- ca. 8-9-- ἐ]νιαύσια ἐφηβαρχικὰ τῇ τῆς ἐνθήκης ψήφῳ ΠΡΟΣΑ[------------------------]
[- ca. 6-7- αὐ]θεντικοῦ κολουσθῆναι προεισενενκεῖν καθ' ἑξά[μηνον ---------------------]
[-- ca. 8-9--] μηδὲ τῶν ἰδίων εἰς τὴν τῆς πατρίδος ἀρεσκεία[ν ---------------------------]
[- ca. 6-7- Πα?]ράμονον οὐκ ἀλογίστως ἐστόχασμαι· τὸ γὰρ μηκέ[τι ----------------------]
[-- ca. 8-9--]σι μεγαλοφροσύνην τῷ ἔθνει συνίστησιν, τῷ δὲ Π[- ---------------------------]
[-- ca. 8-9--] καὶ ὁ πρῶτος τῆς πολειταρχίας τόπος καὶ ἡ ἐνιαυ[σία -----------------------]
[-- ca. 7-8-- σ]ωφρονικωτέραν ἀνανκάσει ποιεῖσθαι τὴν ἄλειψ[ιν-----------------------]
[-- ca. 8-9--]ομένης αὖθις δὲ τῆς συναυξήσε(ω)ς τῶν χρημάτω[ν -----------------------]
[-- ca. 8-9--]τῆς ἤδη μοι συνλελογισμένης ψήφου κατεγνώκ[ατε? -------------------------]
[-- ca. 8-9--]ς ἀπευκταιότατος μένει μὴ πλείων ἢ κατὰ τετράκ[ις -----------------------]
[-- ca. 8-9--]Ι ἀπὸ τῶν ὑδρομηχανῶν χείλια ἑπτακόσια εἴκοσι Ι[--------------------------]

[μυριάδων δ]ηναρίων δισχειλίων τριακοσίων ταῦτα εὐθέ[ως? ------]
[-- ca. 8-9--]ρχίας ἐνθήκη γείνεται· τελειωθέντος δὲ τοῦ κατὰ τὴν [------]
[-- ca. 8-9--]η παρείσδυσιν τοῖς διαδεξαμένοις τὴν ἐπιμέλεια[ν ------]
[-- ca. 8-9--] ταῦτα τὰ ἐν τῶ τῆς ἑαυτῶν ἐπιμελείας χρόνῳ συν[- ------]
[- ca. 4 - μηδὲ] ὀνόμασιν μηδὲ χειρογράφοις, ἵνα μηδὲ ἐκεῖνοι τοῖς [------]
[-- ca. 8-9--]στιν καὶ ἀπωλείας μελέτη· γεινέσθω δὲ [ca. 3]ΠΑΡ[------]
[-- ca. 7-8-- τ]οῖς παραδιδοῦσιν ἀσφαλὴς ἡ παράδοσις[ca. 3]ΤΟ[------]
[-- ca. 6-7-- πα]τρίδος ὑπηρεσίας ἀνάνκη Υ[ca. 3-4] μέντοι γε[- ------]
[-- ca. 8-9--]θαι καὶ ἀφανίσαι ΚΑΚΟΤ[-- ca. 8 --]ΑΡ εἰσόδῳ [------]
[-- ca. 8-9--] μετατεθείη ἢ ἄρχων ἢ ΠΟ[-- ca. 12 --]Λ[------]
[-- ca. 8-9--]σεως εἴτε Ε[ca. 4]ΚΕ[------]
[-- ca. 8-9--]ΡΟ[..]ΤΙ[------]
[------]

An unknown number of lines is missing

c

B: [------]ΟΝ[------]
[------] Οὐα[λ]εριαν[------]
[------]ΝΑ Ἰ[ουλ?]ιανῷ [Φ]λαυίῳ [------]
[------]ΛΕ [..] τὸν ἐργολάβον ὡς ὅ,τι μάλιστ[α ------]
[------] ἐὰν μὴ κα(τὰ) τὴν ἐν τῇ συνγραφῇ συμπ[- ------]
[------ συ?]μφώνου πρὸς ἔκτεισιν ἔνοχος ἔσται οὐ πρ[- ------]
[------ τὰς τῶ]ν Σεβαστῶν εἰκόνας ἐστεφανωμέν[ας] ΦΛΙΡΔΜΝ [..]Ι[------]
[------ τὴ?]ν χρημάτων ἔξοδον τῇ πατρίδι διοικήσει ὑπ[- ------]
[------ τῶν τῇ?] πόλει συμφερόντων καταλιπεῖν δίκην τὴν [------]
[------ ἀναγκαῖον ἡγησάμην? τούτ]ῳ τῶ διατάγματι διορθῶσαι· ἐπεὶ τοίνυν κατ[- ------]
[------]ατην προσόδῳ μεγάλα λυπυοῦσαν, κελεύω τοὺ[ς ------]
[------ τὴν] πρόρρησιν ἀρθῆναι, εἴ γε λέγεται, δεκαδύο ΔΙ[------]
[------]Ι συντηρήσεως, διαιρουμένου τοῦ ἐνιαυτοῦ Ι[------]
[------ διατ?]ελῆ τὴν φροντίδα τοῦ πράγματος εἶναι πρὸς [------]
[------ τ]ὸν ἴδιον χρόνον ἐπιμελείας, ἐὰν κατὰ τὴν εἰ[- ------]
[------] τῷ δὲ ἐπαφέντι κηπουρῷ καὶ ὀχετηγοῦντι δι[ὰ? ------]
[------] ἀποτάσσω εἰς τὴν τοῦ καινοῦ βαλανείου ἐπι[μέ- d λειαν? --- ca. 17-18 ---]Ε ὑδρομη[χαν- ---]
[------]ον οὐκ ἐφείημι γείνεσθαι· εἰ γὰρ τολμήσειέν τ[ις? --- ca. 21-22 ---]Σ ΠΡΟΣΤΕΤ[------]
[------ δηναρίοις ---]ακισχειλίοις εἰς τὸ γυμνασιαρχικόν· περὶ μὲ[ν --- ca. 23-24 ---]ΩΤΑΣΤΩ[------]
[------ ὑδρομηχ?]ανῶν μὴ πλέον πράττεσθαι τοῦ συνήθους ὑ[- --- ca. 24-25 ------] προδιατετ[αγμέν- ------]
[------ α?]ὑταῖς ὑμῶν πλέονα σύνοδον ἐν ἑκάστῳ μην[ὶ --- ca. 21-22 ------ κα]τοικουν[- ------]

[------ -]των ξυλείας· εἰ μὲν ὁ χρόνος ἔτι μοι συνεχώρε[ι? --- ca. 23-24 ------]ς εἴ τι γνω[- ------]
[------ συ?]ναρπάζεται τῇ ἐπείξει μου, κελεύω τοὺς γερ[- --- ca. 24-25 ------] μηδὲ ΜΙ[------]
[------ -]είας, μηδὲ διὰ ταύτης τῆς αὐθαδίας καὶ ἐνε[- --- ca. 24-25 ------]ΑΠΡΟΣΤΕ[------]
[------ τῆς τῶν] ξύλων χρήσεως ὡς ἐνδεεστάτην ὕλης πόλε[- --- ca. 24-25 ------]ΤΙΝΙΠΟΙΕ[------]
[------] μὲν γὰρ τάχα περὶ τούτου με, καὶ εἰ ἅπαν ἐπειγ[- --- ca. 23-24 ------ τ?]οῦτο ΚΟ[- ------]
[------]ας τειμίας ἄξια ὡς τῷ δήμῳ [ca. 5] τὴν ΕΚΤΗ[--- ca. 23-24 ------ ἰ]διωτικῶ[------]
[------] αὐτὸν συνκεχωρῆσθαι· ❦ ἐπεὶ οὖν τὰ ἄλλ[α --- ca. 23-24 ------]ΑΤΑΟΙΟ[------]
[------ -]αμην τοὺς τοῦτο τολμῶντας ποιεῖν ἀναγρ[- --- ca. 24-25 ------]ΙΘΕΝΤΑ[------]
[------] κάλλειον ὠχύρωται· ❦ τοῦτο τὸ διάταγμα βε[- --- ca. 13-14 --- ἐν τῷ ἐπιφανεστ?]άτῳ τῆς [πόλεως τόπῳ?]
[------] ἔσται πᾶσιν ΕΥΔΙΑ[.]ΕΣ ἀναγειν[ώ]σκειν [--- ca. 15-16 --- ❦ προτεθῆν]αι βούλομα[ι]·

vacat

τῆι πόλει
[----- ca. 10-11 ----- Ἰ]ουλιανὸς διὰ τῆς Γ(αΐου) Π[----- ca. 11-12 ------]ΠΑ ❦
[------ ca. 8-9 ----- ἐπιμ]ελείας τὴν στήλλην χα[ράξας ἀνέθηκεν ἐ]κ τῶν ἰδίων

Fr. a = A LL. 1-97 (left side), fr. b = A LL. 1-17 (right side), fr. c = B LL. 1-35 (left side), fr. d = B LL. 17-34 (right side); we do not record the different readings of fr. b by T. and M. and of fr. a by A.-P.; the underlined letters had been seen by A.-P., but are no longer visible on the stone || A. 1. L. Memmius Rufus is a hitherto unattested proconsul of Macedonia, edd.pr. || 10. or μυριάδων, edd.pr. || 34. ΕΛΗΜΤΩΤΩΝ, on the stone || 37-38. or [τῇ] ... συμπεριφορᾷ, edd.pr. || 38. ΚΑΠΗΣ, on the stone || 40. ΑΠΡ and ΕΞΑΚΙΣΧΕΙΛΤΑ, on the stone || 41. ΠΡΑΣΤΝ, on the stone || [44-45. [γυμνασιαρ]χίας τόπον? (cf. A L. 43), Chaniotis] || 46. or ἔξων, edd.pr. || 56. ΝΗΧΩΣ, on the stone || 59. in fine, or ἐνθήκῃ, edd.pr. || 82. ΣΥΝΑΥΞΗΣΕΟΣ, on the stone || 84. or μενεῖ, edd.pr. || B. 9. initio, restored by A.-P. || 16. ὀχετηγέω = 'irriguer' was hitherto attested in Eustathios, but ὀχετηγός ('adducteur d'eau') is used in Homer, D || 20. initio, restored by edd.pr.; [δαπ]ανῶν, A.-P.

743. Beroia. Record of building activities concerning the water supply, ca. 100-150 A.D. 15 joining fragments of a marble base. Edd.pr. in *I.Beroia* 41 (ph.), where it is suggested that this is a dedication (to a deity, the emperor or the city of Beroia). The dedicator, probably the proconsul (see app.crit.), provided the funds (LL. 6/7) for the construction of new water pipes along the streets (LL. 1/2) as well as for repairs (L. 7) of a fountain and its sculptural

decoration near a water source (LL. 3-4), of two further fountains in the agora and in the sanctuary of Asklepios (LL. 5/6), and of a drain (ἐξαγωγός) in the agora (L. 6). The anonymous benefactor also fixed the distribution of water among the persons entitled to its use, following a request of the city (LL. 7/8), estimated the volume of the collected water and gave the rest to the councillors, depositing a list of the βουλευταί in the archive (LL. 8-10).

[------------------------------------]ΑΝΘ[-----------]
ἀπὸ τῆς Εὐιαστικῆς πύλης τὰ ἀμφοδικὰ ὕδα-
τα σωλῆσι καινοῖς καὶ τὴν πρὸς τῷ κύθρῳ μαρ-
μαρίνην κρήνην σὺν τῷ λοιπῷ αὐτῆς κόσμῳ
καὶ τὸ πολύκρηνον τὸ ἐν τῇ ἀγορᾷ καὶ τ[ὸ π]ολ[ύκρη]-
νον τὸ ἐν τῷ Ἀσκληπεί[ῳ] καὶ τὸν ἐν τῇ ἀγορᾷ ἐξαγω[γὸν ἐ]-
κ τῶν ἰδίων ἀποκατέστησεν [κ]αὶ τοὺς μερισμọ[ὺς ὡς ἡ] π̣όλι[ς αὐτῷ] ἐ̣νέ-
τυχε ἀνεμέτρησε, τὸ ἀπọ[κεί]μενον ὕδωρ ἀνα[μετρ]ήσας καὶ ἐξ αὐ-
τοῦ τὸ λεῖπον τοῖς βουλευτα̣[ῖ]ς ἀποδούς, ὧν τὴ(ν) ἀ[ν]αγραφ[ὴν εἰ]ς τὸ
vacat γραμματοφυλάκιον ἀπέθ̣ε̣[το]

1. Possibly ἀνθ[ύπατος], if the dedicator was a proconsul; the verb ἐντυγχάνω (LL. 7/8) indicates that the building activities were carried out to satisfy a request by the city, edd.pr. || 2. the Εὐιαστικὴ πύλη was probably the western gate leading to Εὔια (cf. Εὐιέσται in *EAM* 87; *SEG* XIII 403; XLVI 758) which should be located near the modern village Koilas; ἀμφοδικὰ ὕδατα = ὕδατα ἀμφὶ τὴν ὁδόν, i.e. water in the gutters, edd.pr.; cf. L.Dubois, *BE* (2000) no. 230 || 3. κύθρῳ = χύτρῳ, i.e., a water source, edd.pr. || 5-6. πολύκρηνον was hitherto unattested; cf. πολύκρουνον, edd.pr. || 9. ΤΗΑ[.]ΑΓΡΑΦ, lapis.

744. Beroia. Honorary inscription for the emperor Antoninus Pius, ca. 138-161 A.D. Fragment of a marble stele. Edd.pr. in *I.Beroia* 65 (ph.): [Αὐτοκράτορα Καίσαρα | θεοῦ Ἀδριανοῦ υἱὸν | θεοῦ Τραϊανοῦ Παρ|θικο]ῦ̣ ἔγγον̣[ον | Τ(ίτον) Α]ἴλιον Ἀδ[ριανὸν | Ἀντ]ω̣-νεῖνον Σ]εβασ|τὸν] Ε̣ὐσεβῆ, ἀρχιε̣[ρέα | μέγιστ]ο̣ν, δημαρχι|κῆς ἐξουσίας τὸ -- | ὕπατον τὸ --, ------]

745. Beroia. Honorary inscription for the emperor Septimius Severus and Iulia Domna, ca. 198-202 A.D. Fragment of a marble plaque with texts inscribed in two columns. Edd.pr. in *I.Beroia* 66 (ph.).

A: [Αὐτοκράτορα Καίσαρα Λ(ούκιον) Σεπτίμ]ιον Σεουῆρον Εὐσεβῆ
[Περτίνακα Σεβαστὸν Ἀραβικὸν Ἀδια]βηνικὸν Παρθικὸν Μέ-
[γιστον Εὐτυχῆ, ἀρχιερέα μέγιστον,]
[Βεροιαίων ἡ μητρόπολις καὶ νεω]κ̣όρος

B: Ἰουλίαν̣ [Δόμναν Σεβαστήν, Λ(ουκίου) Σεπτιμίου Σεουήρου Εὐσεβοῦς]
Περτίνα̣[κος Σεβαστοῦ Ἀραβικοῦ Ἀδιαβηνικοῦ Παρθικοῦ]
Μεγίστ̣[ου Εὐτυχοῦς, ἀρχιερέως μεγίστου γυναῖκα, μητέρα]
στρατοπ̣[έδων, Βεροιαίων ἡ μητρόπολις καὶ νεωκόρος]

746. Beroia. Honorary inscription for Claudia Alkestis, early 3rd cent. A.D. Fragment of a marble base. Mentioned by D.Kanatsoulis, *Makedonika* 5 (1961-1963) 77 note 11; id., *Μακεδονικὴ Προσωπογραφία. Συμπλήρωμα* (Thessalonike 1967) nos. 1615, 1650 and 1652; J.Wiseman, *AJA* 88 (1984) 571 note 17; A.Tataki, *op.cit.* (cf. our lemma no. 737) no. 691. Edd.pr. in *I.Beroia* 122, where the honored person is identified with Ἄλκηστις, honored by her son, the priest Τέρπνος (*SEG* X̣XVII 264; *I.Beroia* 127). The mention of μύσται (L. 5) suggests that Alkestis was the priestess of Dionysos.

Κλαυδίαν Ἄλκηστιν Ἰουλιανῆς Ἀμ-
μίας καὶ Κλαυδίου Τέρπνου θυγατέ-
ρα τὴν ἐκ προγόνων ἱέρειαν, ἐκγόνην
Ἰουλιανῆς Νεικολαΐδος καὶ Πλωτια-
vacat νῆς Ἀλκήστεως οἱ μύσται vacat

747. Beroia. Milestone, 239 A.D.? and ca. 408-432 A.D. Lower part of a column. Mentioned by M.B.Hatzopoulos - L.D.Loukopoulou, *Two Studies in Ancient Macedonian Topography* (Athens 1987) 28 and 33. Edd.pr. in *I.Beroia* 483 (ph.), where it is suggested that the milestone was placed along the road leading from Beroia to Pella or Allante.

[Αὐτοκράτορι Καίσ]αρι̣
[Μ(άρκῳ) Ἀντωνίῳ Γορ]διανῷ [Εὐσεβεῖ],
[Εὐτυχεῖ, Σεβ]αστῷ, [ἀρχιερεῖ]
[μεγίστῳ, δημ]α̣ρ̣[χικῆς ἐξουσί]ας
[τὸ β´, ὑπ]ά̣[τῳ· ἡ μητρόπολι]ς
[καὶ δὶς νεωκόρος Βεροιαίων]

Ὀνω[ρίῳ καὶ]
Θεοδοσ[ίῳ]
Αὐγούστοι[ς]

748. Beroia. Five manumission records, 248-264/265 A.D. Column with five manumission records. Ed.pr. M.B.Hatzopoulos, *Cultes et rites de passage en Macédoine* (Athens 1994) 65-71 (ph.; only I-IV). Republished in *I.Beroia* 53-57 (ph.). We present the texts that had not been included in *SEG*.

I Ἀγαθῆι τύχηι·
Αἰλία Νεικόπο[λις]
ἔχουσα τέκνω[ν δί]-
καιον ἐδωρησά[μην]
θεῷ Διονύσῳ [Ἀγρίῳ? Ἐ]-
ρικρύπτῳ Ψευδ[άνορι]
δοῦλον ὀνόματ[ι]
Ἐπίκτητον ὡς ἐτῶν

εἴκοσι ἕξ, ὃν ἠγόρ̣ακιν
παρὰ Σερείου Ῥούφου,
καθὼς τὸ προτεθὲν
γραμμάτειον περιέχει·
ἱερωμένου Ἰουλιανοῦ
Δημητρίου, ἔτους ᵛ θοσ´
Σεβ(αστοῦ) τοῦ καὶ εϞτ´ Ἀρτεμεισίου

II
Ἀγαθῆι τύχηι·
Αὐρήλιος Ἀλέξανδρος, ὁ
πρὶν Λυσιμάχου, Βεροιαῖος
ἐδωρησάμην θεῷ Διονύ-
σῳ Ἐ{Ι}ρικρύπτῳ Ψευδάνο-
ρι κοράσιον ὀνόματι Ἀλεξάν-
δραν ὡς ἐτῶν τεσσάρων, κα-
θὼς τὸ προτεθὲν γραμμάτει-
ον περιέχει, ἱερωμένου Ἰου-
λιανοῦ Δημητρίου, ἔτους
θοσ´ Σεβαστοῦ τοῦ καὶ εϞτ´
Πανήμου ζ´·
εὐτυχεῖτε

III
Ἀγαθῆι τύχηι·
Ἀραβιανὸς
Μᾶρκος ἐδω-
ρήσατο θεῷ Διονύσῳ
Ψευδάνορι σώματα οἰ-
κογενῆ, κοράσιον ὀνόματ[ι]
Ἀφροδισίαν ὡς ἐτῶν κβ´
καὶ αὐτῆς ἀδέλφια
Ἀφροδείσιον ὡς ἐτῶν ιβ´,
Μελάνθιον ὡς ἐτῶν ϝ´·
ἔτους ϝϞσ´ Σεβ(αστοῦ) τοῦ κὲ βιυ´·
ἐπὶ ἱεροφάντου
Μαρκίου Ἡρακλείδου
μακεδονιάρχου

IV
Ἀγαθῆι τύχηι·
Κάσσιο(ς) Σαλούστιος Ἀλκαῖος
ἐδωρήσατο θεῷ Ἀγρί[ῳ] Διο-
νύσῳ Κρυπτῷ Ψευδάνο-
ρι κόραν ὀνόματι Κασσάν-
δραν ὡς ἐτῶν ὀ̣κ[τ]ὸ̣ ὡς τὸ π[ρο]-
τεθὲν πι̣ττάκιον τ[ῆς]
δωρεᾶς περιέχει·
εὐτυχεῖτε

V
Ἀγαθῆι τύχηι
[---------------]

I 8. εἴκοσι, ἐξ ὃν, H.; ἕξ, ὅν, M.B.Hatzopoulos, *BE* (1995) no. 414 ‖ 14-15. the year 248 A.D. ‖ II 5. ΕΙΡΙΚΡΥΠΤΩ, lapis ‖ III 11. the year 264/265 A.D. ‖ IV 2. ΚΑCCΙΟCΑΛΛΟΥCΤΙΟΣ, lapis.

749. Beroia. Manumission record, 3rd cent. A.D. Lower part of a marble stele decorated with an ivy leaf and a dolphin in relief. Edd.pr. in *I.Beroia* 50 (ph.). See also M.S.Youni, *Provincia Macedonia. Θεσμοὶ ἰδιωτικοῦ δικαίου στὴ Μακεδονία ἐπὶ Ρωμαιοκρατίας* (Athens 2000) 108 (on the term ἀλοίπητος) and 289 no. 64 (text).

[.]Ι̣Ι̣ Αὐρηλίας [---------]
ἱερειτευο̣[ύσης Ἀρτέμι]-
δι Εἰλιθυί[α̣ ἐστηλογρά]-
φησα καὶ ἐχ̣[αρισάμην τῇ]
θεῷ ἀλοίπ̣[ητον]

2-3. This is the first attestation of the cult of Ἄρτεμις Εἰλείθυια in Beroia, edd.pr. ‖ 5. ἀλοίπητος = ἀλύπητος; this term was hitherto unattested in Macedonian manumission records and corresponds to terms such as ἀνέπαφος, ἀνεπίληπτος, ἀνέγκλητος et sim. (protected against enslavement), edd.pr., Y.

750. Beroia. Letter quoting an earlier edict concerning the selling of slaves, 3rd cent. A.D.? Fragment of an epistyle reused for this inscription. Mentioned by I.P.Touratsoglou, *AD* 24 B (1969) [1970] 325 no. 9 (no text; ph.); cf. J.P.Michaud, *BCH* 95 (1971) 964 (ph.); J. and L.Robert, *BE* (1972) no. 258. Edd.pr. in *I.Beroia* no. 13 (ph.). Republished by H.Müller, *Chiron* 31 (2001) 417-446 (ph.), who comments on the legal aspects of this regulation; the papyrological evidence for ἀπογραφή, καταγραφή and ἀνάκρισις suggests thar an archive (L. 2) was involved in the transaction which required a series of documents: the deed of sale (ὠνή; cf. L. 9), the declaration of the transaction (ἀπογραφή; cf. L. 7), and its official registration (καταγραφή; cf. LL. 9/10). See also M.S.Youni, *op.cit.* (cf. our lemma no. 749) 231/232 (commentary) and 254 (text). P.M.Petsas - M.B.Hatzopoulos - L.Gounaropoulou - P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopétra (Macédoine)* (Athens 2000) 59/60, tentatively identify this letter with a κέλευσις or ἀπόφασις of M. Οὔλπιος Τερτυλλιανὸς Ἀκύλαος (provincial governor of Macedonia in ca. 212 A.D.) which is often referred to in the manumission records of Leukopetra.

[-----------------------------]Τ̣ΑΙ
[-------------------- -]εῖον παρὰ τῷ
[-----------------] τ̣ε καὶ τοῖς τὰ σώ-
[ματα καὶ τὰ θρέ]μ̣ματα πωλοῦσι[ν]
[ἢ ἀγορά]ζουσιν· ἄλλως μή-
[τε πωλεῖν μή]τε ἀγοράζειν Ε̣[.]
[----------]Ν̣ ἀ̣πογράψωντα̣[ι]
[---- ἐὰν δέ] τις πωλῇ σώματα,
[-------------] τ̣ὴν ὠνὴν καταγρά-
[------, τὴν δὲ ἀ̣]νάκρισιν αὐτῶν̣
[γίνεσθαι ὑπὸ? τῶ]ν̣ ἀρχόντων· ὃ[ς]
[δὲ μὴ κατὰ τα]ῦτα ποιήσῃ ἢ μὴ
[------------]ται ἢ μὴ ἀνα̣[κρ]είνη-
[ται? κατὰ τὰ ν]ενομοθ[ετ]ημένα,
[------------ τῷ] τελώνῃ τὸ τέλος
[----------------]ν, καθὼς Καυά-
[ᵛᵛᵛᵛ ριος -----]ων ὑπατικὸς
[ᵛᵃᶜᵃᵗ ἐπέκ]ρ̣ειν̣εν·
vacat
[εὐτυ]χεῖται

Ligatures of ΜΗ (L. 5), ΗΝ, ΝΗΝΚ (L. 9), ΗΣ, ΗΗΜΗ (L. 12), ΗΜΗ, ΝΗ (L. 13), ΗΜΕ (L. 14), ΝΗ (L. 15), ΝΕ (L. 18) ‖ M. suggests longer restorations than those of the edd.pr. ‖ 2. initio, [ἀγορανομ?]εῖον (rather than [ἀρχ]εῖον or [γραμματοφυλακ]εῖον), M.; ΩΡΩΝ, edd.pr. ‖ 3. initio, τ̣ε καί, M.; Σ καί, edd.pr. ‖ 3-4. restored by M.; edd.pr. assumed that the letters ΤΟΙΣΤΑΣΩ of L. 3 were mistakenly repeated in L. 4; θρέμμα here probably means verna (cf. θρεπτός and οἰκογενής), M. ‖ 5. initio, [ἢ ἀγορά]ζουσιν, edd.pr. ‖ 6. in fine, Ε̣ read by M. ‖ 7. in fine, ἀ̣πογράψωντ̣α̣[ι], M.; ἀπογράψων[...], edd.pr. ‖ 8. initio, restored by M. ‖ 9. initio, [τούτων?], edd.pr. ‖ 9-10. read and restored by M.; καταǀ[γράφειν, τὴν δὲ] κρίσιν, edd.p.r. ‖ 11. restored by edd.pr. (but [ὑπό?]); [διά], M. ‖ 10-11. the ἄρχοντες inspected the legality of the transaction (ἀνάκρισις; cf. LL. 13/14), M; disputes over the transaction were to be settled by local magistrates, edd.pr. ‖ 12. initio, M.; [δὲ μὴ τα]ῦτα, edd.pr. ‖ 13-14. read by M.; [οὕτως πω?]λῇ ἢ μὴ ἀν[άγῃ τ]ὴν ǀ [ὠνὴν? κατὰ τά], edd.pr. ‖ 15. initio, [διπλοῦν? τῷ]; in cases of illegal actions the duplum was to be paid to the tax collectors, edd.pr. ‖ 16. initio,

[ἐπιτελεῖ?]ν, edd.pr. || 16-18. restored by M; Κ(λ)αύ(δ)|[ιος Πειερί]ων ὑπατικὸς | [περὶ αὐτῶν? ἔκ]ρεινεν, edd.pr. || 17. [Φρόντ]ων? (for the name cf. *CIL* III 2554); this letter quotes an earlier decision (decretum, ἐπίκριμα) of the consularis Cavarius, who had probably been sent to Macedonia by the emperor with a particular task; it is not clear whether the letter cites Cavarius' decretum with regard to the entire document or only with regard to LL. 11-16, M.

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751. Beroia. Dedication to Dionysos and honorary inscription for Paramonos, 7 A.D. Marble stele with moulding and with the representation in relief of a man (an actor?) offering a libation, another person, and a dog. Edd.pr. in *I.Beroia* 22 (ph.), where the κοινὸν τῶν θιασωτῶν (L. 5) is identified as an association of Dionysiac artists. The Dionysiac artists are rarely attested in Macedonia [cf. our lemma no. 716 ter, Chaniotis].

Ἔτους · α΄ · καὶ · μ΄ · καὶ · ρ΄ · Ἀρτεμισίου
Παράμονος Θεογένους vvv
ἀγορανομήσας τοῦ θιάσου vv
4 ἐκ τοῦ ἰδίου Διονύσωι vvv
Relief
Τὸ κοινὸν τῶν θιασ[ω]-
τῶν Παρά μονον
Θεογέ νου

LL. 1-4 and 5-7 were written by two different masons.

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752. Beroia. Dedication to emperor Trajan, 102-117 A.D. Fragment of the covering slab of a base. P.Adam-Veleni, *Μακεδονικοὶ βωμοί* (unpublished PhD dissertation; Thessalonike 1996) no. 256. Ed.pr. in *I.Beroia* 64 (ph.).

[Αὐτοκράτορι Καίσαρι Νερούᾳ Τραϊαν]ῷ Σεβαστῷ Γερ[μανικῷ, Δακικῷ ------]
[---- Μακεδόνων τὸ Κοινὸν ----------]ΣΤΩΝ Φουλκιν[ίου τοῦ ---------- πρώτης]
[μερίδος, ---------------------------- δε]υτέρας, v Εἰσιδώρ[ου τοῦ --------- τρίτης,]
4 [-------- τοῦ -------------- τετάρτης, τα]μίου τῶν συνέ[δρων -----------------------]

We give the text of *I.Beroia*. || 1. [τ]ῷ σεβαστῷ Σ[υνεδρίῳ], A.-V. || 2-4. the word [δ]ευτέρας suggests that the presidents of the four μερίδες were named here, edd.pr. || 2. possibly [ἡγ]ετῶν, edd.pr.; [---]ΣΤΩΝ Φουλκίν[ιος], A.-V. || 3. [πρεσβ]υτέρας εἰς δῶρ[ον], A.-V.. || 4. συν[έδρων], A.-V.

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753. Beroia. Funerary epigram of Hadea, ca. 200 B.C. *SEG* XXIV 503. Republished in *I.Beroia* 391 (ph.). V.Allamani-Souri in *Μνείας Χάριν* 17-31 (ph.), republishes the text (18) discussing in detail the iconography of the monument. A.-S. suggests that Hadea was a priestess, probably of Isis or Hekate/Ennodia. Ead. in P.Adam-Veleni (ed.), *Μύρτος. Μνήμη Ἰουλίας Βοκοτοπούλου* (Thessaloniki 2000) 489-493 (ph.), tentatively interprets the object held by Hadea as a trident (a reference to Isis Pelagia?), and not as a key. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 135-137 (ph.), assumes that Hadea was a priestess of Ennodia and suggests identifying her mother, Κυννάνα, with another priestess of Ἐννοδία Ὁσία in Beroia (*I.Beroia* 23). M.B.Hatzopoulos, *BE* (1999) no. 341, disagrees with the association of Hadea's hat with a hat worn by Isis in a relief found at Dion (our lemma no. 788).

754-769. Beroia. Epitaphs, 2nd cent. B.C.-3rd cent. A.D. Edd. in *I.Beroia* present numerous new epitaphs (152-154, 157, 161/162, 166/167, 171, 173, 176-178, 183-185, 189, 191-193, 196, 198-202, 209, 224/225, 228, 233/234, 238, 240, 259, 277, 280, 291/292, 294/295, 297, 303, 305, 309-311, 314/315, 319, 321, 326, 328/329, 335, 341, 361, 367/368, 377, 390, 397, 403, 407, 410-412, 414-416, 426, 490). We present a small selection.

754: 243 no. 177 (ph.). **Epitaph of Moschine, ca. 150 B.C.** Five joining fragments of a marble urn and a base, decorated with bucrania and a floral motiv: Μοσχίνηι | Κλεύου, ἡρῷισσα

1. Μοσχίνη[ι], edd.pr.; the name was hitherto unattested in Macedonia, edd.pr. || 2. Κλεύας is the name of an officer of king Perseus (Liv. 43.21.5 and 23.2/3), perhaps Moschina's father, edd.pr.

755: 244 no. 178 (ph.). **Epitaph of Antigona, Kleta, and Artemikle(i)a, 2nd cent. B.C.** Pedimental marble stele with the representation of two seated women, a girl, and a standing man.

Ἀντιγόνα Κλήτα Ἀρτεμίκληα
Οὐενέτου Ἀλεξάνδρου Οὐενέτου
ἥ ρ ω ε ς

2. The name Οὐένετος is attested for the first time, edd.pr. [but cf. the Latin equivalent Venetus, Chaniotis].

756: 315 no. 335 (ph.). **Epitaph of L. Marius Marcellus, 1st/2nd cent. A.D.** Marble stele: Λ(ουκίῳ) Μαρίῳ Μαρ|κέλλῳ ἥρωι, | Κορνήλιος Δι|ονυσᾶς καὶ Μα||ρία Συμφέρου|σα οἱ γονεῖς αὐτοῦ

L.Marius Marcellus was born by Maria Sympherousa to another man, edd.pr. [but cf. the phrase οἱ γονεῖς αὐτοῦ; if Dionysios was Marcellus' father and not his stepfather, Marcellus was born while Dionysios was still a slave and therefore was given the nomen of his mother, Chaniotis].

757: 352 no. 397 (ph.). **Funerary epigram for S[---], ca. 100-150 A.D.** Marble altar with portraits of three persons in relief, reused as a basin. Mentioned by A.B. Tataki, *op.cit.* (cf. our lemma no. 737) 143 no. 393.

Ὁ σπείρας δὲ πατὴρ Διονύσιος ἡ δ[ὲ τεκοῦσα]
Χρυσάριν, ἓξ δὲ μόνων ὢν καὶ δέκ' ἐτ[έων]
πάτρη δ' ἔστι Βέροια τὸ δ' οὔνομα τῷδε Σ[ca. 5-7]
ἢν ἐθέλῃς γνῶναι χρυσὸν ἐρώτημα
relief
[------------------------]Σ ❦
relief
Δι[ο]νύσις

1-4. Two elegiac distichs, edd.pr.

758: 310 no. 326 (ph.). **Epitaph of the family of the doctor Lalos, 133 A.D.** Body of a marble sarcophagus: Λάλος ἰατρὸς Σ[ω]τήριν τὴν ἑαυ|τοῦ γυναῖκα καὶ [τοὺ]ς γονεῖς ἑαυτοῦ | καὶ παιδία ζῶντα μνήμης χάριν · | v ἔτους δξρ´, Δύστρου

759: 303 no. 310 (ph.). **Epitaph of ■ family, ca. 150-200 A.D.** Two joining fragments of a marble stele with representations of two seated women and a standing man (upper panel) and two standing men, a girl, and a boy (lower panel) in relief. A man erected this monument for his two deceased wives (L. 1) and his children (edd.pr.): [-- ca. 8 --]μος Πιθανὴν καὶ Φίλαν τὰς συνβίους | αἷς χάριν ἔσχον ❦ καὶ τὰ τέκνα ζῶντα | Πρόκλον, Ὀνησίμους δύω, Ἀμμίαν ζῶν

2. The affectionate expression αἷς χάριν ἔσχον is attested for the first time in Beroia, edd.pr.

760: 267 no. 225 (ph.). **Epitaph of three persons, 2nd cent. A.D.** Stele.

ΙΟΙ[------------------------]
Ω Διονυσ[ίῳ τῷ ἰδίῳ ἀν]-
δρὶ καὶ ΜΑΡ[.... τῇ θυ]-
γατρὶ καὶ Ι[...... τῷ]
γαμβρῷ κ[αὶ -- ca. 8 --]
ΓΕΓΡΑΜΜ[--- ca. 12 --]
μνήμ[ης χάριν]

[2. or [---]ῳ Διονυσ[ίου], Chaniotis].

761: 273 no. 240 (ph.). **Epitaph of Arogos, 2nd/3rd cent. A.D.** Marble pedimental stele with representation of Thanatos (?) in relief: Εὔοδος κὲ Ζωσίμη τῷ γλυκυ|τάτῳ τέκνῳ Ἀράγῳ ❦ | μ(νε)ί^vv^ας ^vvv^ χά^vv^ριν

3. ΜΕΝΙΑΣ, on the stone.

762: 297 no. 297 (ph.). **Epitaph of a family, 2nd/3rd cent. A.D.** Marble base with representation of a rider with a spear, an altar, a tree, and a dog.

Κλ(αύδιος) Ἀντέρως καὶ Νείκεα
ἡ μήτηρ Χρήσιμον τὸν οἱὸν
μνήμης χάριν καὶ Χρησίμαν
τὴν θυγατέραν αὐτοῦ
Ἐρωτίς, Παράμονος, Νείκων
ζῶντες ἡ μήτηρ ^vv^ καὶ Ἀντέρωτα

LL. 5-6 were inscribed later than LL. 1-4, after the death of Claudius Anteros; Erotis, Paramonos, and Neikon were the children of Anteros and Nikaia, edd.pr. || 2. οἱόν = υἱόν.

763: 311/312 no. 329 (ph.). **Epitaph of Gregorios, 2nd/3rd cent. A.D.** Lower part of a marble stele: Ἀλέξ[ις καὶ ------, οἱ] | γονῖς, Γρηγορίῳ θρεπ[τῷ ἑ]|πταετῖ καὶ δύο σεληνῶν | μνείας χάριν ❦

[2. The name Γρηγόριος suggests a Christian milieu; for another possibly Christian epitaph in the 3rd cent. A.D. see *I.Beroia* 362 (cf. the name Παρασκευή), Chaniotis] || 3. the use of the term σελῆναι ('months') is attested for the first time in Macedonia, edd.pr.

764: 332 no. 367 (ph.). **Epitaph of Caecilius Artemidoros, 2nd/3rd cent. A.D.** Marble altar with representation of two figures in relief.

Καικίλις Βηρ[--------]
καὶ Κεκιλία Τρύφ[αι]-
να Ἀρτεμιδώρῳ γλ[υ]-
κυτάτω τέκνῳ μ[νείας] ▮
χάριν·
ὃς ἂν δὲ τοῦτον
τὸν βωμὸν μετάρῃ
[δ]όσι εἰς τὸ ταμῖον (δηνάρια) βφ´

We give the text of *I.Beroia* || 1. Βῆρ[ος], P.Adam-Veleni, *op.cit.* (cf. our lemma no. 752) no. 341 || 2. Τρι[---], A.-V. || 3. initio, ΙΑ; in fine [γ]λυ-, A.-V. || 7. μετάρ[ῃ], A.-V.

765: 332/333 no. 368 (ph.). **Epitaph of Sosibia, 2nd/3rd cent. A.D.** Two joining fragments of a marble altar with representation of a funerary banquet. Cf. M.Siganidou, *AD* 33 B1 (1978) [1985] 268 (ph.); P.Adam-Veleni, *op.cit.* (cf. our lemma no. 752) no. 323: Κλαυτῆς ἰ[δία]ς γυναικὸς | μνήμης χάριν · Σωσι|βίαν ἔσ[τ]ησα ἐγὼ βω|[μ]όν· ἐὰν δέ τις βά||[λῃ ὁ]^vacat^σι|[τᾶ, δώ]σι ⟨δ⟩η(ν)(άρια) φ´ | [εἰς τ]ὸν φίσ[κον | καὶ] ❦ αφ´ ε[ἰς τὴν | πόλιν]

We give the text of *I.Beroia* || 1. ἰδίας, S., A.-V. || 2-3. one expects Σωσιβίας, edd.pr. || 2. σώσι, S. || 3. ἔστησα, A.-V. || 5-6. restored by edd.pr. || 6. ΛΗΜ, on the stone.

766: 338 no. 377 (ph.). **Epitaph of the gladiator Thourinos, 2nd/3rd cent. A.D.** Marble altar with representation of ■ funerary banquet, a helmet, and a scutum. Cf. P.Adam-Veleni, *op.cit.* (cf. our lemma no. 752) no. 322: Οἱ συνοπλᾶνες | Θουρίνῳ μνήμης | χάριν

1. συνοπλᾶνες is the plural form of συνοπλᾶς (cf. *IGBulg* III 1019 = *IG* X 2 1 1035), edd.pr. || 2. for the name Θουρῖνος see Robert, *Gladiateurs* 300, edd.pr.

767: 347 no. 390 (ph.). **Epitaph of a gladiator, 2nd/3rd cent.** A.D. Nine joining fragments of a marble stele. Mentioned by M.Siganidou, *AD* 33 B (1978) [1985] 268 no. 3 (no text).

[---------]Ο παλαισμο[σύν]η ΕΜ[----------------]
[---------] ἔρως εἷλεν Ἐνυαλίου vacat
[----------]σκον ἐνὶ σταδίοισιν ἐς ἀμφο[τερ- ---]
[---------]Ι ὑῶν νῦν μύθον ὄρνυμ[- -----]

768: 291 no. 280 (ph.). **Epitaph, 3rd cent.** A.D. Fragment of a marble base: vacat ❦ Σεγοῦννος ❦ Ζωσ[---] | Φικτω[ρι- ---]

1. The name Σεγοῦννος was hitherto unattested, edd.pr. || 2. the nomen gentile Fictorius, edd.pr.

769: 360 no. 407. **Funerary epigram for a doctor, undated.** Marble fragment mentioned in a report to the Ministry of Education (1939) and now lost.

[------]νης δ' ἐπὶ τέρμα καὶ
εὐλογίας νούσων ἰάματα δείξας
[------]ΑΙΟΙ τέχνης ἔλιπε

[2. The deceased person was obviously a doctor, Chaniotis].

770. Beroia. Epitaph of Kaipianos Helenos, 176/177 A.D. *SEG* XXVII 271. Republished in *I.Beroia* 327 (ph.); M.Lagogianni-Georgakarakou, *op.cit.* (cf. our lemma no. 699) 47/48 no. 35 (ph.); K.Fittschen, *MDAI(A)* 113 (1998) [2000] 249-252 (ph.). F. argues that the portrait of the deceased young man was influenced by a new portrait type of Commodus that was created in Rome in 177 A.D.

771. Beroia (territory of: Asomata). Epitaph of the husband and the son of Epigous, 2nd/3rd cent. A.D. Marble pedimental stele with a representation of a man, a woman and a child in relief. Edd.pr. *I.Beroia* 490 (ph.): Ἄνδρα μνήμης χάριν καὶ τὸ παιδὶν ἥρωα Ἐπιγοῦς

2. The name Ἐπιγώ was hitherto unattested; it is the deminutive of Ἐπιγόνη, edd.pr.

772-778. Beroia. Christian epitaphs. Edd.pr. in *I.Beroia* present several new Christian epitaphs (426, 428-431, 434/435, 438, and 442; cf. our lemma no. 760). We present here a small selection of these inedita.

772: 377 no. 442 (ph.). **Epitaph of Dometianos and Rhodope, 4th cent.** A.D.? Marble altar. Cf. P.Adam-Veleni, *op.cit.* (cf. our lemma no. 752) no. 267: † | Δομετιανοῦ | κὲ Ῥοδόπης | μεμόριον | συνοικήσα||σα τῷ ἀνδρὶ | ἔτη εἴκοσι

773: 371 no. 431 (ph.). **Epitaph of Theopompos?, 5th/6th cent.** A.D. Left part of a marble stele: Κυμητ[ήρ]|ηων Θ[εο]πόνπ[ου] | ΙΙ

Restored by D.Feissel, *BE* (2000) no. 799; κυμητ[ήριον ---] | ΗΩΝΕ[---] | ΠΟΝΠ[---], edd.pr.

774: 369 no. 426 (ph.). **Epitaph of Polykarpos, 5th/6th cent.** A.D. Fragment of a marble plaque: [† vacat] † vacat † | [Μημόρι]ον Πολυκ|[άρπου ὑ]ποδιακώ|[νου ὃ ἐ]ποίησεν | [ἐξ ἰδί]ων καμά||[των· ε]ἰ δέ τις | [τολμήσει ------ | ------]

[3. or [τὸ ἐ]ποίησεν, Sverkos].

775: 373 no. 435. **Epitaph of the deacon Hagne, 5th/6th cent.** A.D. Marble plaque: Ἁγνῆς διακό|vacatνο[υ?]

776: 374 no. 438. **Epitaph of the comes Vallentinus and his wife Theodoule, 545** A.D. Marble plaque. Cf. D.Feissel, *BE* (2000) no. 799.

Μημόριον Βαλλεντίνου προτί[κ]-
τορ[ο]ς κόμ(ητος) κ(αὶ) τῆς συμβ(ίου) αὐτοῦ
[Θ]εοδούλης· ἐτάφι ἐνταῦθα μ(ηνὶ) Δεκε-
μβρ(ίῳ) ἰνδ(ικτιῶνος) η´ βασιλίας τοῦ θειοτάτ[ου]
[Αὐγού]στου Φλ(αβίου) Ἰουστινιανοῦ ἔτους ηί

2-3. προτί[κ]|τορ(ος καὶ) κόμ(ητος); the title of προτίκτωρ = protector was often given to retired officers who did not serve as imperial guards, F.; προτί[κ]|τορ[ο]ς κόμ(ητος), edd.pr. || 4. this is the first mention of regnal years in Macedonia, edd.pr.

777: 370 no. 428 (ph.). **Epitaph of Stephanos and Sabina, 6th cent.** A.D.? Fragment of a marble plaque: Μημ(όριον) Στεφά[νου κ(αὶ)] | Σαβήνας

778: 370/371 no. 429. **Epitaph of Apostolios and Kyrillos, 6th cent.** A.D.? Fragment of a marble plaque: [Κοι]μιτίριον vacat | [Ἀποσ]τολίου τριμ[ιταρίου? | --------]ου κὲ Κυρίλ|[λου ---]ΕϹϚ || [------].ου

2. τριμιτάριος = the maker of three-threaded cloths, edd.pr. || [4. perhaps [πρ]εσ(βυτέρου), edd.pr. [in fine, an abbreviation sign, Chaniotis].

779. Delogožda. Inscribed ring, 3rd/2nd cent. B.C. *SEG* XXXVII 547. B.Losciale, *Acme* 51 (1998) 1, 181/182 no. 3, republishes the text arguing that Συμβρῖνος is the genitive of Συμβρίς (not a nominative); the form διδοῖ is attested as the third person singular of δίδωμι in literary sources. Republished in *IG* X 2 2 353: Συβρινός εἰμι· Τάται δίδοι

We give the text of *IG*; Συμβρῖνός εἰμι· Τάτᾳ διδοῖ ('I belong to Symbris; he gives me to Tata'), L.; Τάτα ('Tata gives me'), M.Sève, *BE* (1999) no. 159.

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780. Dion. New inscriptions. D.Pandermalis, *Dion. Archäologische Stätte und Museum* (Athens 1997) [published also in Greek], presents photos of several unpublished (or partly published) inscriptions. M.B.Hatzopoulos, *BE* (1999) no. 332, summarizes the content of these texts, which include: 1) a fragment of a fiscal law (p. 9; ca. 350 B.C.; cf. Hatzopoulos, *Macedonian Institutions* II no. 56); 2) a dedication to Egyptian deities (p. 22 = our lemma no. 788); 3) a decree (p. 29 = our lemma no. 781); 4) a hermaic stele for 'Ερεννιανός with an honorary epigram (p. 71; Roman Imperial period); 5/6) two Christian epitaphs (p. 83 = our lemma no. 790); 7) an epitaph (90 = our lemma no. 789). M.B.Hatzopoulos, *CRAI* (1998) 1193, summarizes the content of several unpublished inscriptions from Dion. In addition to the texts presented in our lemmata nos. 783-786, H. mentions the following texts: 8) a delimitation mentioning many place names; 9) a letter or διάγραμμα of king Κάσσανδρος; 10) a treaty and an oracle of Delphi in Doric.

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781. Dion. Fragment of a decree, late 4th cent. B.C. *SEG* XXVII 279 B. Lower part of a stele found in the sanctuary of Zeus. D.Pandermalis, *op.cit.* (cf. our lemma no. 780) 29 (ph.), presents a photo of this unpublished decree. Cf. M.B.Hatzopoulos, *BE* (2000) no. 453.

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782. Dion. Letter of Demetrios Poliorketes (?) and a document concerning a delimitation between Demetrias and Pherai, 291 B.C. *SEG* XXVII 279 A; Hatzopoulos, *Macedonian Institutions* II no. 11 (*SEG* XLVI 740). D.Pandermalis, *op.cit.* (cf. our lemma no. 780) 28 (ph.) and id., *Δῖον* -- (cf. our lemma no. 783) 57 (ph.), mentions this still unpublished document. M.B.Hatzopoulos, *BE* (1999) no. 332 and *BE* (2000) no. 453, points out that the letter was not sent by Philip V (ca. 206 B.C.), as generally believed [cf. J.Robert-L.Robert, *BE* (1978) no. 272], but by Demetrios Poliorketes (September 291 B.C.); the inscription contains two documents: the letter with which the king requests the inscribing of a delimitation between Demetrias and Pherai and the delimitation itself.

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783. Dion. Letter of king Antigonos Gonatas to Agasikles, ca. 277-239 B.C. Plaque found north of the Odeion. Mentioned by D.Pandermalis, *AEMΘ* 9 (1995) [1998] 169, who reports that the text is a letter sent by king Antigonos Gonatas to 'Αγασικλῆς, probably ἐπιστάτης of the city; cf. id., *Δῖον. 'Η ἀνακάλυψη* (Athens 1999) 53 (ph.). Νουμήνιος had

settled his sons in an area called Μυσία; king Antigonos asks 'Αγασικλῆς to have the letter inscribed, probably in the sanctuary of Ζεὺς 'Ολύμπιος, so that the sons of Νουμήνιος would not proceed to any transactions without their father's permission. M.B.Hatzopoulos, *BE* (2000) no. 453, presents the text; id., *Tekmeria* 5 (2000) 62-69, republishes the text (63 note 3; French translation) and discusses the location of Πυρρωλία λίμνη (LL. 6/7).

Βασιλεὺς 'Αντίγο-
νος 'Αγασικλεῖ χαί-
ρειν· κατώικικεν
Νουμήνιος παῖδας
αὐτοῦ ἀνάμεσον
'Ασίκου καὶ τῆς Πυρρω-
λίας λίμνης, προσα-
γορεύσας τὸ χωρίον
Μυσίαν· ὅπως οὖν
εἰδότες ἕκαστοι
μὴ συναλλάσσωσιν
τούτοις ἄνευ Νου-
μηνίου, σύνταξον οὖν
ἀναγράψαι τὴν
παρ' ἡμῶν ἐπι̣[στο]-
λὴν ἐν τῶ[ι ἱερῶι?]

Text read by H. || 2. 'Αγασικλῆς may be identified with 'Αγασικλῆς Μέντορος Μακεδὼν ἐγ Δίου honored in Larissa (A.S.Arvanitopoulos, *AEph*, 1910, 342); his son served as the theorodokos of Delphi in Dion (see our lemma no. 589); for these persons see A.B.Tataki, *op.cit.* (our lemma no. 704) 100/101 nos. 2 and 7; the fact that 'Αγασικλῆς was a citizen of Dion confirms the view that the ἐπιστάται were local magistrates (cf. *SEG* XLVI 702 and our lemma no. 785), M.B.Hatzopoulos, *CRAI* (1998) 1193; cf. id., *BE* (1999) no. 335 [on the ἐπιστάτης see now also N.G.L.Hammond, *ABSA* 94 (1999) 369-375, Chaniotis] || 5-7. the estate should be located in the plain of Pieria; Pyrrolia may be identified with the modern lake of Kitros, P.; the lake Πύρρωλος derives its name from Πύρ(ρ)ωλος, the name of which can now be restored in the delimitation *SEG* XL 542 LL. 9/10 (*SEG* XLVI 738; Hatzopoulos, *Macedonian Institutions* II no. 4): Π̣[ύρ]|ρωλον; this lake should be located in Mygdonia (cf. Plin., *N.h.* 4.10.36: Pyloros) and may be identified with the lake of Langadas/Agios Vasileios, H. (2000).

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784. Dion. Fragment of a decree or a letter, late 3rd cent. B.C. Fragment. Mentioned by M.B.Hatzopoulos, *CRAI* (1998) 1193 and D.Pandermalis, *Δῖον* -- (cf. our lemma no. 783) 45 (ph.). M.B.Hatzopoulos, *BE* (2000) no. 453, presents the text and observes that the lettering is similar to that of the manumission records of Beroia dating to ca. 239-229 B.C.; the text is probably not a decree (P.), but a letter requesting the publication of a decree: [--- σύνταξον οὖν ὅπω]ς ἀ̣ν̣α̣γ|[ραφ]ὲ̣ν̣ τὸ ψήφισμα εἰς στήλην | λιθίνην ἀνατεθῆι εἰς τὸ ἱερὸ̣ν̣ | τοῦ Διὸς τοῦ 'Ολυμπίου | ἐν τῶι ἐπιφανεστάτωι τόπω[ι]

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785. Dion. Letter of king Philipp V to the magistrates of Dion concerning the asylia of Kyzikos, ca. 180 B.C. Marble pedimental stele. Mentioned by M.B.Hatzopoulos, *CRAI* (1998) 1193 and 1195 and D.Pandermalis, *Δῖον* -- (cf. our lemma no. 783) 55 (ph.). Ed.pr. D.Pandermalis, *AEMΘ* 11 (1997) [1999] 234/235 (ph.). Cf. M.B.Hatzopoulos, *BE* (2000) no. 453.

Βασιλεὺς Φίλιππος Διεσ-
τῶν Εὐρυλόχωι τῶι ἐπιστά-
τει καὶ τοῖς πελειγᾶσι καὶ τοῖς
λοιποῖς πολίταις χαίρειν·
οἱ ἀποδιδόντες ὑμῖν τὴ-
[ν] ἐπιστολὴν πα^{vv}ραγε-
γόνασιν παρὰ τῆς τῶν
[Κ]ṿζικηνῶν πόλεως ἐ-
[παγγ]ẹ́λλοντες τήν τε
[πόλιν κα]ὶ τὴν χώραν ἱερὰ-
[ν οὖσαν καὶ τοὺ]ς ἀγ[ῶ]-
[νας οὓς τιθέασι τῆι θεῶι]
[-----------------------------]

[1-2. Διέσται is the ethnikon of the citizens of Dion (cf. 'Ορέσται), M.B.Hatzopoulos (per.epist.), Chaniotis] || 2-4. this greeting corresponds to the greeting addressed to ἄρχοντες, βουλὴ καὶ δῆμος; this shows that the ἐπιστάτης was not a representative of the king, but a civic magistrate (cf. our lemma no. 783); the πελιγᾶνες obviously correspond to the βουλή, H. (1998); cf. our lemma no. 702 || 8. for the recognition of the asylia of Kyzikos by Dion cf. an unpublished decree (Hatzopoulos, *Macedonian Institutions* II no. 32), ed.pr., H.; the recognition of the asylia was part of Philip's diplomatic efforts around 180 B.C. (contra Rigsby, *Asylia* 342, who dates the asylia of Kyzikos to ca. 200 B.C.), H. || 11-12. restored by H.

786. Dion. Treaty between king Perseus and the Boiotians, 173 B.C. Upper part of a marble stele found near the altar of Zeus Olympios. Mentioned by M.B.Hatzopoulos, *CRAI* (1998) 1193. D.Pandermalis, *Δῖον* -- (cf. our lemma no. 783) 54 (ph.) and *ΑΕΜΘ* 11 (1997) [1999] 233/234 (ph.), identifies this treaty with the one mentioned by Livy (42.12.6); according to Livy the text was to be inscribed in Thebes, Delphi and a third place (*altero ad Delium*), which can now be identified with Dion (*altero ad Dium*). Cf. M.B.Hatzopoulos, *BE* (2000) no. 453: Συμμαχία βασιλέως | Περσέως καὶ Βοιωτῶν | [------]

787. Dion. Dedication of Berenike, undated. Marble statue base found near an altar in the sanctuary of Demeter. Ed.pr. D.Pandermalis, *ΑΕΜΘ* 9 (1995) [1998] 167: Βερενίκη Κορράγο[υ] ἱερητεύσα[σα ---]

788. Dion. Dedication to Sarapis, Isis and Anoubis, Roman Imperial period. Marble stele with a representation of Isis in relief. Mentioned by D.Pandermalis, *op.cit.* (cf. our lemma no. 780) 22 (ph.). M.B.Hatzopoulos, *BE* (1999) no. 332, summarizes the content of the text [we read the text from the photo, Chaniotis]: Σαράπιδι, Ἴσιδι | Ἀνούβιδι, | Καλλίμαχος | καὶ Κλήτα || χαριστήριον | τῆς πλανητέλας

6-7. πλανητε(ί)α = 'l'errance', H.

789. Dion. Epitaph of Caius and Hortensius, Roman Imperial period. Pedimental stele with a representation of the bust of a horse, a ship (upside-down), a seated woman, three men and a tree with a snake in relief. Mentioned by D.Pandermalis, *op.cit.* (cf. our lemma no. 780) 90 (ph.). M.B.Hatzopoulos, *BE* (1999) no. 332, points out that the representation of a ship suggests that Caius and Hortensios died in a shipwreck [we read the text from the photo, Chaniotis]: Δέκμος Σέργιος | Μᾶρκος, καὶ Σεστία | Μαξίμα, ζῶντες, Γάϊον | καὶ 'Ορτήσιον, τὰ τέκν||α, ἥρωας· χαῖρε· χαῖρε καὶ| σύ

790. Dion. Christian epitaphs. D.Pandermalis, *op.cit.* (cf. our lemma no. 780) 83 (ph.), presents photos of two Christian stelae. Cf. M.B.Hatzopoulos, *BE* (1999) no. 332 [we read the texts from the photos, Chaniotis]: 1) οὔνομά μοι Ἐπί|κτησις, πατρὸς Ἀ|θηνέου, μητρὸς | Θεσσαλονεικέας | ἐτῶ(ν) ιδ´ ἐνθάδε | κεῖμε χρηστια|νὴ παρθένος· κατέλιπόν | μου τῇ τεκούσ[ῃ] | πένθος μ̣ẹ́[γα] || κὲ τῷ π[ατρὶ δά]|κρυα πολ[λά· χαί?]|ρετε Α̣[---]ΙΣΤΟΝΑΙ 2) cross | μνημόριον | τõν δούλον τοῦ Χ(ριστο)ῦ | Ἀλεξάνδρου | καὶ Σεβερίναϛ̣

791-794. Drama. Dedications to Dionysos, 4th cent. B.C.-3rd cent. A.D. Five marble bases found in Drama, originally from a sanctuary of Dionysos; four of them are inscribed in Greek, the fifth text is a Latin dedication to Liber Pater. Ed.pr. C.Koukouli-Chrysanthaki, in V.Atsalos (ed.), *Ἡ Δράμα καὶ ἡ περιοχή της. Ἱστορία καὶ Πολιτισμός. Ἐπιστημονικὴ Συνάντηση, Δράμα 24-25 Νοεμβρίου 1989* (Drama 1992) 75/76 (ph.; dr.).

791: 75 (ph.). **Dedication to Dionysos, late 4th/early 3rd cent. B.C.:** [------ -]δροκλέους | ịẹṛẹṭẹụ́σας Διονύσωι

[[Ἀν]δροκλέους, [Κυ]δροκλέους, [Μαν]δροκλέους, or [Σφο]δροκλέους, cf. *LGPN* II-IIIb, s.vv., Chaniotis].

792: 76 (ph.). **Dedication of Skezis to Dionysos, 2nd/1st cent. B.C.:** Σκῆζις Ἡρακλείτου | εὐξάμενος Διονύσωι

793: 76 (ph.). **Dedication of Dorzilas to Dionysos, 2nd/1st cent. B.C.:** Δορζίλας Διογνήτου | εὐξάμενος Διονύσωι

794. 76 (ph.). **Dedication of Dioskourides to Dionysos, 2nd/3rd cent. A.D.:** Διοσκουρίδης Ἀντιγόνου | Διονύσῳ εὐχαριστήριον

795. Drama. Boundary stone of a road, 4th/3rd cent. B.C. Stele seen by L.Heuzey in a private house in Drama. L.Heuzey - H.Daumet, *Mission archéologique en Macédoine* (Paris 1867) 143 no. 73. P.Collart, *BCH* 57 (1933) 363 no. 23, had identified this stele with a stone with a similar text found near the akropolis of Philippi. C.Koukouli-Chrysanthaki, *art.cit.* (cf. our lemmata nos. 791-794) 73, rejects this identification and suggests that both boundary stones are related to the same road that probably started in Philippi; Drama

must have been part of the territory of Philippi: Ὅρος | τῆς | ὁδοῦ

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796. Edessa. Funerary epigram for a piglet, 2nd/3rd cent. A.D. *SEG* XXV 711. G.Mintsis, *Ἱστορικὰ καὶ Πολιτιστικὰ Ἀνάλεκτα* 2 (Edessa 1992) 15/16, republishes the text and discusses the question whether the epigram refers to a piglet (χοῖρος) killed by a wagon or to a slave by the name of Χοῖρος [the text is now also published in *I.Épidamne* 527, Chaniotis].

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797. Eleutheropolis. Epitaph of Sosikrates, 4th/3rd cent. B.C. Stele. Cf. *SEG* XXXVIII 656. Mentioned by M.Nikolaidou-Patera, *ΑΕΜΘ* 10 (1996) [1997] 840 (ph.) and Ch. Koukouli-Chrysanthaki, *Tekmeria* 4 (1998/99) 41 (ph.) [the photo now confirms the reading reported in *SEG* XXXVIII 656; the letter forms suggest a date in the 4th/3rd cent. B.C. (5th/4th cent., K.-C.), Chaniotis]: Σωσικ̣ρ̣άτης | Κρωκίνα | Φαγρήσιος

798-799. Epanomi (Gigonos?). Epitaphs, 2nd cent. A.D. Two funerary altars reused in a cemetery of the 5th cent. A.D. Ed.pr. T.N.Pazaras, *ΑΕΜΘ* 9 (1995) [1998] 321/322 note 3. M.B.Hatzopoulos, *BE* (1999) no. 364, identifies Epanomi with ancient Gigonos.

798: 322 (ph.). **Epitaph of Artemidoros, late 2nd cent. A.D.** Altar with the bust of a man and a seated woman in relief: [-----] Τ̣ίτου Ἀρτε̣μιδώρῳ | [τῷ ------] μ̣νείας χάριν

799: 322. **Epitaph, 2nd cent A.D.** Altar: Ἀλεξάνδρ[α vacat? | --]ΑΘΟΚΛΕΝΙ[--|· τῷ] ἰδίῳ ἀνδ̣ρ[ὶ | --]μεων καὶ Ἀ[λέ|ξα]ν̣δρος τῷ π̣α[τρὶ | μ]νίας χάριν

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800. Filotas (Eordaia). Honorary inscription for T.Flavius Philippos, late 1st or early 2nd cent. A.D. Marble block found at modern Filotas (Nomos Florinas). Edd.pr. E.Kefalidou - K.Moschakis, *ΑΕΜΘ* 9 (1995) [1998] 43/44 (ph.) and *AD* 50 B2 (1995) [2000] 586. Republished by E.Kefalidou - P.M.Nigdelis, *Hermes* 128 (2000) 152-169 (ph.).

	[Τ. Φλ. Φίλιπον? ν]εώτερον	ἡ βουλὴ ἀ[νέστησεν]
	[υἱὸ]ν Τ̣. Φλαουίου Φιλίπου	δι' ἐ̣π̣ιμ̣[ελητ- ------]
	τοῦ Κοινοῦ Μακεδόνων	[----------------------]
4	ἀρχιερέως, Ἐορ[δαίων]	

1. [Φλ. Φίλιππον], edd.pr. [rather [Τ. Φλ. Φίλιπον] (cf. L. 2), Sverkos] || 2. Ligarure of ΙΠΟ || 4-5. this is the first attestation of a βουλὴ Ἐορδαίων, either the council of the city Eordaia or of a local koinon, edd.pr.; M.B.Hatzopoulos, *BE* (1999) no. 327, suggests that it is the council of the koinon, anologous to the βουλευτήριον at Derriopos (cf. *SEG* XLVI 807 L. 6).

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800 bis. Gubarevac. Dedication of Antipatros to Zeus Synenos, Roman Imperial period. Cf. *SEG* XLVII 1123. Stele. Ed.pr. Z.Petkovic, *Starinar* 48 (1997) 185-187; non vidimus; see L.Dubois, *BE* (2000) no. 607: Διὶ Συνην[ῷι] Ἀντίπατρ[ος] [Τ]ειμοθέ[ου] ἐξ εὐχῆς ἀ[νέ]θηκεν

The epithet Συνηνός derives from κώμη Συνέων, on the border of Phrygia and Galatia (*MAMA* I 439), ed.pr.; the dedicant was an immigrant from that region, working in the mines of the Danube plain, D.

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801. Herakleia Sintike (or Skotoussa?). Epitaph of Torkos, 2nd cent. A.D. Marble funerary altar found at Siderokastron Serron. Ed.pr. P.K.Samsaris, *Σερραϊκὰ Χρονικά* 13 (1998) 97. M.B.Hatzopoulos, *BE* (2000) no. 480, points out that F.Papazoglou, *Les villes* -- (cf. our lemma no. 709) 381/382, identifies Siderokastron with Skotoussa: Ἀβροκόμ⟨α⟩ς Ἀντιγό|νου, Τόρκῳ τῷ π̣|ενθ̣ερ(ι)δε̣(ῖ), μν[ή]|μης χάριν· || Θουβλα

Ligatures of ΜΣ, ΝΤ (L. 1) and ΗΣ (L. 4) || 1. ΑΒΡΟΚΟΜΣ, lapis || 3-4. ΠΙΕΝΟΕΡΔCΙ, on the photo; πενθεριδεύς = brother-in-law, ed.pr. || 5. Θούβλα was probably the sister of Τόρκος and wife of Ἀβροκόμας, ed.pr.

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802. Kalindoia. List of priests of Asklepios, 335/334-306/305 B.C. *SEG* XXXVI 626; Hatzopoulos, *Macedonian Institutions* II no. 62. R.M.Errington, *art.cit.* (cf. our lemma no. 696) 79-82, favors the view expressed by J.Vokotopoulou that the Μακεδόνες who were given land by Alexander the Great in Kalindoia and its region were individuals and not the ethnos of the Macedonians (contra: N.G.L.Hammond, M.B.Hatzopoulos, L.Loukopoulou). Cf. the remarks of M.B.Hatzopoulos, *BE* (1998) no. 262.

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803. Kelle. Inscriptions. P.Adam-Veleni, *Petres of Florina* (Thessalonike 1998), summarizes the archaeological research at modern Petres (ancient Kelle) and presents photos of the epigraphic finds in the area: *SEG* XLIII 377 (18); *SEG* XLVII 903 (70, 76); *EAM* 91, 93, 110-115, 118, 124/125, 127, 133, 137 (28-37). See also our lemmata nos. 804/805.

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804. Kelle. Dedicatory inscription of an altar for Zeus, 2nd/1st cent. B.C. Poros stele found in situ in a sanctuary in Petres. Ed.pr. P.Adam-Veleni, *ΑΕΜΘ* 9 (1995) [1998] 21 (text in majuscules; no division of lines; no ph.); see also ead., *op.cit.* (cf. our lemma no. 803) 50 (ph.): Δαβρεία ἱερῶν (?) Διὶ βωμός

Δαβρείας is attested as priest of Ζεὺς Ἐλευθέριος and Ῥώμη (*EAM* 93; cf. *EAM* 118), ed.pr.; the name Δαβρείας is also attested in Beroia and Kalindoia, M.B.Hatzopoulos, *BE* (1999) no. 326.

805. Kelle. Inscribed pottery, Hellenistic period. Ed.pr. P.Adam-Veleni, *op.cit.* (cf. our lemma no. 803) 55 and 58/59 (ph.), presents photos of two relief bowls with Homeric scenes (1/2) and a pithos inscribed on its rim found in Kelle; for no. 3 see also ead. in *Δ΄ Ἐπιστημονικὴ Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμική. Χρονολογικὰ προβλήματα, κλειστὰ σύνολα - ἐργαστήρια. Πρακτικά* (Athens 1997) 140 and *ΑΕΜΘ* 9 (1995) [1998] 7 (ph.): 1) [Νεο]πτόλ|[λε]μος, Ὀδυσσεύς, Διομή[δης] 2) [Διομή]δης, κλ[ῆρος], Δούρειος ἵππος 3) Ἰόλλας

[1-2. Read from the photos; for the restorations cf. *SEG* XLV 785; *EAM* 175/176; see also our lemma no. 863, Sverkos].

806. Leibethra (area of). Lead weight, undated. *SEG* XXVII 283. E.Poulaki-Pandermali, *AAA* 23-28 (1990-1995) [1998] 57/58 (ph.), presents a photo of this inscribed lead weight that was delivered to the Museum of Dion, pointing out that an uninscribed lead weight with a similar symbol (grapes between the letters Λ and E) was found during the excavation of an acropolis at the foot of Mt. Olympos: Λει̣βη(θρίων)

807. Lete. Epitaph of a family, late 1st cent. B.C. *SEG* XLVII 905. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 699) 58/59 nos. 55-57 (ph.). M.B.Hatzopoulos, *BE* (1999) no. 357, reads in L. 2 ἥρ[ω]ες (omitted by L.).

808. Lete. Epitaph of Torkos and Artemis, 180 A.D. Marble stele with busts of two men and a woman (upper row) and four children (lower row). C.Makaronas, *Makedonika* 1 (1940) 477; M.Alexandrescu-Vianu, *Dacia* 19 (1975) 195 no. 62. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 73 no. 77 (ph.): Μουκας Τορκῳ [κ]αὶ Ἀρτέμινι | γυναικὶ ἑαυτ̣[οῦ] καὶ τοῖς τέ|κνοις μνήμης vvvv χάριν vvv | ἔτους · αισ΄ · μ̣[ην]ὸς Δ̣ύ̣σ̣τ̣ρ̣ο̣υ̣

1. Ἀρτέμινι is the dative of Ἄρτεμις, M.B.Hatzopoulos, *BE* (1999) no. 358 || 2. ἑαυ[τοῦ], L. [ἑαυτ̣[οῦ], Sverkos].

809. Louloudies. Stamped bricks, 6th/7th cent. A.D. 19 stamped bricks found during a field survey in modern Louloudies (cf. *SEG* XLVII 907-909); they bear mould-made impressions of monograms in relief. Ed.pr. A.G.Poulter, *ABSA* 93 (1998) 494-500 (ph.; dr.), who distinguishes six different types: **1-11)** Ἐπιφανίου **12)** Ἀπολλωνίου? **13)** ΦΩ **14-16)** ΦΚΥ **17)** Φ(ω)κᾶ **18-19)** Χ(ριστοῦ?)

[13. Possibly Φωτίου, rather than Φωκᾶ, Chaniotis].

810. Mieza (area of: Rodochori). Epitaph of Knidia, ca. 150-175 A.D. Marble stele with busts of an old man and an old woman in relief. G.Touratsoglou - A.Andreiomenou, *AD* 24 B2 (1969) 329; P.Petsas, *Makedonika* 15 (1975) 292 no. 168. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 33 no. 16 (ph.). M.B.Hatzopoulos, *BE* (1999) no. 344, points out that the stele is not from modern Rodochori Kozanis (L.), but from Rodochori in the territory of Mieza: Κνιδία

811. Nikiti (Chalkidike). Dedication to the Dioskouroi and Manta, late 3rd cent. B.C. Stele found reused in the Byzantine basilica of Sophronios. I.A.Papangelos, *Χαλκιδική* (Thessalonike 1981) 138/139. Republished by V.Poulioudi in G.Velenis - V.Atsalos (edd.), *Ἡ Δράμα καὶ ἡ περιοχή της. Ἱστορία καὶ Πολιτισμός. Πρακτικὰ Β΄ Ἐπιστημονικῆς Συνάντησης. Δράμα, 18-22 Μαΐου 1994* (Drama 1998) 214. See also A.A.Papangelos, *Ἡ Σιθωνία κατὰ τοὺς βυζαντινοὺς χρόνους. Ἱστορία, μνημεῖα, τοπογραφία* (Thessalonike 2000) 43 (dr.): Ἡρακλείδης καὶ Μένιππος Φανίου | Διοσκούροις καὶ Μάνται ἐπηκόοις

2. The cult of Μάντα is attested also in a Latin dedicatory inscription found in Drama, P.

812. Oreskeia Serron. Dedication of an altar to Zeus and Antigonos Doson (?), ca. 222/221 B.C.? Fragment of a marble altar found reused at Oreskeia Serron; originally from an unidentified ancient city to the west of Oreskeia or from Amphipolis. The monument had been inscribed twice. A: *SEG* XXX 616. B: Mentioned by M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos. Cité de la Crestonie* (Athens 1989) 47/48; Hatzopoulos, *Macedonian Institutions* II no. 77 (cf. *SEG* XLVI 702). Ed.pr. C.Koukouli-Chrysanthaki in *Μνείας Χάριν* 401-411 (ph.). K.-C. observes that the earlier inscription (A) was dedicated by πολέμαρχοι, not πολίταρχοι (L. 1). For this reason M.B.Hatzopoulos, *BE* (1999) no. 378, prefers an attribution to Amphipolis, where polemarchoi are attested. H. points out that the monument is an altar, not a base (contra ed.pr.).

Διὸς καὶ βασιλέως
Ἀντιγόνου Σωτῆρος
ἐπὶ ἐπιστάτου Αἰνείου
4 τοῦ Δημητρίου
εὐεργέτου ⟦καὶ⟧
⟦Ε̣ὐ̣δ̣ή̣μ̣ο̣υ̣ τ̣ο̣ῦ̣⟧

2. Antigonos Doson was given the epithets Σωτήρ and Εὐεργέτης after the battle at Sellasia (*IG* V 2 299; cf. *IG* V 1 1122), but here the epithet Σωτήρ may be an allusion to his war against the Illyrians in 221, ed.pr. [one cannot exclude an attribution to Antigonos Gonatas; see our lemma no. 708, Chaniotis] || 5. the epithet εὐεργέτου refers to Antigonos (L. 2) rather than to the epistates Demetrios (L. 4), ed.pr.

813. Ouranopolis. Amphora stamps, early 3rd cent. B.C. Ed.pr. Y.Garlan, *ΑΕΜΘ* 10 A (1996) [1997] 347-353 (ph.), presents two types of amphora stamps produced at Ouranopolis (the letters are written between the eight rays of a star): A) Οὐρανοπο(λιτῶν) and

B) Οὐρανιδῶν. Examples of type A have been found in Maroneia (one example) and Thasos (one example); examples of type B have been found in Amphipolis (two pieces) and Odessa (one piece).

814. Palatiano (Ioron?). Epitaph, 1st cent. A.D. I.Anagnostopoulou-Chatzipolichroni, *AEMΘ* 9 (1995) [1998] 406, mentions a fragmenary stele dedicated by Μάγνος to his sister μνείας χάριν. M.B.Hatzopoulos, *BE* (1998) no. 266, tentatively identifies Palatiano with Ioron.

815. Palatiano (Ioron?). Epitaph of Alexandros, his brothers Demetrianos and Epixenos, and his wife Maxima, 3rd cent. A.D. Block. Ed.pr. I.Anagnostopoulou-Chatzipolichroni, *AEMΘ* 10 A (1996) [1997] 191 (ph.): Ἀλέξανδρος Δημητριανῷ καὶ Ἐπιξένῳ τοῖς γλυ|κυτάτοις ἀδελφοῖς μνίας | χάριν κὲ αὐτῷ καὶ Μαξίμᾳ || τῇ συμβίῳ ζῶν ἐποίει

816. Palatiano (Ioron?). Inscribed pottery, late Hellenistic or early Imperial period. Ed.pr. I.Anagnostopoulou-Chatzipolichroni, *AEMΘ* 9 (1995) [1998] 407 and *AEMΘ* 10 A (1996) [1997] 194 and 203 (ph.), reports the discovery of sherds and clay tablets with inscribed names or with individual letters found in Palatiano (cf. *SEG* XLVII 924). A.-C. presents the text on a clay tablet (no. 1) []: 1) Ὀρθαγόρας | Νουμήνιο[ς] 2) Θεσ[---] 3) Ἰσίδω̣[ρος?] 4) Α 5) Μηνοφι[λος?] 6) Κα[---]

[1. or Νουμηνίο[υ], || 2-6. read from the photos, Chaniotis].

817. Pella. Honorary inscription for Bithys, ca. 285-281 B.C. Lower part of a statue base of sandstone, found reused in an early Christian basilica. Ed.pr. P. Chrysostomou in *Μνείας Χάριν* 361 no. 2 (ph.): [Ἡ βουλὴ καὶ ὁ δῆμος | ------ Βίθυν Κ]λέωνος | [Λυσιμαχέα, ἀρετ]ῆς ἕνεκεν | [καὶ εὐνοίας τῆ]ς εἰς αὐτούς

Βίθυς Κλέωνος was a friend of king Lysimachos (cf. *IG* II[2] 808), ed.pr.; for this person see also *SEG* XXXVIII 619 L. 10, M.B.Hatzopoulos, *CRAI* (1998) 1190/1191.

818. Pella. Letter of king Philip V, ca. 221-197 B.C. Upper left part of a marble stele with moulding. Ed.pr. P.Chrysostomou in *Μνείας Χάριν* 356-360 (ph.); cf. id., *AEMΘ* 11 (1997) [1999] 219.

Βασιλεὺς Φίλιππος Πολεμ[- ----] [-- ca. 8-10 -- τὸ] ψήφισμα [---------]
χαίρειν· χ̣ρήσιμόν ἐστι[ν --------] 4 [---------------------------------------]

1. Πολεμ[αῖος], Πολέμ[ων], Πολεμ[άρχης], or Πολεμ[οκλῆς]ῳ, probably the ἐπιστάτης (a civic magistrate) of Pella, ed. pr.; Πολέμ[ων] or Πολεμ[οκράτης]; a certain Πολεμοκράτης was a friend of king Perseus (Polyb. 29.8.7), M.B.Hatzopoulos, *CRAI* (1998) 1190; Πολέμων is attested in Pella (Arr., *Anab.* 3.5.3), M.B.Hatzopoulos, *BE* (1999), no. 345.

819. Pella. Dionysiac-Orphic lamella of Poseidippos, ca. 300 B.C.? *SEG* XLII 619 b; XLV 782. In a discussion of the initiation of Hellenistic poets (Euphorion, Philikos, and Poseidippos of Pella) in mysteries, M.Dickie, *A&A* 44 (1998) 49-77, discusses the evidence for Dionysiac-Orphic mysteries in Pella.

820-828. Pella. Epitaphs, 5th cent B.C.-3rd cent. A.D. Nine funerary monuments found in Pella and its territory. Ed.pr. P.Chrysostomou in *Μνείας Χάριν* 365-380 nos. 1- 9 (ph.).

820: 365/366 no. 1. **Epitaph of Xenariste. Late 5th/early 4th cent. B.C.** Upper part of a limestone stele with anthemion found in the western cemetery: [Ξ]εναρίστ[η] | Β̣ουλα[- -----]

2. Βουλα[γόρεος?] ed. pr.

821: 366/367 no. 2. **Epitaph of Glykion, ca. 350-325 B.C.** Limestone pillar found in the western cemetery: Γ̣λύκι[ον]

822: 367-369 no. 3. **Epitaph of Myrto, ca. 350-300 B.C.** Upper part of a marble stele with a relief pediment on its top, found in the eastern cemetery: Μυρτὼ | Τιμοκλέους

823: 369-373 no. 4. **Epitaph of Biaios und Mnasinika, late 4th cent. B.C.** Ten joining fragments of the upper part of a marble stele with anthemion; an inscription is engraved above a panel with the representation of a woman in relief (B); a second inscription was inscribed later under the anthemion (A):

A) Βιαῖος Πίθωνος B) Μνασινίκα Ἀντιγόν[ου]

824: 373/374 no. 5. **Epitaph of Philagros und Neiko, late 2nd/early 1st cent. B.C.** Upper part of a marble pedimental stele; under the inscription a relief panel with a representation of a man standing in front of a snake twisted around a tree: Φίλαγρος Ἡρακλίδου, | Νεικὼ Σίρρα, ἥρωες

1. Ἡρακλ(ε)ίδου, ed.pr. [Ἡρακλίδου, Sverkos].

825: 374-376 no. 6. **Epitaph of Euporia, 150/151 A.D. (or 34/35 A.D.).** Marble pedimental stele with a representation of a man, two standing women, and the bust of a boy; found in the eastern cemetery. Cf. P. Chrysostomou, *AEMΘ* (1995) [1998] 124 (ph.).

Ἔτους βπρ΄· ❦
Πίστη Εὐπορίᾳ τῇ θυγατρὶ καὶ Εὔνυμφος ᵛ Εὐπορίᾳ ❦
τῇ γυναικὶ μνήμης χάριν· ᵛᵃᶜᵃᵗ Ζώσιμος

1. The 172nd year of the local era, ed.pr.; the 172nd year of the Actian era (i.e., 150/151 A.D.), M.B.Hatzopoulos, *BE* (1999) no. 345; [three oblique lines above ΒΠΡ, possibly apices || 2. the name Εὐπορίᾳ is mistakenly placed in L. 3 by ed.pr., Chaniotis] || 3. the name Ζώσιμος is written above the boy's bust; Ζώσιμος was probably Euporia's son, ed.pr.

826: 376/377 no. 7. **Epitaph of Artemeisia, late 2nd/early 3rd cent. A.D.** Marble plaque: Λονγεῖνος Ἀρτεμεισίᾳ | τῇ ἰδίᾳ συμβίῳ ἰς αἰώνιο|ν οἶκον μνείας χάριν

2. (ε)ἰς, ed.pr.

827: 377-379 no. 8. **Epitaph, 2nd cent. A.D.** Upper part of the cronwing element of a funerary monument found at Archontiko Giannitson (territory of Pella). Presented on the basis of a preliminary publication in *SEG* XLVII 926. Cf. *An.Ép.* (1998) [2001] nos. 1221/1222: [Ἔτ]ους [-----] | Λ. ❦ Καλ(πούρνιος) ᵛ Γαειαν[ὸς ------ | τῇ συμβίῳ ἐκ τῶν] ἐκείνη[ς κόπων | μνείας χάριν]

[2-3. ed.pr. places [τῇ συμβίῳ ἐκ τῶν] in L. 2, Sverkos].

828: 379, no. 9. **Epitaph of Elpis and Symphoros, early 3th cent. A.D.** Lower part of a marble plaque found near Asvestario; under the inscription the engraved representation of a tree and a boar: ....[ca. 6-9] | Ἐλπίδι καὶ Σ[υμ]|φόρῳ τοῖς γλυ|[κ]υτάτοις γονῖ|[σ]ιν μνείας χά|ριν

Ligatures of ΡΩΤ (L. 3) and ΜΝΕ (L. 5) || [2-3. or Σ[υ]|φόρῳ (cf. *IG* X 2 1 1001), Sverkos] || 3-4. γονε[ῦσ]ιν, ed.pr. [γονῖσι (cf. *I.Beroia* 267), Sverkos].

829. **Pella. Signature on a lamp, Hellenistic period.** I.M.Akamatis, *AEMΘ* 9 (1995) [1998] 99, reports the discovery in the agora of an unspecified number of lamps of the 'Ephesian' type bearing the signature Ἀσκληπιάδου.

829 bis. **Pella (territory of: Archontiko Giannitson). Owner's inscription on a lamp, ca. 350-300 B.C.** *SEG* XLVII 932. See now P.Chrysostomou in *Μνείας Χάριν* 341-365 no. 3 (ph.; dr.).

830. **Pella. Inscribed vase, Hellenistic period.** Base of a skyphos found in one of the stores in the agora; inscribed with the name of its owner after firing. Ed.pr. I.M.Akamatis, *AEMΘ* 9 (1995) [1998] 100 (ph.): Ἀπολλωνίου

831. **Pella. Thasian amphora stamp, ca. 280-250 B.C.** P.Chrysostomou, *AEMΘ* 9 (1995) [1998] 149, reports the discovery in a grave of a stamped Thasian amphora naming Ἀντιάναξ.

832. **Pella. Amphora stamps, late 2nd-early 1st cent. B.C.** I.M.Akamatis, *AEMΘ* 9 (1995) [1998] 101/102, reports the discovery of an unspecified number of stamped amphora handles in the agora. Two of them are Rhodian, one dated with the eponymous Μηνόδωρος, the other naming the potter Στράτων; the stamp of a Koan amphora mentions the eponym Δάδας. Knidian amphoras record the eponymous Δαμόκριτος and Ἀριστόδαμος, and the duoviri Κράτης and Πολίτας and Φιλόπολις and Διονύσιος; A. presents one text: Ἄνδρων Ἀπολλοδώρου [Διογνήτου] [for the dates of Δαμόκριτος (1st cent. B.C.), Ἀριστόδαμος (ca. 97-88 B.C.), and the duoviri Κράτης and Πολίτας, Φιλόπολις and Διονύσιος (ca. 107-98 B.C.), and Ἀπολλόδωρος and Διόγνητος (97-88 B.C.) see V.R.Grace, *Hesperia* 54 (1985) 31-35, Chaniotis].

833. **Pella. Inscribed pottery, 4th/5th cent. A.D.** P.Chrysostomou, *AEMΘ* 9 (1995) [1998] 123 (ph.), reports the discovery of amphoras imported from Egypt and Palestine inscribed with the names of their owners after firing [on the photo one reads one text]: [--]ΟΝ[---]

834. **Phagres. Onomastics.** M.Nikolaidou-Patera, *AEMΘ* 10 (1996) [1997] 840/841, observes that the personal names found on pottery and jewelry in Phagres are Greek (Ἀλκιδάμας, Μελπώ, etc.). Cf. our lemma no. 797.

835. **Philippi. Letter (or letters?) sent by envoys of the city reporting a decision of Alexander the Great concerning the territory of Philippi, ca. 330 B.C.?** *SEG* XXXIV 664; XLVII 935*. R.M.Errington, *art.cit.* (cf. our lemma no. 696) 82-86, observes that there is an uninscribed line at the end of col. A; therefore, the two columns probably contain two separate documents belonging to the same dossier: a report of the envoys (A) and possibly a letter of Ἀντίπατρος; if Φιλώτας is not the famous hetairos of Alexander (executed in 330 B.C.), the text may be dated to ca. 324 B.C. [but see *SEG* XLVII 935].

M.Faraguna, *art.cit.* (cf. our lemma no. 703) 369-378, reprints the text (369/370 note 63), with a detailed discussion of the legal background. He explains Alexander's intervention as a result of the fact that he was the heir to Philip II or because the resolution of this matter had fiscal consequences. Observing the difference between the terms used (A L. 4: [ἐστ]ὶν χώρα καὶ προστελοῦσι), F. wonders whether the disputed land was not royal land. F. suggests locating Δύσωρον (B L. 10) to the east of Strymon (Mt. Menikon?). Although this mountain seems to have been part of the territory of Philippi, the Macedonian king had the right of exploitation of its timber; the verb πωλεῖν in the expression τὴν δὲ [ὕλ]ην τὴν ἐν Δυ[σώρ]ωι μηθένα πωλεῖν is used in the meaning 'to lease' (not 'to sell').

C.Koukouli-Chrysanthaki, *art.cit.* (cf. our lemma no. 708) 404, suggests that the building where this text was found may have been related to the cult of Philip II.

P.Pilhofer, *op.cit.* (cf. our lemma no. 837) 160-167 (German translation), presents a new critical edition (no new readings or restorations) with commentary.

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836. Philippi (area of). Dedication to Herakles Patroios, Hellenistic period? Marble plaque with representation of a rider in relief; found in the plain near Philippi (west of Dikili Tas); now lost. S.Mertzides, *Ἔρευναι καὶ μελέται χωρογραφικαὶ ὑπὸ ἀρχαιολογικήν, γεωγραφικήν, ἱστορικήν, θρησκευτικὴν καὶ ἐθνολογικὴν ἄποψιν* (Constantinople 1897) 121 no. 8; cf. D.Kanatsoulis, *Makedonika* 5 (1960/1963) 87 notes 3 and 10; L.Robert, *OMS* II 1295. Republished by P.Iliadou, *op.cit.* (cf. our lemma no. 707) 164/165 no. 27; see now also P.Pilhofer, *op.cit.* (cf. our lemma no. 837) 675 no. 679: Θεῶι Πατρώωι Ἡρακλ[εῖ]

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837. Philippi. Epitaph of Flavius Nikostratos and the Jew Aurelius Oxycholios, 3rd/4th cent. A.D. Fragment of a marble stele. Ed.pr. C.Koukouli-Chrysanthaki in C.Bakirtzis - H.Koester (edd.), *Philippi at the Time of Paul and after his Death* (Harrisburg 1998) 28-35 (ph.), who points out that this is the first attestation of a Jewish community in Philippi. Republished by P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000) 389/390 no. 387 A (German translation). Cf. *An.Ép.* (1998) [2001] no. 1229:

Φ(λάβιος) Νικόστρα(τος)·
Αὐρ(ήλιος) Ὀξυχόλιος
ἑαυτõ κατεσκεύ-
4 βασα τὸ χαμωσό-
ρον τοῦτω· ὃς ἂν δὲ
ἕτερων νέκυν καταθέ-
σε δῶσι προστείμου τῇ συ-
8 ναγωγῇ (δηνάρια) μ(ύ)ρ(ια)

[P. observes that the text in L. 1 was written by a different mason than the text in LL. 2-8; he assumes that the first line was written by an apprentice and the rest of the text by his master and regards Fl. Nikostratos Aur. Oxycholios as one person; it is more probable that LL. 2-8 were written first and that the stone was reused by Nikostratos; the nomen Flavius suggest a date after the reign of Constantine I for the text in L. 1, Chaniotis] || 1. the abbreviation sign ʕ after Φ, P. || 3. ἑαυτõ = ἑαυτῷ || 5. τοῦτω = τοῦτον || 6. ἕτερων = ἕτερον || 6-7. καταθέσε = καταθήσει, δῶσι = δώσει || 8. (δηνάρια) μ(ύ)ρ(ια), *An.Ép.*; (δηνάρια) (ἑκατὸν μυριάδες), P.

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838. Sarakina (Almopia). Epitaph of Kleopatros, ca. 180 A.D. Marble stele with busts of seven persons in relief; found in Sarakina (north of Mt. Kissos). M.Alexandrescu-Vianu, *Dacia* 19 (1975) 194 no. 14; E.Voutiras in *Catalogue of Sculpture* -- (see *SEG* XLVII 864) no. 129. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 75/76 no. 81 (ph.). M.B.Hatzopoulos, *BE* (1999) no. 360, points out that this stone was also published by P.Petsas, *Makedonika* 15 (1975) 216 no. 94a, and that the correct provenance is modern Sarakina (Herakleous Stibos?) and not Sarakinoi: Στρατονείκη Κλεοπάτρῳ τῷ ἰδίῳ ἀνδρὶ | καὶ τοῖς τέκνοις ζῶσι ᵛκαὶ αὐτῇ ⟨ζ⟩ῶσα μνείας | χάριν

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839. Sochos. Epitaph of Aristomenes, ca. 175-200 A.D. Marble stele with a representation of the busts of two women and a man (upper row), a boy and a girl (lower row) in relief; found at Sochos (Nomos Thessalonikis). M.Alexandrescu-Vianu, *Dacia* 19 (1975) 195 no. 65. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 74/75 no. 79 (ph.): Κουάρτα Ἀριστομένῃ τῷ ἀνδρὶ μνήμης χάριν

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840. Stageira. Law, 6th cent. B.C. K.Sismanidis, *ΑΕΜΘ* 10 A (1996) [1997] 282 (ph.), reports the discovery of two fragments of a lintel of the gate of the city wall with a representation of a lion and a boar in relief and an Archaic boustrophedon document which concerns the introduction of a tax of five drachmai. See also *Three Colonies of Andros in Chalkidiki: Sane-Akanthos-Stageira* (Polygyros 1998) 15 (ph.); non vidimus; see M.B.Hatzopoulos, *BE* (1999) no. 370.

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841. Stageira. Dedication (?), Archaic period. Block with the representation of a fish skeleton. Ed.pr. K.Sismanidis, *ΑΕΜΘ* 10 A (1996) [1997] 283, who associates this text with an inscription seen by travellers in the 19th cent. (cf. D.Feissel - M.Sève, *BCH* 103, 1979, 317 no. 74: Μελίτων καλὸς Ἡδωνός). Cf. M.B.Hatzopoulos, *BE* (1998) no. 275: Κάρ[---] | καλὸς | Πυθογέν[ους] | ἔδοκε

1. Κάρ[ανος], ed.pr.; this Macedonian or Dorian name would be surprising in a colony of Andros, ■.

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842. Stageira. Inscribed pottery. K.Sismanidis, *ΑΕΜΘ* 8 (1994) [1998] 282/283, mentions a skyphos inscribed with the letters HPA [undated; the beginning of a name?, Chaniotis]. Id., *ΑΕΜΘ* 10 A (1996) [1997] 295 (ph.), mentions inscribed sherds of Archaic vases.

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843. Stageira. Roof tiles, early Hellenistic period. K.Sismanidis, *ΑΕΜΘ* 10 A (1996) [1997] 282/283, reports the discovery of roof tiles with the stamp BA [βα(σιλικός?); see our lemma no. 862, Chaniotis] in a public building.

844. Stageira. Sling bullet, undated. Lead almond shaped sling bullet. Ed.pr. K.Sismanidis, *AEMΘ* 9 (1995) [1998] 390: Κλειβούλου

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845. Stobi. Inscriptions from the Christian Basilica. *SEG* XXXVI 637-639. See now B.Aleksova in *Acta* -- (our lemma no. 1910) III 19/20 (ph.).

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846. Terpne. Epitaphs, early 3rd cent. B.C. *SEG* XXV 719. Two coffins made of slabs in a grave of the 'Macedonian' type found in the cemetery of an ancient settlement near Terpne (south of Serres, in ancient Bisaltia); the names of the deceased persons were engraved on the slabs by different masons; a third coffin is uninscribed. Republished by C.Koukouli-Chrysanthaki et alii in *op.cit.* (cf. our lemma no. 697) 66-68 (ph.): 1) Ἱππῶναξ Ἀπολλοδώρου 2) Διοσκουρίδης Ἀπολλοδώρου

Ἀπολλόδωρος, the father of Ἱππῶναξ and Διοσκουρίδης, was probably buried in the third, uninscribed coffin; an Amphipolitan by this name served in the army of Alexander the Great (Arr., *Anab.* 3.16.4; 7.18.1; 7.18.2/3; Diod. 17.64.5; Curtius 6.43); he could be the man buried here, K.-C.

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847. Therme (Karabournaki). Inscribed pottery, 6th cent. B.C. M.Tiverios - E.Manakidou - D.Tsiafaki, *AEMΘ* 9 (1995) [1998] 280 (ph.), report the discovery of a sherd inscribed with a trade letter in the Karian language [cf. M.Tiverios, *Ancient Macedonia* VI 1175-1186; M.B.Hatzopoulos, *BE* (1999) no. 356, points out that this is the third Karian text in Macedonia: see K.Sismanidis, *AEMΘ* 8 (1994) [1998] 283 (Stageira) and M.B.Hatzopoulos, *BE* (1996), no. 263] and an unspecified number of sherds of Archaic vases with trade marks. Two of them are presented in a photo:

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848. Thessalonika. Dedication, 1st cent. A.D.? Marble naiskos stele with a representation of Herakles in relief. Mentioned by J.Boardman et alii in *Lexicon Iconographicum Mythologiae Classicae* IV (1988) 804 no. 1393 (no text). Ed.pr. P.Iliadou, *op.cit.* (cf. our lemma no. 707) 27 no. 140: Κλαύδιος κατ' εὐχήν

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849. Thessalonika. Dedicatory epigram of the dux Kasianos, 5th cent. A.D. *IG* X 2 1 45. In a study of the use of the term στρατάρχης, G.D.Tully, *ZPE* 120 (1998) 226-232, reprints the text of LL 7-10, which is the only epigraphic attestation of the word (p. 228). T. restores δοὺξ ἰσχυ[ρὸς?] in L. 7 (ἰσχύ[ς], *IG*). The fact that both δούξ and στρατάρχης are used in this text shows that the two words had different meanings, although their relationship is not clear. It seems that the term στρατάρχης was not used as the technical equivalent for any particular rank in the Roman army, but as a more general word for 'commander' (232).

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849 bis. Thessalonika. Building inscription of the early Byzantine fortification wall. Inscription formed with pieces of white stone placed in the dark stone wall above one of the gates of the north fortification wall of the Byzantine acropolis. Ed.pr. G.Velenis, *Τὰ τείχη τῆς Θεσσαλονίκης ἀπὸ τὸν Κάσσανδρο ὡς τὸν Ἡράκλειο* (Thessalonike 1998) 128-131 (ph.), who dates the building activity in this part of the fortifications to the period following the earthquakes of 620-630 A.D.; Πύρρος, who probably was responsible for this activity, cannot be identified with certainty with any Byzantine official; but he may a bishop, the later patriarch of Constantinople (638-641 A.D.). V. also suggests dating the construction of the east wall under Ὁρμίσδας (*IG* X 2 1 43 = *SEG* XLVI 817*) to the 5th cent. A.D. (117/118): Πύρ(ρου) ἔργο(ν)

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850. Thessalonika. Epitaph of Dioskourides, ca. 160 A.D. Marble stele with the busts of an old man, a girl, an old woman (upper row), and three boys (lower row) in relief. A.Rüsch, *JDAI* 84 (1969) 177 R87. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 70/71 no. 73 (ph.): Ἀφροδιτὼ Διοσκουρίδῃ τῷ ἀνδρὶ | ἑαυτῆς καὶ ἑαυτὴν ζῶσαν | μνήμης ^vvv^ χάριν

Ligatures of ΗΣ, ΤΗΝ (L. 2) and ΜΝΗΜΗΣ (L. 3).

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851. Thessalonika. Epitaph of a woman, ca. 180 A.D. Marble stele with the busts of a couple in relief; found in the west cemetery. M.Alexandrescu-Vianu, *Dacia* 19 (1975) 194 no. 25. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 77/78 no. 84 (ph.): Δάφνος | τῇ σεμνο|τάτῃ συμβίῳ| μνείας χά|ριν ^v^ ζῶν

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852. Thessalonika. Epitaph of Makedon, ca. 180 A.D. Marble stele with a representation of the Thracian Rider flanked by two raised hands and the busts of two men and two women in relief; found in Thessalonika, now in the Louvre Museum. A.Rüsch, *JDAI* 84 (1969) 156 R24; G.Daux, *BCH* 99 (1975) 178. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 91 no. 109 (ph.): Μαντὼ Μακεδόνι ^v^ τῷ τέκνῳ | μνήμης χ^vv^ά^vv^ρ^vv^ι^vv^ν

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853. Thessalonika. Epitaph of Kleopatra, late 2nd cent. A.D. *SEG* XLV 817. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 699) 77 no. 83: Ἐπίγονος Κλευπάτρᾳ τῇ γλυκυτάτῃ | καὶ Παραμόνα τὸ τέκνον τῇ μητρὶ μνεί|ας χάριν· ἐγὼ Κλευπάτρα ἐξορκίζω σε τὸν | Κάβειρον ἀναγνοὺς ὀρχῆσε

4. ὄρχησε, L.; ὀρχῆσε = ὀρχῆσαι, M.B.Hatzopoulos, *BE* (1999) no. 354 ('moi, Cléopâtre, je te conjure au nome du Cabire de danser après avoir lu').

854. Thessalonika. Epitaph of Sabeine, ca. 200-250 A.D. Marble stele with representation of the bust of a woman in relief; found in the east cemetery. P.Petsas, *AD* 25 B2 (1970) 351. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 79/80 no. 87 (ph.): Εὐτύχης καὶ Ἀλε|ξάνδρα Σαβείνῃ τῇ θυ|γατρὶ καὶ ἑαυτοῖς | ζῶντες τὴν ἐντομ|ίδα

[4-5. For ἐντομίς, cf. *SEG* XXV 713, Chaniotis].

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855. Thessalonika (area of: Langadas). Epitaph of Dioskore and her children, ca. 222-235 A.D. Marble stele with a representation of the Thracian Rider, a man with two horses, and the bust of a boy (upper row), two women and a man (middle row), and a funerary banquet (lower row) in relief. A.Rüsch, *JDAI* 84 (1969) 178 R88. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 78/79 no. 86 (ph): Κόπρυλλος Διοσσκόρῃ τῇ γλυκυτάτῃ | συμβίῳ μνείας χάριν καὶ τοῖς τέκνοις | ζῶσιν Παραμόνῳ καὶ Στρατονίκῃ καὶ Πα|ραμόνᾳ καὶ Σωκράτῃ

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856. Thessalonika (area of: Nea Mesembria). Epitaph of Soterichos, ca. 250 A.D. Marble stele with the busts of an old woman and a young man in relief. C.Picard, *BCH* 79 (1955) 279. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 81/82 no. 91 (ph.): Πάρδαλις Σωτηρίχῳ τ[ῷ γ]λυκυ|τάτῳ υἱῷ μνίας χάριν

3. Ligature of ΤΩ and ΜΝ.

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857. Thessalonika. Christian epitaph of Fortunatos, ca. 430 A.D. *IG* X 2 1 786; E.Tsigaridas, K.Loverdou-Tsigarida, *Κατάλογος* --- (cf. *SEG* XLVII 862) no. 22; Feissel, *Recueil* 180. G.Velenis in *Μνείας Χάριν* 392-395 (dr.), republishes this epitaph. In L. 1 the letter M was erased from the original text, probably after the condemnation of Nestorios (431 or 435 A.D.); LL. 7/8 were also erased (ἄφει|⟦σιν ἀμπλα|κημάτων?⟧) and the symbol ⳨ was written instead. Since these changes were carried out by the scribe who had written the original text, the epitaph must have been erected shortly before 431 or 435 A.D. The fact that the erased letter M was not replaced by Θ(εοῦ), suggests that Fortunatos' relatives were crypto-Nestorians.

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858. Thessalonika. Christian epitaph of Demetrios, 5th/6th cent. A.D. *SEG* XLVII 1008; Feissel, *Recueil* 165. G.Velenis, *Μνείας Χάριν* 391-397, republishes the text (391; dr.) and discusses the compendium ΧΜΓ which is written at the bottom of the inscription. If Demetrios was a follower of Nestorios, ΧΜΓ was a declaration of his faith (Χριστὸν Μαρία γεννᾷ). This compendium could, however, also be understood as the number 643, which is the isopsephon of phrases such as Θεὸς βοηθός, Ἅγιος ὁ Θεός or ἐκυήθη πάναγνη. The vertical line of the cross (L. 1) resembles the letter Y; it may be a reference to the phrase Υἱὸς σταυρωθείς. Cf. our lemmata nos. 857, 859 and 1215.

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859. Thessalonika. Christian epitaph of Eutychios, 6th cent. A.D. *IG* X 2 1 397; E.Tsigaridas, K.Loverdou-Tsigarida, *Κατάλογος* --- (cf. *SEG* XLVII 862) no. 8; Feissel, *Recueil* 123. G.Velenis, *Μνείας Χάριν* 397/398, tentatively suggests that Ε̣ὐ̣τ̣υ̣|χίου (LL. 1/2) is not a personal name, but an adjective ('a follower of Eutyches') referring to the leader of the Monophysites [but the phrase κ̣οιμητή̣[ριον] Ε̣ὐ̣τ̣υ̣|χίου leaves little doubt that Εὐτύχιος is used here as a personal name, Chaniotis]. Cf. our lemmata nos. 857/858 and 1215.

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860. Thessalonika. Fragment naming Sabina, unated. Fragment (no further description) found in a building complex of administrative character. Edd.pr. A.Tasia et alii, *ΑΕΜΘ* 10 B (1996) [1998] 549: Σαβίνα

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861. Thessalonika (area of: Agia Paraskevi). Dipinti on pottery, ca. 550-530 B.C. Two vases with dipinti, probably of commercial significance, found in a cemetery at Agia Paraskevi. Ed.pr. C.I.Sismanidis, *Corpus Vasorum Antiquorum. Greece, Fascicule 5. Thessaloniki, Archaeological Muserum, Fascicule 1* (Athens 1998) 14/15 and 22/23 (dr.; pr.): 1) Ξ (14/15; local imitation of an Attic column-krater with a representation of wild goats and swans; red dipinto beneath a handle; ca. 550 B.C.) 2) Π (22/23; Attic krater probably by the Painter of Louvre F6 with a representation of the fight between Herakles and Nessos and two panthers; red dipinto on the base; ca. 535-530 B.C.)

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862. Thessalonika. Roof tile, late 4th cent. B.C. Fragment of a roof tile of the Lakonian type found in a building complex of administrative character. Edd.pr. A.Tasia et alii, *ΑΕΜΘ* 10 B (1996) [1998] 546 (ph.): βασιλικός

[For similar tiles from Pella cf. *SEG* XLIV 444; see also our lemma no. 843, Chaniotis].

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863. Thessalonika. Inscribed relief bowl, Hellenistic period. P.Adam-Veleni et alii, *ΑΕΜΘ* 10 B (1996) [1998] 513/514 with note 64, report the discovery in the agora of a relief bowl representing a scene related to the fall of Troy; inscriptions identify the persons and the objects [cf. *SEG* XLV 785 and XLVII 924]: Μενέλαος, Τεῦκρος, Ὀδυσεύς, Θρασυμήδης, Ἀθηνᾶ, [παλλά]διον, [Νέσ]τωρ

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864. Thessalonika. Rhodian amphora stamp, 2nd cent. B.C. M.Karaberi - E.Christodoulidou, *AEMΘ* 9 (1995) [1998] 224, report the discovery in the area of Galerius' palace of a stamped handle of a Rhodian amphora which names Σωσικλῆς.

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865. Thessalonika. Amphora stamps, Hellenistic period. P.Adam-Veleni et alii, *AEMΘ* 10 B (1996) [1998], 510-512, report the discovery of ca. 190 stamped amphora handles in the agora, of which ca. 60 are Rhodian and ca. 40 are Thasian; 25 belong to the 'Parmeniskos group', and ca. 15 have Latin inscriptions. The Rhodian amphora stamps name the following eponymous priests (late 3rd-early 2st cent. B.C.): Ἀγέμαχος, Ἀθανόδοτος, Ἀνδρόνεικος, Ἀριστομβροτίδας, Δαμοκλῆς, Εὔδαμος, Ἡραγόρας, Ἱέρων, Καλλικρατίδας, Κλεώνυμος, Πεισίστρατος, and Φιλόδαμος. The names of potters include among others those of Ἀμύντας, Ἀνδρικός, Ἀρίσταρχος, Δαμοκράτης, Σωκράτης, Ῥόδιππος, and Φιλαίνιος. The Thasian stamps bear the ethnikon Θασίων, various symbols (double axe, ear of corn, kantharos, trident, amphora, thyrsos, anthemion, club, arch, etc.) and names of eponymous archons and potters (among others: Ἀριστοφάνης, Εὐαίνετος, Ἡγισιτέλης, Ἡροφῶν, Θέσπων, Νικάνωρ, Νικόδημος, Πυθίων, Σάτυρος, Σιμαλίων, Φιλίσκος, and Χαιρέας). The origin (Pella?) and date of the stamps of the 'Parmeniskos group' are not known [cf. our lemma no. 1199]. The following names of potters appear in stamps of this group: Ἀμεινόνικος, Δημήτριος, Εὔβουλος, Θεόδοτος, Κριτόλαος, Παρμενίσκος, Ποσείδιππος, and Τιμαίνετος [we read three texts from a photo, Chaniotis]: 1) Ἐπὶ Τιμασαγόρα, | Ἀρταμιτίου 2) Θεοδότου 3) Θασίων krater

[1. For Timasagoras (ca. 210-175 B.C.) cf. *SEG* XXVII 1097, Chaniotis].

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866. Thessalonika. Lamps with signatures, 1st cent. B.C. and late 2nd cent. A.D. E.Christodoulidou, *AAA* 23-28 (1990-95) [1998] 255-262, reports the discovery of lamps in the area of complex of Galerius; three of them bear signatures in Greek [for the workshop of Λούκιος see our lemma no. 1212]: 1) Χρήστου (256; ca. 50 B.C.) 2/3) Λουκίου (262; Corinthian; late 2nd cent. A.D.)

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867. Thessalonika. Inscribed Eastern sigillata vases, 1st cent. A.D. P.Adam-Veleni et alii, *AEMΘ* 10 B (1996) [1998], 518, report the discovery of an unspecified number of inscribed vases of the 'Eastern sigillata B' type in the agora. Some are stamped with the name of the potter (Κοιράνου); one has the inscription δῶρον (cf. J.W.Hayes, *Hesperia* 42, 1973, 455/456 nos. 1 and 6).

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868. Thessalonika. Lamp with signature, 4th cent. A.D. Two lamps with a signature on their base found in the agora. Mentioned by P.Adam-Veleni et alii, *AEMΘ* 10 B (1996) [1997] 510; for the Attic workshop of Rufus cf. *Agora VII* 1452 and 1974: Ῥού(φου)

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869. Vacat.

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870. Velvento. Inscriptions. G.Karamitrou-Mentesidi in *Πρακτικὰ Ἐπιστημονικοῦ Συνεδρίου "Βελβεντό, χθές, σήμερα, αὔριο. Ἀνάδειξη-ἀνάπτυξη τῆς περιοχῆς ὡς πολιτιστικοῦ καὶ τουριστικοῦ χώρου", Βελβεντό, 5-7 Νοεμβρίου 1993* (Thessalonike 1994), 41-63 (ph.), presents a corpus of the 15 inscriptions found at Velvento Kozanis and compiles a list of the names attested in them (pp. 62/63). K.-M. discusses in detail the names attested in a list of persons (*SEG* XLVII 1001) which she tentatively identifies as a list of manumitted slaves (p. 59). For two inedita see our lemmata nos. 871/872. We give a comparatio numerorum for the texts available in major corpora or in *SEG*.

SEG XLVI	Karamitrou	*EAM*	Karamitrou	*EAM*	Karamitrou
727	10	1	1	80	4
		20	2	145	13
***SEG* XLVII**		23a	8		
1001	12	38	6	**Dimitsas**	
1002	9	57	5	207	2
1003	10	58	7	208	1
1004	11	78	3		

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871. Velvento. Inscribed pithos, undated. Pithos found in a modern house; on the rim a sealing, on the body an inscription engraved after firing. Ed.pr. G.Kara-mitrou-Mentesidi, *art.cit.* (cf. our lemma no. 870) 61 no. 14: 1) ΕΙΘ 2) Ἡρακ.

1. The second letter within a circle, ed.pr. ‖ 2. Ἡρακ(λῆς?), ed.pr. [cf. our lemma no. 1205); but possibly a theophoric name, Chaniotis].

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872. Velvento. Loom weight, undated. Clay loom weight. Ed.pr. G. Karamitrou-Mentesidi, *art.cit.* (cf. our lemma no. 870) 61 no. 15: Ἀρριδαῖος

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873. Vergina. Epitaph of Harpaloskyta (?), ca. 350-325 B.C. *SEG* XXXV 790. C.Saatsoglou-Paliadeli, *Horos* 10-12 (1992-1998) 369-377, suggests reading this epitaph as follows: Ἀρπαλοσκύτας ἀδελφή με ἀνέθηκε Παγκάστα ("Αρπαλος ΚΥΤΑΣ, her earlier reading). The possibility Ἀρπάλō Σκύτας - Σκύτας being a metronymic - should be rejected because one would expect an article before the metronymic; the use of ō in the genitive Ἀρπάλου would also be unusual. The name Ἀρπαλοσκύτα ('the woman with the attractive head'?) is not otherwise attested. This name and the lack of a patronymikon suggest that she was a courtesan. This assumption can be further supported by the fact that her sister Παγκάστα may be identified with a famous courtisan in the court of Philip II (Aelianus, *Var.hist.* 12.34).

E.Kapetanopoulos suggests per ep. reading Ἅρπαλος κύτας (a form of σκοῖδος) [for σκοῖδος see our lemma no. 702, Chaniotis]; in this case Pankasta dedicated the stele for her brother Haraplos, the treasurer of Alexander the Great (cf. www.history.ccsu.edu/elias/elias.htm).

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874. Vergina. Epitaph of a woman, ca. 350-300 B.C. *SEG* XXXV 784. C.Saatsoglou-Paliadeli, *Horos* 10-12 (1992-1998) 377-380, reads the text as Βιλάρρα Τέλλο[υ] and interprets the letter Ι as a digamma, i.e. ϝιλάρρα = Ἱλάρα; this name cannot be used as an example for the representation of Φ as B in Macedonian words and names [cf. *SEG* XLVII 865]. Similarly, the name Βίλος should be interpreted as ϝίλος = Ἶλος, and not Φίλος. Cf. our lemma no. 657. However, M.B.Hatzopoulos, *BE* (1999) no. 336, points out that ἱλαρός cannot have had a digamma at the beginning and endorses the interpretation of Βιλα- as the Macedonian form of Φιλα- (perhaps Βίλα Βρατεάδο[υ], i.e. Φίλα Πρατεάδου).

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875. Vergina. Inscribed relief bowl, ca. 150-50 B.C. *SEG* XL 562. Republished by P.Iliadou, *op.cit.* (cf. our lemma no. 707) 209/210 no. 100 (dr.): Ἀπόλλων, Ἡρα[κλῆς]

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876. Unknown provenance. Epitaph of Pasithea, ca. 170-180 A.D. *SEG* XXXV 814. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 699) 50/51 no. 41 (ph.). [In L. 1 one should read Ζειπας rather than Τείπας; cf. *LGPN* I, s.v. (Thasos); *SEG* XXVIII 533; XXX 590 L. 36; XXX 591; XXX 594; XXXIV 675 (Macedonia), Sverkos].

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877. Unknown provenance. Epitaph of Pyroulas and his family, late 2nd/early 3rd cent. A.D. Marble stele with a representation of the Thracian Rider and the busts of three men and a woman in relief; found in Nomos Serron. G.Kaftantzis, *op.cit.* (cf. our lemma no. 709) 98 no. 24 (cf. *SEG* XXX 589). Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 101 no. 128 (ph.): Πυρουλας Πυρουλα | τῷ πατρὶ καὶ Τόρ|κῳ καὶ Μουκκωνι | τοῖς ἀδελφοῖς μνήμης χάριν καὶ Μωμῳ τῇ μη||τρὶ καὶ Σπαρκῃ τῇ συμβίῳ καὶ | ἑαυτῷ ζῶσιν

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878. Unknown provenance. Epitaph, 218 A.D. Fragment of a marble stele with a representation of the Thracian Rider in front of a tree with a snake (upper row) and the busts of a couple (lower row) in relief; possibly from Nomos Serron. G.Kaftantzis, *op.cit.* (cf. our lemma no. 709) 77 no. 6 (cf. *SEG* XXX 589). Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 101/102 no. 129 (ph.): ἔτους νσ̄ Δείου κβ´

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879. Unknown provenance (Chalkidike?). Epitaph of Beithynia and her husband, ca. 223/224 A.D.? *SEG* XXXV 815. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 107/108 no. 141 (ph.). Cf. M.B.Hatzopoulos, *BE* (1999) no. 365: [------]Ν ἑαυτ[οῦ] καὶ Βειθ[υ]νίᾳ τῇ γυ|[ναικὶ μ]νήμης χάριν ἔτους ενσ´ | χαίρετε

[1. initio, [---]Ν read on the photo, Sverkos]; Β..θνια, L.-G.; Β[ει]θ(υ)νίᾳ, *SEG* (G.Mihailov); ΒCΙΘ[.]ΝΙΑ (Βειθ[υ]νίᾳ) on a squueze, H. || 2. in fine, ενσ´ (255 = 223/224 A.D.), H.; L.-G. favors a date in ca. 180 A.D. || 3. written vertically on the right tainia.

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880. Unknown provenance. Epitaph of Aurelius Hyllos und Zoso, early 3rd cent. A.D. Marble stele with the busts of a couple and a young man in relief. M.Alexandrescu-Vianu, *Dacia* 19 (1975) 194 no. 13. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 110/111 no. 149 (ph.): Δούλαιος Αὐρ(ηλίῳ) Ὕλλῳ | τῷ πατρὶ καὶ Ζωσῷ τῇ | μητρὶ μνήμης χάριν

Ligatures of ΩΠ, ΩΣ (L. 2) and ΜΗ (L. 3).

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881. Unknown provenance. Epitaph of a family, ca. 235-285 A.D. Marble stele with the busts of a couple and a boy in relief (Museum of Louvre, Inv. MA 211). M.Alexandrescu-Vianu, *Dacia* 19 (1975) 199 no. 4. Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 115 no. 158 (ph.): Μωμὸ ϛΕΕΜΙΣΙ ᵛ Ἀλέξου | τῷ | ἀνδρὶ | κ(α)ὶ τῷ ὑῷ

[4. The reading is not certain; on the photo one reads ΚΙΗΥΩ, Chaniotis].

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882. Unknown provenance. Epitaph of Kassia, ca. 285-310 A.D. Marble stele with the representation of a couple in relief; probably from Nomos Pierias. Ed.pr. M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 55 no. 50 (ph.): Κασσία Λύκου τοῦ | ἰδίου ἀνδρὸς μνείας | χ|ά||ρ|ι|ν

2. [χάριν], ed.pr.; χάριν is written on the right rim of the relief panel, M.B.Hatzopoulos, *BE* (1999) no. 331.

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883. Unknown provenance. Epitaph of Dionysios, ca. 285-310 A.D. Marble stele with the busts of a bearded man, two women and a boy in relief; the boy's bust seems to be placed on a base; found in Nomos Serron. G.Kaftantzis, *op.cit.* (cf. our lemma no. 709) 279 no. 473 (cf. *SEG* XXX 589). Republished by M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 103/104 no. 133 (ph.): Νικόπολις Διονυσίῳ τῷ ὑῷ καὶ | τοῖς ἐγόνοις μνίας χάριν

[Nikopolis dedicated this monument to her son (the bearded person) and her grandchildren, Chaniotis].

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884. Unknown provenance. Epitaph of Zosimos and Nike, ca. 285-310 A.D. Marble stele with the busts of a couple in relief; found in Nomos Serron. Mentioned by C.Koukouli-Chrysanthaki, *AD* 24 B2 (1969) [1970] 355. Ed.pr. M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma 699) 104 no. 134 (ph.): Ζώσιlμος {Ι} l Ἡροδόlτου ΟΥllΝΕ[---] ll Νίκη Διονυσίου

1-5. Written in the relief panel || 6. written under the relief panel.

THRACE

885. Thrace. Agonistic festivals. W.Leschhorn in *Stephanos* -- (cf. our lemma no. 695) 409-414, collects the (primarily numismatic) evidence for contests in Thrace in the Imperial period (especially in the late 2nd and early 3rd cent. A.D.). There is epigraphic evidence for Ἄκτια and Πύθια in Perinthos (*IGR* I 802 = *I.Perinthos* 31; *IGR* IV 161; *IAG* 75), Πύθια and Κενδρείσεια Πύθια in Philippopolis (*IG* II^2 3169/3170; *IGBulg* II 889-893, 1040; *IGR* I 802 = *I.Perinthos* 31), Πύθια in Serdica (*IGBulg* IV 1910, 1917), an agon in Koila (*IGR* I 822), a γυμνικὸς ἀγών in Sestos (*I.Sestos* 1 L. 96), and contests in Mesambria (*IGBulg* I^2 307).

E.Albanidis, *Θρακικὴ Ἐπετηρίδα* 10 (1995-1998) 196-244, collects and discusses the archaeological, numismatic and epigraphic material pertaining to athletic contests in Thrace (Anchialos, Byzantion, Koila, Mesambria Pontica, Odessos, Pautalia, Perinthos, Philippoupolis, and Tomis) and adjacent areas (Amphipolis, Philippi, Thasos) in the Hellenistic and Roman Imperial times. Among other testimonia A. discusses in detail the following inscriptions: *SEG* XXVII 245 = Hatzopoulos, *Macedonian Institutions* 9 (201 note 37) [regarded as ineditum, Chaniotis]; Dimitsas, *Ἡ Μακεδονία* 811/812 (236); *IGBulg* I^2 44/45 (206/207), 63 bis (231/232), 308 sept. (206/207); III 889/890 and 892 (217-219); IV 1910 (219), 2074 (233/234); *I.Perinthos* 31 (217); *CIG* 2034/2035 (204/205), 3169 (217). See also our lemma no. 716 bis.

886. Vacat.

887. Thrace. Christian and early Byzantine inscriptions, 3rd-9th cent. A.D. C.Asdracha, *AD* 49/50 Meletai (1994/1995) [1998] 279-356 (ph.; dr.), collects 67 inscriptions dating from the 4th to the 9th cent. A.D. from various sites of East Thrace (to the north and east of Herakleia/Perinthos): Ainos (286-289 nos. 116/117), Aproi (290-295 nos. 119-121), Bizye (338-341 nos. 161-163), Dryzipara (296-298 no. 123), Hadrianopolis (280-286 nos. 111-115), Herakleia/Perinthos (342-347 nos. 165/166), Hexamilion (331/332 nos. 156/157), Kallipolis (332-337 nos. 158/159), Koumpagon (328/329 nos. 153/154), Madytos (337/338 no. 160), Messene (294-296 nos. 121/122), Myriophyton (330-331 no. 155), Panion (300-328 nos. 126-152), Rhaidestos (298-300 nos. 124/125), and Tzouroulos (341/342 no. 164) [for the latter text see

the addendum in C.Asdracha, *AD* 51/52 Meletai (1996/1997) [2000] 386, Chaniotis]. Most of the texts are epitaphs (111/112, 114, 116, 118-121, 124/125, 127-142, 144-150, 152-154, 157/158, 160), but there are also a few dedications (143, 151, 156) and building inscriptions (117, 123, 126, 159, 161-164), an acclamation of the Πράσινοι (155), a topos inscription (115), a monogram (122), and a stamped tile (113; to be dated to the 6th cent. A.D. or later). There are no inedita. We single out a few important texts, incorporating some of the numerous corrections and remarks contributed by D.Feissel, *BE* (2000) nos. 807/808 and 810-815. For the Christian and early Byzantine inscriptions of Herakleia/Perinthos see our lemma no. 906.

No. 117 commemorates the construction of a πρετώριον by Φλ. Μαρκιανός, λαμπρότατος βικάριος and Φλ. Οὐαλέριος Στεφάνιος, μεγαλοπρεπέστατος ἡγεμών (4th cent. A.D., according to F. no. 810; 6th cent. A.D., according to A); F. restores LL. 4-6: Φλ. Οὐαλ. Στεφανίου τ[οῦ λα]μπρ(οτάτου) ἡγεμόν(ος) (instead of τ[οῦ]l μ(εγαλο)πρ(επεστάτου), A.). Among the epitaphs we single out that of a follower of Makedonios (134 LL. 3-6: δεκανὸς [τῆς] l τῶν Μακεlδονιανῶν θ[ρη]{ν}σκίας; ca. 350-400 A.D.), that of the widow of a πρεσβύτερος who lived in the correct faith (135 LL. 4-9: σωφρόνως καὶ ἀμέμlπτως τὸν βίον διάξασ(α), ἐν τῇ l εὐαγγελικῇ καὶ ἀποστολιlκῇ πίστι διαμίναlσα καὶ εἰς τίμιον καὶ λιlπαρὸν γῆρας ἐλάσ(ασα); 4th/5th cent. A.D.), and that of a Jewess (161; 4th/5th cent. A.D.). The epitaph of a στρατιώτης states that his legitimate children were buried with him (138 LL. 5-7: καὶ τὰ l γνίσια αὐτοῦ τlέκνα; 4th-6th cent. A.D.). In a few cases the origin of the deceased persons is given: κώμη Κομνέων (141), κώμη Μαγζάρθων (145), ἐκ τόπον Κεσαριότις l κὲ χορίον Ταλασί{Ο}ου (160). The administrative, military and religious offices attested include those of the [γερ]ουσια(στής) (116), ἔπαρχος (123), σπαθάριος (114), στρατευσάμενος καὶ ἀπὸ πρημιπίλων (120, στρατιώτης (138, 148), στρατιώτης καὶ ἀρμάτωρ (137), ἀρχιδιάκονος (129), διάκονος νουμέρου Δηφενσόρων = numerus defensorum (146), ὑποδιάκονος (147), δεκανός (124), and πρεσβύτερος (142, 157). In no. 119 LL. 2-4, F. rejects the restoration κόμ(ης) l [τῶν δομε]στ(ίκων) [καὶ] σ(τρατηγὸς) Ἀπρηνῶl[ν]. We also single out the occupations of an ὑδρομίκτης (115), a πορφυροπώλης (136), and a πραγματευτής (145). In the epitaph of Κομεντίολος (112; 575-577 A.D.) there is no reference to his occupation (παπυλιωνάριος; cf. *SEG* XLIV 588), but to his mother: Παπύλη(ς) Μαρίου. Several persons have interesting 'nick names': Ἀνακούβαρος (139; from κουβάριον; 'le Pelotonné'), Κυζίκης (140; from Kyzikos), and Κομιτούδης (148). See also our lemmata nos. 892 bis, 898 bis/ter and 905 bis. Cf. *An.Ép.* (1998) [2001] nos. 1170 and 1188/1189.

We give a comparatio numerorum for the texts available in major corpora, in *SEG* and in T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892).

SEG	Asdracha	*SEG*	Asdracha	*I.Perinthos*	Asdracha
XXVI 817	115	XLIV 588	112	219	165
XXVI 823	126	*I.Perinthos*		*I.Sestos*	
XXXVI 663	117	182	166	16	158

I.Sestos	Asdracha	Homolle	Asdracha	Homolle	Asdracha
49	156	411 no. 86 e	137	415 no. 86 z	129
50	157	411 no. 86 g	136	417 no. 87 f	153
		411 no. 86 h	143	417/418 no. 87 g	154
Homolle		411 no. 86 i	134	425 no. 96 d	156
359 no. 62.6	112	412 no. 86 k	138	425 no. 96 e	157
360 no. 62.11	114	412 no. 86 l	145	428 no. 100	159
361 no. 62.12	113	412 no. 86 m	141	483 no. 104 b	116
395 no. 74 z3	165	412 no. 86 ■	130	572 no. 111 c6c	160
409 no. 84	131	412 no. 86 o	142		
410 no. 85	133	413 no. 86 q	150	**Kaibel, *EG***	
410 no. 86	147	413 no. 86 r	144	531	159
410 no. 86 a1	128	413/414 no. 86u	149		
410 no. 86 b	140	414 no. 86 X	126	*CIJ*	
410 no. 86 c	132	414 no. 86 y	127	I 692	161

888. Thrace. Cults. Z.Gočeva - A.Fol -K.Jordanov - D.Popov (edd.), *Pulpudeva. Semaines philippopolitaines de l'histoire et de la culture thrace 6 – Supplementum, Plovdiv, 10-12 octobre 1986* (Sofia 1998), contains some papers devoted to the iconography of the Thracian Rider God, Dionysos, Herakles, Sarapis and Isis with references to some inscribed reliefs (ph.). Z.Gočeva, *ibid.* 121-128, focuses on the iconography of the Thracian Rider God in Odessos and its territory; E.Penkova, *ibid.* 136-143, studies the representations of Dionysos in Thrace; K.Rabadjiev, *ibid.* 144-149, studies the iconography of Herakles in Roman Thrace and Moesia; T.Stojanov, *ibid.* 150-158, discusses the representation of female figures in monuments of the Thracian Rider God; Tran Tam Tinh, *ibid.* 172-195, treats the iconography of Serapis and Isis in Thrace and Moesia inferior.

D.Triantapyllos, *Θρακικὴ Ἐπετηρίδα* 10 (1995-1998) 355-375, gives an overview of cults and deities in the Aegean part of Thrace making ample use of the epigraphic evidence; we single out the references to the aretalogy of Isis in Maroneia (*SEG* XXVI 821; 362/363; ph.) and to an altar in the form of a phallus (369; ph.; Polyanthos Rodopis; 4th cent. B.C.; A.Vavritsas, *AD* 18 B, 1963 [1965] 260: Πάντων θεῶν | ὁ βωμός). See also our lemmata nos. 903 and 904 bis.

889. Thrace. Christian fibulae, 4th-7th cent. A.D. A.Haralambieva in *Acta* -- (cf. our lemma no. 1910) III 367-373, gives an overview of Christian symbols and inscriptions in clothing items and discusses briefly the inscriptions on 11 fibulae found in Thrace and Moesia (368-370; dr.). They are inscribed with the names of the angels Γαβριήλ and Μιχαήλ, the Virgin Μαρία, the name Μιννα [for Μηνᾶ?, Chaniotis] and the word ἀμήν.

890. Thrace. Financial administration of the Greek cities. C.Preschlenoff, *Archaeologia Bulgarica* 2.1 (1998) 64-68, sketches the financial administration of the cities of

the West coast of the Black Sea (especially Anchialos, Dionysopolis, Mesambria Pontica, and Odessos) from the 1st cent. B.C. to the 3rd cent. A.D. focusing on the payment of taxes and fines, the office of the ταμίας and the ἀγορανόμος (*IGBulg* I² 317; ph.), the ἰσοτέλεια (*IGBulg* I² 43), the λειτουργίαι, the distribution of food and money, and the coinage.

891. Thrace. Ptolemaic possessions. A.Jähne in *Stephanos* -- (cf. our lemma no. 695) 301-316, gives an overview of the Ptolemaic possessions in Thrace (Ainos and Maroneia) and their administration, discussing briefly the following inscriptions: *Syll.³* 502 A (honorary decree of Samothrake for Ἱππομέδων, στρατηγὸς ἐφ' Ἑλλησπόντου καὶ τῶν ἐπὶ τῶν Θράικης τόπων; ca. 228-225 B.C.; 313/314); *SEG* XII 375 = Rigsby, *Asylia* 28 (decree of Ainos attesting an ἱερεὺς τοῦ βασιλέως; 242 B.C.; p. 315).

892. Thrace. Roman provincial governors. D.Boteva in *Stephanos* -- (cf. our lemma no. 695) 131-139, summarizes her study on the dating of the provincial governors in Thrace in the years 194-216 A.D. (see already *SEG* XLVII 1020). Cf. *An.Ép.* 1998 [2001] no. 1166.

892 bis. Aproi. Dedication of a building, 6th/7th cent. A.D. Two joining fragments of a marble block found at Germeyan (Aproi). Z.Taslikliogiu, *Traky'ada Epigrafya arastirmalari* (Istanbul 1971) II 83/84 no. 59. Republished by C.Asdracha, *art.cit.* (cf. our lemma no. 887) 324-327 no. 151 (ph.; dr.; French translation), with an erroneous attribution to Panion. D.Feissel, *BE* (2000) no. 812, corrects the provenance.

† Ἔργμα κτισμάτιων τῆσ[δε] οἰκοδομῆς
ἀποπληρωθὲν τῇ συνδ[ρομῇ καὶ σ]πουδῇ
Ἰουστίνου τοῦ [ἁγ]ιωτάτου ἡ[μ]ῶν ἐπισκόπου
4 καὶ Γεωργίου [τοῦ] λαμπρο[τά]του κτήτωρος
μηνὶ Ἰουνίῳ ἰνδι(κτιῶνος) πέμ[π]της †

We give the text of A. || ligatures of MH (L. 1) and OY (LL. 3-4) || 2. ἀποπληρωθέν, F.; ἀπὸ Πανιωθῶν = Πανιτῶν, A.

893. Augusta Traiana. Cults. Z.Gočeva in *Stephanos* -- (cf. our lemma no. 695) 271-278, reconstructs the religious life and the process of Romanisation in Augustra Traiana in the Imperial period, focusing in particular on the emperor cult (*IGBulg* III 1554-1567, 1572) and on the ἀρχιερεύς of the provincial and the civic emperor cult (cf. *IGBulg* III 1552, 1556). The expression ἀρχιερεὺς δι' ὅπλων (*IGBulg* III 1571) refers to the organisation of gladiatorial combats in connection with the emperor cult. In this context G. mentions three unpublished inscriptions (273/274; cf. H.Bujukliev in *125 god.s imeto Stara Zagora*, Stara Zagora 1996, 49): 1) an honorary decree for Μᾶρκος Αὐρήλιος Ἀσιατικός who was honored for having erected

a temple of Δίκη in the gymnasium; Asiatikos served as ἀρχιερεὺς δι' ὅπλων, πρῶτος ἄρχων and ἱερεὺς Θεᾶς 'Ρώμης (early 3rd cent. A.D.); 2) an inscription concerning Φλαύιος Διοφάνης (3rd/4th cent. A.D.); 3) an inscription concerning Diophanes' father who served as ἀρχιερεύς, Θρακάρχης, and Εὐροπάρχης [sic]. Cults attested are those of 'Απόλλων Σικερηνός and the Νύμφαι (*IGBulg* III 1593), Ζεὺς Καπετώλιος (*IGBulg* III 1592), Ζεὺς Σαβάζιος 'Αρσεληνός (*IGBulg* III 1588), the Thracian Rider worshipped with the epithets Αὐλαρκηνός/Αὐλαρχηνός and 'Αρζηνός (*IGBulg* III 1597, 1599, 1599 bis, 1621/1622), and the local god Κύριος Δριγεσος καὶ Δοουπυρος (*IGBulg* V 5577). Evidence for the religious life in this city is also provided by inscriptions which concern cult associations, such as the Dionysiac association of the μαγαρεῖς (*SEG* XXXIX 649) [on the office of the ἀρχιμαγαρεύς see now A.Lioutas - M.Mandaki, *AEMΘ* 11 (1997) [1999] 371, Chaniotis].

I.Dončeva, *Seminarium Thracicum* 3 (1998) 147-155 (in Bulgarian), summarizes the archaeological and epigraphic evidence for the cult of Asklepios in Karasura, focusing especially on the term συνποσιασταὶ θεοῦ 'Ασκληπιοῦ which is possibly related to the ritual of θεοξένια (148-151: *IGBulg* III 1626; ph.) [for συμποσιασταὶ θεοί in the context of the cult of Θεὸς "Υψιστος see *SEG* XLVII 963, Chaniotis] and on the dedications of 'Αδριάνιος Μουκιανὸς and Αὐρήλιος Μακέστατος to 'Ασκληπιὸς and 'Υγεία (*IGBulg* III 1628 and 1641).

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894. Augusta Traiana. Honorary inscription for Septimia Seite (?), late 2nd/early 3rd cent. A.D. Limestone base. Ed.pr. H.Bujukliev, *Seminarium Thracicum* 3 (1998) 181-184 (in Bulgarian; ph.).

['Αγαθῇ τύχῃ]·
κατὰ τὰ δόξαντα τῇ κρατίστῃ βουλῇ καὶ τῷ ἱερωτάτῳ
δήμῳ τὴν ἀξιολογωτάτην ἀρχιέρειαν δι' ὅπλων
Σεπτ(ιμίαν) Σειτην Αὐρ(ήλιος) Δημόφιλος Χρήστου, ὁ ἀρχ[ιε]-
ρεύς, τὴν πενθεράν

Ligatures of NT, THK, THB, HK, TΩ, PΩT (L. 2), HMΩTEN, ΩT, THN, ΩN (L. 3), THN, HM, OΣ, PHΣ (L. 4), HNΠE, ΘE (L. 5) || 3. for the office of ἀρχιερεὺς δι' ὅπλων cf. *IGBulg* III 1570/1571; V 5565/5566, ed.pr. [see also our lemma no. 893, Chaniotis] || 4. Σειτην; cf. *IGBulg* 1532-1534 and 1698, ed.pr.

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895. Augusta Traiana. Dedication of Moukianos, ca. 200-250 A.D. *IGBulg* III 1685. I.Shopova in *Studia Danov* (cf. our lemma no. 701) 207-210, interprets the abbreviation MT as μ(ύσ)τ(ης) and argues that this altar was dedicated to Dionysos. Assuming that the name Μουκιανός is of Thracian origin, S. claims that this monument confirms her view about the existence of two types of Dionysiac cult associations in Thrace, those whose members were Thracians and those consisting of foreign settlers in Thrace.

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896. Byzantion. Epitaph of Athenodoros, 2nd cent. B.C. Stele allegedly found in Byzantine ruins in Taksim (Istanbul) in 1912. V.Laurent, *Échos d'Orient* 31 (1932) 425/426 no. 3 (on the basis of a photo and a note given by a certain Mr. Dallegio). Now in the Museum of Natural History of the Smithsonian Institute in Washington, to which it was given by Jefferson Patterson (member of the House of Representatives) [to be added to J.Bodel - S.Tracy, *Greek and Latin Inscriptions in the U.S.A.. A Checklist* (Rome 1997) 21]. Republished by E.Voutiras, *EA* 30 (1998) 145-147 (ph.), who dates it to the 2nd cent. B.C. on palaeographical grounds [now also in *I.Byzantion* 156]: 'Αθηνόδωρε | παιδαγωγέ, | vv χαῖρε vv

1-2. 'Αθηνοδώρῳ | παιδαγωγῷ, L. || 2. for παιδαγωγοί, see L.Robert, *REA* 42 (1940) 303 and *BE* (1971) no. 281; Athenodoros is represented as a philosopher-teacher; since he lacks a patronymic, he is likely to have been a slave, V.

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897. Byzantion. Inscribed base of the obelisc of emperor Theodosius, ca. 390 A.D. *CIL* III 737. B.Killerich, *The Obelisk Base in Constantinople: Court Art and Imperial Ideology* (Rome 1998), studies the inscriptions (25-31), the iconography of the base and its historical context.

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898. Byzantion. Acclamation for emperor Theodosius and sculptor's signature, 379-395 or 408-450 A.D. Bronze equestrian statue with a Greek and a Latin inscription copied by Cyriacus of Ancona (no. 58 in his manuscript). Ed.pr. F.Di Benedetto, *op.cit.* (see our lemma no. 2103) 152-154 no 2: Gloria fons Theodosi perennis | Πατρόφιλος πλάστης ἐποίησε

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898 bis. Kallipolis (?). Dedication of Tryphon, 6th/7th cent. A.D. Kaibel, *EG* 531; A.Dumont - T.Homolle, *op.cit.* (cf. our lemma no. 887) 428 no. 100. Republished by C.Asdracha, *art.cit.* (cf. our lemma no. 887) 335/336 no. 159 (dr.). D.Feissel, *BE* (2000) no. 815, reads in L. 5 σὺν ῥοπῇ τοῦ κρίττονος (= κρείττονος), i.e. 'aven l'appui du Tout-Puissant' (συνδρομῇ τοῦ κτήτορος, A.).

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898 ter. Kallipolis. Epitaph of Marinos, 5th/6th cent. A.D. *I.Sestos* 16 A. Republished by C.Asdracha, *art.cit.* (cf. our lemma no. 887) 332/333 no. 158 (dr.). D.Feissel, *BE* (2000) no. 815, corrects the reading of L. 2: κτήτωρ καὶ ἀπὸ ἐργαστηρι[αρ]χῶν, i.e., 'propriétaire foncier' and former director of a public workshop in Panion (κτήτωρ καὶ ἀπὸ ἐργαστηρι[α]κῶν, 'fondateur et ancien artisan', A.).

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899. Makri. Sling bullet, undated. Lead sling bullet. Ed.pr. N.Kallintzi, *ΑΕΜΘ* 10 B (1996) [1998] 903: Παμφίλου

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900. Makri. Inscribed pottery, 5th-4th cent. B.C. Ed.pr. N.Kallintzi, *ΑΕΜΘ* 10 B (1996) [1998] 901 (dr.) and 914 (ph.), mentions sherds of Attic vases with engraved letters on their base [we read the texts from the drawings, Chaniotis]: 1) [illegible] 2) Ẹ 3) A 4) K

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901. Makri. Amphora stamps, 4th-2nd cent. B.C. Fifteen amphora stamps of unknown origin found at Makri (ancient Zone?). Ed.pr. N.Kallintzi, *ΑΕΜΘ* 10 B (1996) [1998] 900 (ph.): 1-6) Ἀθανῆς 7-9) Ἀλκαῖος 10) Z 11) A 12) K dolphin A 13) Ἀντι. 14) A krater P 15) KA ⟨—

1-6. Amphora handles with this name have been found at Doriskos, ed.pr. ‖ 7-9. similar stamps have been found in Thasos (late 4th cent. B.C.), ed.pr. ‖ 14-15. similar stamps have been found in Thasos, ed.pr.

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902. Makri. Thasian amphora stamps, 4th-2nd cent. B.C. N.Kallintzi, *ΑΕΜΘ* 10 B (1996) [1998] 900 (ph.), mentions the discovery of ca. 20 Thasian amphora stamps [we read two texts from the photos, Chaniotis]: 1) Θασίων, Πυλάδη 2) [---]φῶν[το?]ς [--] Εὐφρήν[ορος?]

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903. Maroneia. Dedication of Apollonides to the Egyptian gods, 2nd/3rd cent. A.D. Marble base with representation of two pairs of footprints. Mentioned by D.Triantaphyllos, *art.cit.* (cf. our lemma no. 888) 363 (ph.) [we read the text from the photo; for the cult of Egyptian deities in Maroneia see also *SEG* XLVII 1069, Sverkos]: Ἀγωνοθέτης Ἀπολλώνιος Ἀπολλωνίου Σαράπιδι, | Ἴσιδι, Ἀνούβιδι, Ἀρφοχράτη vvv κατὰ πρόσταγμα

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903 bis. Maroneia. Amphora stamp of Ouranopolis, early 3rd cent. B.C. See our lemma no. 813.

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904. Mesembria (Aigaia). Dedication to Aphrodite, 4th cent. B.C. P.Tsatsopoulou, *ΑΕΜΘ* 9 (1995) [1998] 443, mentions a marble base dedicated by [---]νοκλῆς and τελῶναι to Ἀφροδίτῃ.

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904 bis. Mesembria (Aigaia). Dedication to Demeter, undated. Base. Mentioned by D.Triantaphyllos, *art.cit.* (cf. our lemma no. 888) 366: Ἀρχήνασσα Κεφάλου Δήμητρι

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905. Mesembria (Aigaia). Stamped handle, 4th cent. B.C. Stamped handle. Ed.pr. P.Tsatsopoulou, *ΑΕΜΘ* 9 (1995) [1998] 444: δη(μοσία)

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905 bis. Panion. Epitaph of a woman, 591 A.D.? Plaque. A.Dumont - T.Homolle, *op.cit.* (cf. our lemma no. 887) 410 no. 861 a1. Republished by C.Asdracha, *art.cit.* (cf. our lemma no. 887) 303/304 no. 128 (dr.). We give the text of D.Feissel, *BE* (2000) no. 814: Ἐνθάδ[ε κατάκειται ἡ ------] ἡ τῆς μ[ακαρίας μνήμης γυνὴ? γε]ναμέ(νη) Γε[ωργίου ------] τοῦ ἐνδοξ[οτάτου ------ μη(νὶ)] Αὐγο[ύστου ------]ΤΟΥΛ̣[------]

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906. Perinthos/Herakleia. Corpus. M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998), presents a corpus of the Greek and Latin inscriptions of Perinthos/Herakleia; the majority of the texts are Greek (Latin inscriptions: 6, 9, 18/19, 23, 33, 35, 39, 67, 73, 75-77, 79, 81-87, 109, 207-209, 242, 254/255, 295; Greek-Latin bilingual inscriptions: 72, 78, 108, 128, 290-292). The volume contains the history of research (53-55), a brief discussion of the epigraphic collections of Perinthos and their fate (56) [see now also P.M.Nigdelis, *Tekmeria* 5 (2000) 148-150, Chaniotis], ■ description of the topography of the city and its territory (59-69), a history of Perinthos/ Herakleia (71-82), a collection of the literary testimonia (87-167), the inscriptions and papyri of other sites that refer to Perinthos and its history (171-181; 29 texts with app.cr. and translation), a corpus of the 315 inscriptions known until 1997 (171-427), a discussion of the funerary monuments (253-256) and detailed indices. The inscriptions are presented in thematic groups with detailed critical apparatus, German translations and brief commentaries (ph.; cf. the addenda in pp. 426/427): decrees, treaties and other public documents (1-4), honorary inscriptions (5-34), imperial letters (35?, 36), building inscriptions (37-39), milestones (40/41), dedications (42-60, 313, 315), lists (61-67), a donation (68), epitaphs (69-209, 312, 314) [but no. 201, which probably refers to an agon Ὀλύμπιος or Ὀλύμπια ([---] Ὀλυμπ̣[---]), does not seem to be an epitaph, Chaniotis], funerary epigrams of the Roman Imperial period (210-223), epitaphs of Late Antiquity (224-243), a Christian prayer (244), two building inscriptions of the Byzantine period (245 and 247), a fragment (246), lead weights (248/249), stamped tiles (250-255), ■ boundary stone (256), ■ topos inscription in the theater (257), an inscribed candelabrum (258), two fragmentary lists of amounts of money (259/260), and fragmentary inscriptions (261-277). The inscriptions from sites in the vicinity of Perinthos (Yeniçiftlik, Çesmeli, Aytepe, Çizmetarla, Tzouroulos [see also our lemma no. 887], Değirmenköy, Sultanköy, Sariköy) and of unknown provenance are collected in a separate section (pp. 401-422 nos. 278-307; unknown provenance: pp. 423-425 nos. 38-311); they include honorary inscriptions (304, 308?; for Roman emperors: 278, 303, 307), dedications (280, 289, 294, 297, 302), building inscriptions (279, 299/300), epitaphs (281-288, 295, 298, 301, 305, 309-311), milestones (290-293), a Christian prayer (306) [no. 308 is not a fragmentary decree but probably an honorary inscription of an association of μύσται, Chaniotis]. There are 77 inedita (3, 11, 30, 34/35, 43, 46, 60, 62, 68, 88-90, 93-98, 100, 109-111, 113-120, 123, 140, 142, 144, 146, 153-155, 164, 181, 189-192, 198, 201/202, 206, 208, 234, 237, 240/241, 244, 246/247, 249-254, 276, 278, 280, 283-293, 302, 306, 309/310,

312-315) [no. 240 was published independently by C.Asdracha: see *SEG* XLVI 849 bis]; for some of the new inscriptions see our lemmata nos. 907-949 and 951-954. For reviews see C.Brixhe, *BE* (1999) no. 382, with emphasis on linguistic phenomena, and D.Feissel, *BE* (2000) no. 816, with comments on the inscriptions of Late Antiquity. B. observes that the expression ἰς τὰ ἴδια in the dedication no. 45 means 'pour ses biens/ses affaires' ('auf seinem eigenen Grundstück', S.) and points to the rare Thracian elements (e.g., the name Γηπαιπυρις in no. 37, representations of the Thracian Rider god in nos. 45/46, and the phyle of the Παδαργοί in no. 61). We single out some important groups of inscriptions, focusing on the new texts (indicated with bold numbers) and summarizing their historical significance. 29 Christian and early Byzantine inscriptions are (re)published with commentary by C.Adracha, *AD* 51/52 Meletai (1996/1997) [2000] 333-386 nos. 167-195 (ph.; dr.), among them two inedita: a text on textile (no. 189: Ἡρακ|λείας) and our lemma no. 950 bis.

Public documents and institutions: Among the public documents we single out a fragmentary decree of the 4th/3rd cent. (1), an honorary decree for a tragic actor who participated in a local agon (2; 3rd cent. B.C.), a treaty between Perinthos and Antiochos III (3 = our lemma no. 908), a document recording the payment of fines (4; Hellenistic), an honorary inscription for king Rhoemetalces (5), honorary inscriptions for and dedications to emperors and members of their family (6-18), honorary inscriptions for provincial governors of Thracia (19-21; 21 was dedicated by Kyzikos), Roman magistrates (22-24), local magistrates and benefactors (25-28, 30, 33), for the Ἀσιάρχης Μᾶρκος Αὐρήλιος Θεμιστοκλῆς (29), and for two victorious athletes (31/32); the content of the fragment no. 34 is not clear. There are a few references to βουλευταί (102, 104, 163, 174, 220). The φυλαί (Αἰγοκορεῖς, Ἀκαρνᾶνες, Βωρεῖς, Γελεῦντες, Εὐανθίς, Θησηΐς, Κασταλεῖς, Μακεδόνες, Ποδαργοί) are often mentioned in public documents and epitaphs (61, 104/105, **110**, **123**, 128, 130, 132 **154**, 156, 164/165, 176, 180, 186/187), usually referred to with numbers (e.g. 186: Εὐανθίς = φυλὴ τετάρτη; 165: Βορεΐς = φυλὴ πέμπτη). Cf. our lemma no. 950 (Διονυσιάς).

Occupations: We single out an honorary decree for the τραγωιδὸς Ἀθήναιος (2; 3rd cent. B.C.) [see I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) 26/27 no. 64] and the epitaph of a student of rhetoric (213 L. 2: ῥητορικῆς ἔργα διδασκόμενον; 1st/2nd cent. A.D.). Individual professionals attested (mainly in epitaphs) are an οἰκονόμος (**116** = our lemma no. 938), a πραγματικός (lawyer; 121; 1st/2nd cent. A.D.), an ὑμνῳδός (158; after 212 A.D.), a specialist of baths (215 LL. 5: λουτροῖς γὰρ πυρόεντα τὸν ἀέραν ἐνήργει; 1st/2nd cent. A.D.), a ψηφοθέτης (220; 1st/2nd cent. A.D.), a δομοτέκτων (carpenter; 135), and an οἰκοδόμος (178). An honorary statue for a benefactor was erected by the Ἀλεξανδρεῖς οἱ πραγματευόμενοι ἐν Περίνθῳ (27/28; 2nd cent. A.D.). Several professional associations are mentioned as recipients of dedications, dedicators, or recipients of fines for the violation of graves: συναγωγὴ τῶν κουρέων (49 A; 1st cent. A.D.), the young goldsmiths (49 B: νέοις [α]ὐ|[ρα]ρίοις?; 1st/2nd cent. A.D.), συναγωγὴ ῥωποπωλῶν (59; 1st/2nd cent. A.D.), τέχνη τῶν σακκοφόρων (58; Roman Imperial period), τέχνη τῶν μακελλαρίων (**117** = our lemma no. 939), τέχνη τῶν λιθουργῶν (131), and another τέχνη (**118**). The inscriptions of Late Antiquity and the early Byzantine period attest a man who worked in a textile workshop (179 L. 2: ἐκ τ(οῦ) γοινεκίου), a μονητάρις (**181**), an ἐξάκτω[ρ] | ἀναφερόμενος ἐν τ[ῇ] | εἱερᾷ μονήτῃ (185 LL. 1-3), an ἀνα|φερόμενος ἐν τῷ ἱερῷ παλατίῳ (188, 191; 3rd-4th cent. A.D.), an ἀργυροτέχνης (183), a μαρμαράριος (225), a γναφεύς (232), a χαλκεύς (233), ■ κεντηνάριος ἀναφερόμενος ἐν τῇ λαργετίωσιν (284 = our lemma no. 951).

Society: A large number of Greek and Latin epitaphs belong to Roman soldiers (72-87). The soldier's origin is given in one case (80: χώρας Λου(γδ)ούνου... πόλεως Οὐλοκασ[σ]είνου). The epitaph of a Roman officer records that he had financed the construction of an aqueduct (72 L. 3: τὸ ὕδωρ εἰσαγείω[χεν) [but the restoration of LL. 4/5 ([τὸ | ὕδωρ σὺν τῷ μ]νημείῳ ἐκ τ[ῶν ἰδίων ἀ]πήρτισεν) is improbable; at the beginning one expects a reference to some funerary structure, and not to an aqueduct (cf. no. 74 L. 2: τὸ μνημεῖον σὺν τῇ ἐπικειμένῃ στήλῃ), Chaniotis]. Notice a few cases of a metronymics (**98** = our lemma no. 932; 106: Σερβείλιος Μάξιμος Μαξίμας υἱός; 1st/2nd cent. A.D.; 165: Αὐρ. Νεικηφόρος Μενεστράτας; after 212 A.D.; 224: Ἀγαθονήκη, Εἰσήδωρος and Εἰωάννης Ἀλεξάνδρας; 5th/6th cent. A.D.). With regard to family life we single out references to a θρέψας (112), a θρεπτός (**142** = our lemma no. 936), and ■ σύντροφος (159; 3rd cent. A.D.); also notice marriages that lasted for 20 (99) and 30 years (125); marital love is alluded to in an epitaph in which a man designates his deceased wife as ἀγαπητή (**90**).

Religion: We single out a gold amulet with the inscription εἷς | Ζεὺς | Σέραπις (43; 1st/2nd cent. A.D.) and a dedication of a marble vase by Παρθέν[ιος?] to a σπεῖρα (cult association of Dionysos; **280**; 1st/2nd cent. A.D.); for another two previously unpublished dedications (46 and 60) see our lemmata nos. 920/921. Cf. A.Chaniotis, *Kernos* 14 (2001) 218-220 no. 236, for the cults of Perinthos and other religious aspects of this corpus.

Christianity: Two epitaphs, decorated with the Christogram ☧, use the expression ἀδελφοί with reference to the Christian 'brothers' (167/168; after 212 A.D.). D.Feissel, *BE* (2000) no. 816, points out that the epitaph of Ἰορτάσης (151; 4th cent. A.D.) bears Christian symbols and that the reading of LL. 15/16 in no. 177 should be corrected to λ(ίτρας) τρῖς· | χέρετε παροδῖτε (λ(ίτρας) τρῖ[ς]· | χέρετε παροδῖτες, S.) [the epitaph no. 143 (2nd/3rd cent. A.D., rather than 1st/2nd cent. A.D.), is possibly also Christian; the facsimile shows a small cross in front of the bird that decorates it, Chaniotis]. There are many Christian epitaphs (177/187, 199, 301; 4th-5th cent. A.D.; 224-245; 5th-6th cent. A.D.), some of which give the exact day of death (226/227, 230, 233, **235**/236, 239-241, 301). For the Christian office of the πρεσβύτερος see nos. 229 and **235**. No. 239 has one of the earliest references to the dating ἀπὸ κτί(σεως) κόσμου (813 A.D.). See also our lemmata nos. 926/927 and 951-954.

Late Antiquity and early Byzantine period: The inedita include three stamped tiles (**250-252**; 6th cent. A.D.: † monogram κουβι|κουλάριος). We also single out references to a βασιλικὸς πρωτοσπαθάριος (230; 6th/7th cent. A.D.), a στρατιώτης νομέρο Τρετίον (236; 6th/7th cent. A.D.), and a βασιλικὸς κουράτορ Τζου(ρου)λοῦ (239; 813 A.D.).

Onomastics: Among the new epitaphs we only record the personal names: Μαρκέλλος Μάρκου and Οὐαλερία Λουκία ἡ καὶ Κλεοπάτρα (88), Τίτος Τερέντιος Θεαγένης and

Αἰμιλία Ἰταλία (90), Χρῆστος Ἀγαθοδώρου and Κοσμία Ἀπολλωνίου (93), Χρῆστος Ἀγαθοδώρου (grandson of the man in no. 93?) and Μοσχὶς Ἀλεξάνδρου (94), Μ. Ἰούλιος Σεουῆρος, Μ. Ἰούλιος Σατορνεῖνος and Φουλβία Σατορνείνα (95), Γ. Ναιμώνιος Ἐλπιδηφόρος and Τερτία Ταύρου (96), Μάρκελλος Μάρκου, Ἀφροδείτη Ἀπολλωνίου, Πρόκλα, and Ῥουφείνη (100), Ἀρτεμίδωρος Νεικοστράτου ὁ καὶ Κυρήνιος, Νάρκισσος, and Παύλα (101), Αἴλιος Φαυ[στ- ---] (110), Ἀλέξανδρος (111), Αὐρηλία Ἱεροκλεία and Αὐρήλιος Χρῆστος (113), Αὐρ. Διόδωρος (114), Ὀνήσιμος (115), Ἡρογείτων Διονύνν̣εω (140), [Μεν]εκράτη (189), Αὐρήλιος Ζώϊλος and Αὐρηλία Πίση [or Πίστη with ligature of TH? (no photo), Chaniotis], Αὐρήλιος Ἀπελινάριος (309), Αὐρήλιος Διομβρίων and Σατορνεῖλος (310), Αὐρήλιος Κύριλλος and Αὐρηλία Ἀρσενία (312). In the new Christian epitaphs we single out the names Θεωκτίστι (= Θεοκτίστη; 234), Ζώσιμος, Πολύθηρος and Μαρκιανός (237; 6th/7th cent. A.D.), Βαρβάρα (241), Αὐρ(ήλιος) Εὐψύχις and Αὐρ(ηλία) Διονυσία (283; 3rd cent. A.D.). C.Brixhe, *BE* (1999) no. 382, points out that Φορτίων (159), although hitherto unattested, needs not be corrected to Φορτ(ου)ίων; D.Feissel, *BE* (2000) no. 816, observes that the name in no. 151 is Ἱορτάσης, not Ἑορτάσης. A few persons have double names (152: Μ. Αὐρήλιος ὁ καὶ Ἀχιλλᾶς; 231: Νουμέν[ιος] | ὡ καὶ Ἀ̣λ̣[--]|λικλῆ[ς]). The epigram for Πατροεῖνος explains that he had the signum Ῥωμούλις because of his Roman parents (210 = *IGR* I 809 LL. 3/4: Ῥωμούλις ἦν μοι σί[γνον ---] οὕνεκα Ῥωμαίων ἐ[ξεφύην γονέων?]) [we also note that the names Κλεάνωρ Νομεναίου (?, probably Νουμηνίου) Κρής and [---]ωνα[...] Σώσου Ῥαμνούσιος (63; 1st cent. A.D.) should be added to *LGPN* I and II respectively, Chaniotis].

Epigrams: For a metrical inscription recording a donation see our lemma no. 917. There are numerous epigrams of the Roman Imperial period (210-223, 261?, 286?; cf. our lemmata 917, 934, 937 and 941/942) and an epigram on the grave of the martyr Glykeria (243; 9th cent. A.D.) [P.M.Nigdelis, *Tekmeria* 5 (2000) 149/150 (ph.), points out that no. 214 is now preserved in the Archaeological Museum of Thessalonike; it should be dated to the 1st cent. A.D., Chaniotis].

Funerary practices: Several graves were bought (ἠγόρασα τὸ λατόμιν: 141, 152, 171, 283). Many epitaphs mention fines for the violation of the grave (74, **88/89**, 92, **95**, **101**, 103, 105, 115, **117-119**, **123**, 125/126, 130/131, 134, 136-138, 141, 144, **146**/147, 151, 156/157, 162-167, 172-175, 177-180, 182/183, 187, 191-198, 284, 305 and 311). The fine was usually payable to the fiscus or the city, but in some cases to the κληρονόμοι (**119**, 130, 147, 165, 173, 177/178), professional associations (**117/118**, 131), the ἐμπόριον (311), a σπείρη (**146**), the Christian 'brothers' of the deceased person (167 L. 5: δώσει τοῖς ἀδελφοῖς), and the ἐκκλησία (182). Notice the formula ἐπὶ τῷ ἐξω|τικὸν μ̣ηδένα βλη|θῆναι (152 LL. 4-6; after 212 A.D.; 'under the condition that no stranger will be buried here'; ἐσωτικός = relative, ἐξωτικός = unrelated to the family), the verb ἀνασκυβαλίζω (158; 3rd cent. A.D.), the representation of raised hands and the invocation κύ[ριε] Ἥλιε̣ β̣[λέπε] (175; ca. 250-300 A.D.) and four Christian funerary imprecations (180 = Strubbe, *Arai Epitymbioi* 399; 185 LL. 11-13: δώσει λόγον | τῷ ἐρχομένῳ κρῖνε | ζῶ(ν)τας καὶ νεκρούς; cf. 199 LL. 4-6; 186 LL. 8-10: δώσι λόγον τῷ θεῷ ἐν ἡ|μέρᾳ κρίσε(ω)ς τοῦ κρίν|[οντος ζῶντας καὶ νεκρούς]). D.Feissel, *BE* (2000) no. 816, points out that the phrase ἔσται πρὸς τὸν Θεόν (184; 2nd/3rd cent. A.D.) possibly suggests a Jewish context. In a few cases the deceased person is called ἥρως (282; cf. 213; 1st/2nd cent. A.D.) and ἥρως ἐπιφανής (145; 1st/2nd cent. A.D.). Among the various designations of funerary monuments and their parts (βωμός, μνημεῖον, σορός, στήλη) we single out the term λατόμιν/λατόμιον, very common in Perinthos (80, 123, 125-127, 132, 134, 136-138, 141, 144, 147-149, 151/152, 155, 157, 160-162, 164-166, 168/169, 171-173, 175, 177-182, 184/185, 187/188, 200, 202, 219 and 283/284) [cf. our lemma no. 950], and the less common terms καταβατή (131), στηλλάριν (137), ὑπόρυκτον (130), and ὑποσκευή (88); notice also the designations Προκονήσσιον πῶμα (103) and Χαλκηδόνιοι λίθοι (124). A man reports that he restored a προγονικὴ σορός for his burial and that of his wife and his niece (100); Αὐρηλία Γενουκία claims that she made the grave of her son ταῖς ἰδίαις χερσί (149; after 212 A.D.); a sarcophagus was set up by a man for his φίλος (104). The age at death is given in several cases (3 years: 89; 5 years: 143; 7 years and 4 months; 8 years: 209, 309; 12 years and 3 months: 136; 17 years, 5 months and 16 days: 208; 15 years: 219; 15 years and 7 months: 298; 18 years: 89, 213, 216; 20 years: 281; 22 years: 102; 24 years: 106, 217; 26 years: 128; 28 years: 187; 30 years: 215; 32 years: 144; 35 years: 108; 40 years: 121; 62 years: 89; 75 years: 91; 80 years: 220). The cause of death in no. 217 was an accident (L. 6: συνπτώσει μογερᾷ).

We give a comparatio numerorum for the texts published by C.Asrdacha, *art.cit.*, and those available in major corpora and in *SEG* (EZ = inscriptions found in other areas).

IG I³	*I.Perinthos*	*SEG*	*I.Perinthos*	*An.Ép.*	*I.Perinthos*
261	EZ 2	XII 391	EZ 7	1927, no. 81	13
263	EZ 2	XIII 411	4		
269-271	EZ 2	XIV 482	40	*Corinth* 8.1	
273	EZ 2	XVI 62	EZ 10	15 b	EZ 25
277	EZ 2	XXVI 825	21		
279-281	EZ 2	XXVI 826	55	*F.Delphes*	
		XXVIII 582	31	III 3 207	EZ 12
IG II²		XXVIII 583	74	III 4 134	EZ 21
43	EZ 3	XXVIII 602	EZ 1		
662/663	EZ 10/11	XXX 710	52	*IGBulg*	
1956	EZ 11	XXXII 672	EZ 23	III 1884	EZ 27
10073	EZ 26	XXXIII 567	71	V 5128	EZ 1
13212	74	XXXIII 568	70	V 5155	EZ 8
13218		XXXIV 711	212	V 5636	EZ 23
13221		XXXV 842	EZ 1		
		XLVI 849 bis	240	*I.Tomis*	
IG VII				365	EZ 22
3473	EZ 19	*CIG*			
		2020	[illegible]	*IGR* I	
IG XII 8		2024	27	781	44
186	EZ 15			782	49
		LBW		785	37
IG XII 9		1465	27	786	10
802	EZ 20				

IGR I	*I.Perinthos*	*I.Smyrna*	*I.Perinthos*	Asdracha	*I.Perinthos*
787	56	145	EZ 17	176	143
788	12			177	176
789	14	*I.Tralleis*		178	187
790	15	33	EZ 16	179	177
791	16			180	183
792	17	*SGDI*		181	178
793	5	5723	61	182	197
794	22			183	169
795	24	Asdracha		184	228
796	20	167	184	186	231
797	21	168	167	187	226
798	29	169	168	188	179
799	26	170	180	190	229
802	31	171	186	191	232
		172	158	192	227
I.Ephesos		173	151	193	236
1464	EZ 9	174	185	194	233
2072	EZ 5	175	188	195	253

907. Perinthos. List, 3rd/2nd cent. B.C. Fragment of a marble block. Ed.pr. in *I.Perinthos* 62 (ph.).

A: Θησειδῶ̣ν·
Τληπόλεμος
Εὐκλείδου,
4 Θεόδωρος
Θεοπόμπου,
Ὀλυμπιόδωρος
Μητροδώρου

B: Νικάνορος
Στράτωνος
Βυζάντιος

C: Βα[σ]ι̣λ̣[ειδ]ῶν·
Θρασύβουλος
Διονυσίου,
Σώστρατος
Μηνοφάνου

A 1 and C 1. Θησεῖδαι and Βασιλεῖδαι are possibly the names of phylai; for the phylai of Perinthos see our lemma no. 906 || B 1-3. a man from Byzantion, ed.pr.

908. Perinthos. Fragment of a treaty of alliance between Perinthos and king Antiochos III, ca. 195 B.C. Two non-joining fragments of a marble block. Ed.pr. in *I.Perinthos* 3 (ph.), where it is suggested that the treaty dates to the period of Antiochos' III expedition in Thrace in 195 B.C. (cf. App., *Syr.* 6). Republished by J.Ma, *Antiochos III and the Cities of Western Asia Minor* (Oxford 1999) 351/352 no. 35 (English translation).

A

[---]
ἐποήσαντο ΤΗ[-------------------------------- συμμα]-
χίαν εἰς τὸν ἅπα[ντα χρόνον ----------------- πρὸς]
βασιλέα Ἀντίοχο[ν καὶ Ἀντίοχον τὸν υἱὸν -------]
4 Μ̣ΟΥ̣ καὶ βασιλέως [-----------------------------------]
Τ̣Ο̣Σ̣ Π̣ε̣ρινθ̣ο̣υ̣ [---------------------------------------]
ΟΥ[--]

B

remains of letters
[---------]ΔΙΕΛ̣[----------------------------------]
[-------- -]ς στρα[τ- --------------------------------]
[ ] vacat ὅρκος [Περινθίων·? ὀμνύω Δία ---]
4 [---------- Ποσ]ειδῶ, Ἄρ[εα, Ἀθην]ᾶν [Ἀρείαν? καὶ θεοὺς]
[πάντας καὶ] πάσας καὶ τὴν Τα[υροπόλον· συμμαχήσω? τοῖς]
[βασι]λεῦσιν Ἀντιόχωι καὶ [Ἀντιόχωι τῶι]
[υἱῶι? κ]αὶ τοῖς τούτων ἐκγό[νοις ------------]
8 [ὀμοσάτω]σαν οἱ βασιλεῖς Ο[Ι̣ΤΟ[-----------]
[-----------]ΩΝ καὶ ὀμόσωσιν Περίν̣[θιοι? ------]
[τὴ]ν συμμαχίαν ἀπὸ ΤΟ[------------------]
[---]

The sequence and relation of the two fragments is not clear, ed.pr. [the text of the oath is usually given at the end of a treaty || A 1. possibly a date followed by the formula [ἐπὶ τοῖσδε] ἐποήσαντο [e.g. τὴν φιλίαν καὶ τὴν κτλ.], Chaniotis] || 3-4. [ὑπὸ τοῦ δή]μ̣ο̣υ̣ καὶ βασιλέως [Ἀντιόχου κτλ.?], ed. pr. || B 3. ὅρκος [Περίνθιων vacat], ed.pr.; in fine, [ὀμνύω Δία], M. [or [ὀμνύω τὸν Δία]; but the text of the oath possibly begun with L. 4, Chaniotis] || 4. [Ποσ]ειδῶνα Ρ[.....]ΑΝ [καὶ τοὺς ἄλλους θεοὺς], ed.pr.; [Ποσ]είδω, Ἄρ[εα, Ἀθην]ᾶν [Ἀρείαν καὶ θεοὺς πάντας], M. [confirmed by the photo, Chaniotis] || 5-10. cf. *I.Ilion* 45 LL. 29/30; *I.Smyrna* 573 LL. 60-70; *I.Iasos* 2 LL. 36/36, 42/43, and 48-54; *SEG* XXXV 59, ed.pr. || 5. in fine, restored by M. || 8. in fine, οἱ βασιλεῖς {ΟΙ} τὸ[ν ὅρκον τὸν ὑπογεγραμμένον?], M.

909. Perinthos (area of: Yeniçiftlik). Dedication to a female member of the Roman imperial family (?), 1st/2nd cent. A.D. Marble base. Ed.pr. in *I.Perinthos* 278 (ph.): [Ἀγαθ]ῆ Τύχῃ· [-- ca. 11 --]ΤΗ Καί|[σαρος --- Σ]εβαστ|[οῦ ------]ΝΣΥΝ|[------ ἐκ τῶν ἰ]δίων |[------]

2. Ligature of TH; the end of a female name?, ed.pr. [[--- Σεβασ]τ̣ῇ?, Chaniotis] || 4. [---]ΣΥΝ, ed.pr. [initio, the N is visible on the photo, Chaniotis].

910. Perinthos. Honorary inscription for an agonothetes and priest, 3rd. cent. A.D. Fragment of ■ marble statue base. Ed.pr. in *I.Perinthos* 30 (ph.).

[------ ἐν]δόξως καὶ φιλοτε[ί]-
[μως, ἀγων]οθέτην καὶ ἱερέα τοῦ
[-------------]ος, ἀγωνοθετήσαντα
[τῶν μεγάλω]ν οἰκουμενικῶν Ἀκτίω[ν]
[------------ πρύ]τ̣ανι̣ν̣, στρατηγή-
[σαντα -----------------------------]

3. [Ἀπόλλων?]ος, ed.pr.

911. Perinthos. Two letters (?) of Roman magistrates or of the emperor Antoninus Pius, ca. 138-161 A.D. Fragment of a marble block. Ed.pr. in *I.Perinthos* 35 (ph.), where it is suggested that it is the letter of a provincial governor or of the emperor Antoninus Pius (L. 16) [but see the app.cr.].

[---------------------------------]IN[-------------------------------------]
[---------------------------------]ΣΕΩΣΠΕΡΙ[---------------------------]
[-------------------------------- π]ε̣ρισπουδαστ[- ----------------------]
[-----------------------------] ἐκ τοῦ ταμιείου τ̣[- ---------------------]
[------------- κατὰ τὸν] θεοῦ Ἀδριανοῦ χρημα[τισμὸν -----------]
[------------------------ -]σεται πάντα καὶ κατ̣α̣[- -------------------]
[--------------------] vacat τούτων οὕτως συνχω[ρ- ------------------]
[------------------------ -]ο̣υ ἐπὶ τύχαις αἰσίαις κα̣[- -----------------]
[---------------------------] πρὸς ἀλλήλους vvv καιρο[- ---------------]
[---------------------------] πανήγυριν v ὡς μή τισι̣[ν ----------------]
[---------------------------] τούτους καὶ κείνους παρα[- --------------]
[------------------------- ἐνδο]ξοτάτων εὐπορεῖν α.[- -----------------]
[------------------------- κα]ὶ πόλιν ἐκ πόλεως α[- --------------------]
[------------------------- πανη]γύρεις ἀπεργάζοντ[αι ------------------]
vacat
[------ Αἰλίου Ἀδριανο]ῦ Ἀντωνίνου Εὐ[σεβοῦς Σεβαστοῦ ------]
[---------------------------------]^[------]Μ̣ΟΥΕ̣[-----------------------]

[2. [---]σεως περι[---], Chaniotis] || 5. a reference to an earlier decision of Hadrian, ed.pr. || 6. in fine, κατ̣ά̣, ed.pr. || 10-14. the text concerns the relations of Perinthos to another city (L. 13) and a festival (LL. 10 and 14), ed.pr. || [12. in fine, remains of a vertical line (I or K) || 15. the vacat is not indicated in ed.pr. || 16. this is the beginning of a separate document, written with larger letters, Chaniotis].

912. Perinthos. Milestone, ca. 259-268 A.D. Fragment of a column. Ed.pr. in *I.Perinthos* 41 (ph.): Ἀγαθῆι Τύχηι· | [Αὐτ]οκράτορι Καί|[σαρι Π]ουβλίῳ Λικιννίῳ Ἐγ]να|[τίῳ Γαλλιηνῷ | Εὐσεβεῖ Εὐτυχεῖ | Σεβαστῷ ---]

913-916. Perinthos. Milestones, ca. 293-324 A.D. Four milestones found at Çizmetarla, 23 km northwest of Perinthos (near the Via Egnatia?). Ed.pr. in *I.Perinthos* 290-293 (ph.). For the dates see *An.Ép.* (1998) [2001] nos. 1180-1183.

913: 290. **Milestone, 305-306** A.D.? Column.

Divis Dio[cletiano] et Cons[tantio et]
Gal(erio) Maximi[ano Augg.]

⟦θεοῖς⟧ Σεβ[αστοῖς ----]
⟦--------------------------⟧
⟦--------------------------⟧
⟦--------------------------⟧
Κωσταν⟦- ---------------⟧
Ο̣ὐαλ. Φλ. [--------------]
καὶ Φλαβίῳ [------------]
καὶ ὑοῖς ⟨Σ⟩εβα[στῶν --]
καὶ Γαλ. Οὐαλ. [Μαξιμίνῳ?]
καὶ Φλαβίῳ [Κωνσταντίνῳ?]
vacat
ἡ Ἡρακλ[εωτῶν]
πόλις

7-8. Possibly a confused rendering of the name of Fl. Valerius Constantius, ed.pr. || 11-12. a reference to Maximinus Daia and Constantinus, *An.Ép.* || 13. ligature of HP.

914: 291. **Milestone, 305-306** A.D.? Column.

Ἀγαθῇ Τύχῃ·
Divis Diocletiano et Constantio et G[al. et ?]
Maximiano Augg.
⟦--⟧
⟦--⟧
Κωσταντι[- -----------------------------------]
καὶ ...... ΣΤΩ[----------------------------------]
καὶ ....[------------------------------------]
καὶ Γαλ. Οὐαλ. [Μαξιμίνῳ?]
καὶ Φλαβίῳ Οὐαλ̣ Κωστ[αντίνῳ?]
[ἡ Ἡρακλεω]τῶν
πόλις τὸ μείλιον
Ι̣ζ

[7. Probably καὶ [ὑοῖς Σεβα]στῶ[ν]; cf. our lemma no. 913 L. 10 || 9-10. restored in analogy to our lemma no. 913, Chaniotis].

915: 292. **Milestone, 317-324** A.D. Column.

[B(ona)] F(ortuna)
[Ἀγαθῇ] Τύχῃ·
Imp. Ca[esari] Constantino
p. f. [invic]to Aug. et
[------------------------]
I[--]O[----]ET[--------]

[------------------------]
8 Caes(aribus) vacat

Ἡρακλ[ε]ωτῶν πόλις
τὸ [με]ίλιον

916: 293. Cesmeli. Milestone. undated. Marble stele.

B(ona) F(ortuna)
Ἀγαθῇ Τύχῃ·
[---------------]Ω
4 [---------------]Ι Ι

[---------------]Ρ
[---------------]Σ
[---------------]ΝΤΙΩ
8 [---------------]ΑΝΩΝ

917. Perinthos. Epigram recording a donation of Quintius Hermogenes for an association, 1st/2nd cent. A.D. Marble altar found at Kalekapi. Ed.pr. in *I.Perinthos* 68 (ph.; German translation): Κύντιος | Ἑρμογένης | φιλονεανίσκοις | δηνάριον · αἰεὶ · λείπω || πᾶσι · νομὴν τοῖσι | συνερχομένοις

1. Κύντιος = Quinctius or Quintius, ed.pr. || 2-6. an elegiac distichon, ed.pr. || 3. the φιλονεανίσκοι were an association that supported the city's young men (νεανίσκοι); the word is attested for the first time, ed.pr. || 6. συνερχόμενοι = those who attend the club's meetings, ed.pr.; ligature of ME.

918. Perinthos (area of: Aytepe). Dedication to Hera, 1st/2nd cent A.D. Marble stele. Ed.pr. in *I.Perinthos* 289 (ph.; German translation): Κλ(αυδία) Φιλιππὶς θεᾷ Ἥρ|ᾳ δῶρον

919. Perinthos. Dedication (?) for the well-being of Iulia Domna, ca. 193-217 A.D. Fragment of a marble block. Ed.pr. in *I.Perinthos* 11 (ph.).

[------ Ἰ]ουλίας Σεβ[αστῆς ------]
[------ λ]αμπρότατ[- ---------------]
[------ κ]αὶ κτίστ[ου? --------------]
4 [---- νε]ωκόρος Τ[-----------------]

[---- γενό]μενος [-----------------]
[------ πρ]ῶτος Α[-----------------]
[-----------------------------------]

1. Possibly [ὑπὲρ ὑγιείας Ἰ]ουλίας κτλ., ed.pr. || 2-6. the attributes λαμπρότατος, νεωκόρος, and πρῶτος possibly refer to the δῆμος of the Perinthioi, ed.pr. || [2. in fine, possibly the left side of an O (ph.), therefore, [λ]αμπροτάτο[υ], Sverkos] || 4. τ[ου], ed.pr.

920. Perinthos. Dedication of Sousos, 2nd/3rd cent. A.D. Fragment of a marble stele with a representation of a horse in relief. Ed.pr. in *I.Perinthos* 46 (ph.): Σοῦσος .[------] | εὐχαριστή[ριον ------]

1. in fine, at the bottom a horizontal line.

921. Perinthos. Fragment of a dedication, Roman Imperial period. Marble altar. Ed.pr. in *I.Perinthos* 60 (ph.): [---------] | μετὰ τ[ο]|ῦ βωμοῦ, | περὶ αὐτοῦ || ΙΟΝΙ

3. βω[μοῦ ..], ed.pr. [read from the photo, Sverkos].

922. Perinthos (area of: Degiremköy). Dedication to Theos Hypsistos, Roman Imperial period. Limestone block with a representation of Zeus. Ed.pr. in *I.Perinthos* 302 (ph.): [------] ΕΙΩΝ | [---]ωνις | [θ]εῷ Ὑψί[στῳ] εὐχαρ||[ιστ]ήρια

923. Perinthos. Dedication of Aurelios Lo[---], 3rd cent. A.D. Marble altar; a cross was engraved at the top later. Ed.pr. in *I.Perinthos* 313 (ph.).

Αὐρ(ήλιος) ΛΟ[- ----]-
τείμου[-----------------]-
μου ΚΑΖΕ[------------]
4 τὸν βω[μὸν-----------]

ἐκ{κ} τῶν [-----------]
σπείραρχος[----------]
ΤΟΣ ΛΥΠΩΛΑΙ[------]
8 εὐτυχῶς

[5. ἐκ τῶν [ἰδίων?], Sverkos].

924. Perinthos. Dedication, 3rd/4th cent. A.D. Small column reused (?) in a chamber tomb. Ed.pr. in *I.Perinthos* 315 (ph.): ΖΙΟΛΛΙΙΑΣ | ΙΙΩΙ Γ(άϊος) Ἰούνιος | Οὐάλης Πίπης | ἐπὶ τῆς φυλακῆς || ΕΥΧΙ εὐχαριστήριον

925. Perinthos. Building inscription or epitaph, 5th/6th cent. A.D. Left part of a marble block. Ed.pr. in *I.Perinthos* 238 (ph.), where it is included among the Byzantine epitaphs; D.Feissel, *BE* (2000) no. 817, points out that this may not be an epitaph: † Ἀνενεώθη [------] | τοῦ μεγαλοπρ(επεστάτου) Κ[------] | κόμ(ητος) μ(ακαρίου), εἴ τις ἀπαλ.[----, δώσει] | προσ[τίμου * ------]

[1. In fine, remains of two letters on the photo, possibly ΤΟ[--- ἐπί], Chaniotis, Sverkos; for ἀνενεώθη τὸ κοιμητήριον (if this is an epitaph) cf. Feissel, *Recueil* 254, Sverkos || 3. after KOM and M the abbreviation sign ς, Chaniotis]; in fine, ἀπολλ{οτριώσῃ, δώσει}, ed.pr.; ΑΠΑΛΙ (a form of ἀπαλείφω) visible on the photo, F.

926. Perinthos. Christian prayer of Photenos, 6th cent. A.D. **(or later).** Marble column. Ed.pr. in *I.Perinthos* 244 (ph.): Κ(ύρι)ε βοĺήθη Φωτηνō

927. Perinthos. Christian prayer, 7th/8th cent. A.D. Lower part of ■ marble block found at Sultanköy, 6 km northeast of Perinthos. Ed.pr. in *I.Perinthos* 306 (ph.).

[-----------------------------------]
[------]ικε σκέπη τὸν οἶκον τ[οῦ]-
[το]ν, χαιρομένοις δὲ συνχ[..]
.ΣΗ ἐπεύχομαι, v θλιβομέν(ο)ις
δὲ ἐγγίθυ καλύψη, ❦ ταῦτα
γὰρ πάντα ἀντίδωρα δίδοντ[ες]

[Ed.pr. assumes that more text is missing on the right side; but the frame is preserved on the right; the text is probably a prayer to the Virgin Mary || 1. initio, κέ = καί?, Chaniotis] || 1-2. τ[οῦτον ---|.]ν, ed.pr. [τ[οῦ|το]ν, Chaniotis] || 2-3. συνχ[αρῆναι?] | οεν, ed.pr. [read on the photo; possibly συνχ[αι|ρή]ση; χαιρήσω is rarely attested as future form (e.g., Arr., *Anab.* 5.20.6), Chaniotis] || 3-5. in fine [---], ed.pr. || 3. ΘΛΙΒΟΜΕΝΙΣ lap. || 4. ἐγγίθυ = ἐγγύθι [καλύψη = καλύψει, Chaniotis].

928-949. Perinthos and vicinity. Epitaphs, 5th cent. B.C.**-3rd cent.** A.D. Ed.pr. in *I.Perinthos*, presents numerous new epitaphs (ph.; German translation). We present here a selection of these inedita.

928: 286. **Epitaph of Perinthios, 5th cent.** B.C. Marble stele found at Çesmeli: Περινθίō | εἰμὶ τō Αĺήνιος· ἔστl τηκα παρὰ || πατρί

2-3. Λήνιος is a metronymic; for Λῆνις as a female name cf. *Milet* I 3 65 L. 4, ed.pr. [but the phrase παρὰ πατρί suggest a male name, Chaniotis].

929: 288. **Epitaph of Dies, 5th cent.** B.C. Marble stele found at Aytepe: Δίω τl̄ō "Ἰππlωνος | φονή

1. Δίω is the genitiv of Δίης || 4. 'das Wort φονή könnte möglicherweise "Leichnam des Erschlagenen" bedeuten', ed.pr. [or φōνή = φωνή?, Chaniotis].

930: 89. **Epitaph of C.Iulius Iulianos and his family, 1st/2nd cent.** A.D. Marble sarcophagus.

Γ. Ἰούλιος Ἰουλιανὸς ζῶν καὶ φ[ρο]νῶν ἔθηκα
τὴν σορὸν ἑαυτῷ ζ(ήσαντι) ἔτη ξβ´ καὶ τῷ ὑῷ Ἰουλιανῶι
ζ(ήσαντι) ἔτη ιη´ καὶ τῇ θρεπτῇ Αἰτερνιανῇ ζ(ησάσῃ) ἔτη γ´, μετὰ

μέντοι ἐμὲ βληθῆναι Ἰουλιανὸν τὸν γέροντα·
ἐάν τις τολμήσῃ ἕτερον βαλεῖν πτῶμα, δώσει εἰς τὸν
τοῦ κυρίου Καίσαρος φίσκον * βφ´ καὶ τῇ πόλει * βφ´·
χαίρετε

[Ligatures of HK (L. 1), THN, NE, TH (L. 2), TH, TE, NH (L. 3), HN, NΓ, NT (L. 4), NT, MH, HE, TE, NΠ (L. 5), and THΠ (L. 6), Chaniotis] || 2-3. the age of Ioulianos and his son at death was recorded later, ed.pr. || [4. for γέρων cf. *I.Perinthos* 114, Chaniotis].

931: 97. **Epitaph of Soterichos and his wife Epiktesis, 1st/2nd cent.** A.D. Marble sarcophagus: Θεοῖς καταχθονίοις | Σωτήριχος Ἡρᾶ v τὴν | σορὸν ἑαυτῷ v καὶ τῇ | γυναικὶ ἑαυτοῦ Ἐπι||κτήσει Ἡροξένου ❦ | τοῦ Μενεκράτους ζη|σάσῃ ❦ ἔτη ❦ λ´ ❦ τοῖς ❦ | ❦ ἐπάνω χαίρειν ❦

Ligatures of NE (L. 3) and ME (L. 6).

932: 98. **Epitaph of Tyrannis, 1st/2nd cent.** A.D. Marble sarcophagus: Τρόφιμος Μα|ξίμας τὴν σορὸν τῇ μάμ|μῃ ἑαυτοῦ Τυραννίδι | ἐκ τῶν ἰδίων ἔθικα· || χαῖρε παροδεῖτα

Ligatures of THN, THM (L. 2), MHE, NN (L. 3), and NE (L. 4) || 1-2. a metronymic; Trophimos was probably an illegitimate child, ed.pr.

933: 144. **Epitaph of Serapion, 1st cent.-2nd cent.** A.D. Marble stele decorated with representations of a shield and a lance.

Χαῖρε Ἑρμῆι·
Ἡδὺς Ἡδύος Νεικομι-
δεὺς ἔθηκα τὴν στήλ-
λην τῷ υἱῷ Σεραπίωνι
μνείας χάριν, ὃν κα{ξ}-
τεθέμην ἐτῶν λβ´· εἰ
δὲ τὶς ἄλλος βάλῃ ἕτε-
ρον σῶμα εἰς τὸ λα-
τόμιον τοῦ Σεραπίω-
νος, δώσει τῷ ταμεί-
ῳ * α´ καὶ τῇ πόλει
* α´· ❦ ὑγίαινε παρο-
❦ δεῖτα ❦

934: 146. **Epitaph of the member of ■ speire with funerary epigram, 1st/2nd cent.** A.D. **Stele.**

..[-----------------------------]
Σωφροσύνῃ· [ἐὰν δὲ ἕ]-
τερόν τις ἐνθάδε θάψῃ,
δώσει μου σπείρῃ, οἷς τοὔν-
ομα Σπαργανιώταις [---]
χρυσοῦς ἑκατόν τε
τετραχρύσους·
καὶ τί τὸ "χαίρειν, ὦ πα-
ροδεῖται"; ταῦτ', ὃς ὁρᾶ-
vacat ται, ὁ βίος· vacat
τέτειξ κελάδων, παύ-
σατον εὐθύς· ἤνθησε

ῥόδον, εὐθὺς μεμά-
ρανται· ἀσκὸς δέδετο,
λύθη, πνεῦμα ἀπέδωκε·
βροτὸς ὢν λαλέει, νέκυς
ὢν ἐπάγη· ψυχὴ φέρετε
κἀγὼ λέλυμε

[2. or Σωφροσύνη, Chaniotis] || 4-5. The deceased man was member of a Dionysiac association (cf. *SEG* XLVII 1048; *I.Perinthos* 280), ed.pr. || 6. χρυσοῖ = aurei || 7. τετράχρυσοι (quaterniones) was hitherto unattested, ed.pr. || 9-10. ὁς ὁρᾶιται = ὡς ὁρᾶτε || 11-12. τέτειξ = τέττιξ, παύσατον = ἐπαύσατο || 17. φέρετε = φέρεται || 18. λέλυμε = λέλυμαι [in *Kernos* 14 (2001) 220 no. 236, I suggested that in the epitaph of a Dionysiac initiate the verb λέλυμαι may be an allusion to the Dionysiac belief in the redemption of the initiate ('and I have been released'); but in the poem's original context it certainly meant the dissolution of the mortal body; cf. *I.Tomis* 275: ἐξ ὕδατος καὶ γῆς καὶ πνεύματος ἤ πάροιθεν, ἀλλὰ θανὼν κεῖμαι πᾶσιν τὰ πάντ' ἀποδούς· πᾶσιν τοῦτο μένει· τί δὲ τὸ πλέον· ὁππόθεν ἦλθεν, ἰς τοῦτ' (αὖτ') ἐλύθη σῶμα μαραινόμενον, Chaniotis].

935: 123. **Epitaph of Chrestos und his wife Herakleia, 2nd cent. A.D.** Marble altar found in the north cemetery: Χρῆστος ᵛ Χρήσστου φυλῆς ᵛ ε´ ᵛ | κατεσκεύασα τὸ λατόμιν ἐμαυ|τῷ καὶ τῇ συνβίῳ μου Ἡρα|κλείᾳ· εἴ τις δὲ ἕτ(ε)ρον κα|ταθῆται, δώσει τῇ πό|λ(ε)ι * β´· | χαῖρε ᵛᵛ παροδεῖτα

[Ligatures of ΗΣ (L. 1), ΝΕ (L. 2), ΗΣ (L. 3), ΗΡ and ΝΚ (L. 4), Sverkos] || 4. ΕΤΗΡΟΝ, lapis || 5. ΑΡΙ, lapis.

936: 142. **Epitaph of Onesimos, 2nd cent. A.D.** Marble pedimental stele with representation of weapons (arrow, lance, shield).

Χαῖρ(α)ι Ἥλι(α)ι·
vacat
Μάξιμος Ὀνησί-
μῳ ἰδίῳ θρεπτῷ
μνείας χάριν·
οὐκ ἤμην κὲ ἐγε-
νόμην, οὐκ ἰμὶ
κὲ οὐ μέλι μοι·
vacat
χαῖρε παροδῖτα

Ligatures of ΜΝΕ (L. 4) and ΗΜΗΝΚ (L. 5) || 1. ΧΑΙΡΑΙ ΗΛΙΑΙ, lapis = χαῖρε Ἥλιε || 6. ἰμί = εἰμί || 7. μέλι = μέλει.

937: 216. **Funerary epigram of Nervila, 2nd cent. A.D.** Stele with the bust of a girl in relief. Cf. C.Brixhe, *BE* (1999) no. 382.

Αἰλείνη Δομετιανὴ θρέψε τέκνον ⟨π⟩όντοισιν ἁλός
οὔνομα Νερβεῖλαν ὀκτωκαίδεχ' ἐτῶν
Μοῖρα γὰρ ἡ δυσάλυκτος κα(τ)έκτανε κύμασι γλαυκῆς,
μήτηρ ΗΛΥΚΥΜΥΡΩ θῆκετο σημῖα τύμβου,
γράμμασιν ἐγδήλοις δίκνυσιν θάν(α)τον τῆσδε προμοίρου,
σίγνος ἡμοὶ παρηγορι(κ)ὸς χαίρειν λέγει τοῖς παροδείτα(ι)ς

1. ΙΟΝΤΟΙΣΙΝ, on the stone || 3. ΛΕΚΤ, on the stone || 4. possibly ἡλικομοίρῳ or ἡλιτομοίρῳ (deceased before her time), ed.pr. || 5. ΕΓΛΗΛ, on the stone || 6. ΣΙΓΝΟΣΗΜΟΙΠΑΡΗΓΟΡΙΣΟΣ and ΠΑΡΟΔΕΙΤΑΣ on the stone; σίγνος = σίγνον (signum); cf. *I.Perinthos* 210, ed.pr.; ἡμοὶ = ἐμοί; παρηγορι(κ)ός or παρηγορι(κ)ῶς.

938: 116. **Epitaph of an oikonomos, Roman Imperial period.** Fragment of a marble sarcophagus: [---- ca. 12 ----] οἰκονόμος Περι|[ίνθιος ζῶν καὶ φρ]ονῶν ἔθηκα τὴν | [σορὸν ἑαυτῷ καὶ τῇ] γλυκυτάτῃ γυναικί | [μου ------ καὶ] τῷ [------] ἑαυτοῦ ἀδε|[λφῷ --------]

[The letters in LL. 3/4 are smaller, Chaniotis].

939: 117. **Epitaph, Roman Imperial period.** Fragment of a marble sarcophagus: [εἰ δέ τις τολμήσῃ ἕτερον βαλεῖν πτ]ῶμα, δώσει προσ|[τίμου τῷ φίσκῳ? * βφ´ καὶ τ]ῇ τέχνῃ τῶν μακελλαρίων * βφ´· | [χαῖρε π]αροδεῖτα

2. Ligature of ΝΜ [for μακελλάριος see our lemma no. 1750].

940: 119. **Epitaph, Roman Imperial period.** Fragment of a marble sarcophagus: [-----]...ΙΜ[-----] | [-----] εἰ δέ τις [τολμήσει ------| δώσει τοῖς κ]ληρο[νόμοις * ..]

[1. Omitted by ed.pr. || 2. for the payment of a fine to the heirs cf. *I.Perinthos* 130, 147, 165/166, 173, 177/178, 196, 284, Chaniotis || 3. ligature of ΗΡ, Sverkos].

941: 222. **Funerary epigram for Antoni(o)s, 2nd/3rd cent. A.D.** Left part of a marble stele.

ἐν πολλοῖς καμάτο[ις --------]
λεγ[- ---------]
εἶχον λεπ[- ----------]
ἀλλὰ Τύχη φθονέο[υσα ------]
ὄντως
τῆς εὐδαιμοσύν[ης ------------]
νῦν δὲ πάλιν χ[- --------------]-
βας τὰ τῶν αἰεὶ ΤΟ[- ----------]
ὧν ἕνεκεν τόδε μο[ι ------------]
σημαῖνον καμάτου [------------]
Ἀντώνιν ΜΕΒΟΩ περι[-------]
ἔ[στ]ησα τὸ μνημε[ῖον --------]
[φ]ίλον γε μ[- -------------------]

8. βαστά // τῶν αἰεί, ed.pr. [[---]βας τὰ τῶν αἰεί, visible on the photo || 11. Ἀντώνιν με βοῷ?, Chaniotis].

942: 287. **Perinthos. Funerary epigram, 2nd/3rd cent. A.D.** Fragment of a marble sarcophagus found at Çesmeli: βαίνων ὦ πα[ροδεῖτα ------] | Ἀΐδι κεύθουσαν Ι[----------] | σειγήσαντα βιο[- -----------]

[Probably fragment of a funerary epigram, Chaniotis; in fine, a vertical line on the photo || 3. βίου or βιότου, Sverkos].

943: 153. **Epitaph of Aureliane Ambrosia, after 212 A.D.** Pedimental stele with representation of a woman who holds a flower and a pigeon: Αὐρήλιος Ἀμβρόσις | καὶ Αὐρηλία Ἡσυχὶς | Αὐρηλιανῖ Ἀμβρο|σίᾳ τῇ γλυκυτάτῃ || θυγατρὶ τὴν στήλη[ν] | ἐποιήσαμεν {γ} ἐκ | {κ} τῶν ἰδίων καμάτων | μνήμης χάρειν

Ligatures of PH (LL. 1-3), MB (L. 1), THΓ, TH (L. 4), THN, TH (L. 5), NΓ, HΣ, ME (L. 6), TΩN, ΩNK, TΩN (L. 7) and MNHMHΣ (L. 8) || 1-2. the scribe wrote AYBPOΣIΣ and AMBPHΛIA and corrected it later || 3. Αὐριλιανῖ = Αὐρηλιανῇ.

944: 154. **Epitaph of Aurelius Asklepiodotianos Rufinus, after 212 A.D.** Stele with rounded top: Αὐρήλιος | Ἀσκληπιο|δοτιανὸς | Ῥουφεῖνος || Περίνθιος, | φυλῆς Θησηΐδος, κατε|σκεύασα τὸ | μνημεῖον | ἑαυτῷ καὶ | vacat

6. ligature of HΣ.

945: 155. **Epitaph of Aurelius Dionysios, his wife Aurelia Agathonike and their children, after 212 A.D.** Marble pedimental stele: ^{vv}Αὐρ(ήλιος) Διο^{v}(ν)ύσιος | ζῶν καὶ ^{v} φρεν|ῶν κατ^{v}εσκεύ|ασα ^{v} τ^{v}ὸ ^{v}λα|τόμιον ^{vv} τοῦτο | ἐμοί τε καὶ τῇ γυ|ναικὶ Αὐρ(ηλίᾳ) Ἀγα|θονίκῃ καὶ τοῖς | [γ]λυκυτάτοις μου | ^{vvv} τέ^{v}κ^{vvvv}νοις

[1. ΔΙΟΜΥΣΙΟΣ, on the stone, Sverkos] || 2-3. φρενῶν = φρονῶν.

946: 164. **Epitaph of Aurelius Menianus, after 212 A.D. Stele.**

Αὐρ(ήλιος) · Μηνιανὸς Ἀσκληπιά-
δου Περίνθιος φυλῆς · α´ · ζῶν
καὶ φρονῶν κατε❦-
σκεύασα τὸ λατόμιν
ἐμαυτῷ καὶ τῇ συνβί-
φ μου Αὐρ(ηλίᾳ) · Θεοδόρᾳ
Σενπρωνίου · ἕτερον
δὲ μηδένα βληθῆ-
ναι μηδὲ ἐπιβουλεῦ-
σα(ι τ)ῷ μνημείῳ ἐπεὶ
δώσει προστείμου
τῇ πόλει * φ´ · ❦
χαῖρε παροδεῖτα

Ligatures of MHN (L.1), ΠE (L. 2), NK (L. 3), THΣ, NB (L. 5), NΠ, TE (L. 7), MH (LL. 8/9), IT, MN, HME (L. 10).

947: 190. **Epitaph of Aurelius (?) Himerios, after 212 A.D.** Lower part of a marble stele with a representation of a standing man: [Α]ὐρήλιος ΒΑΙΙ[--- | κ]αὶ Αὐρήλιος ΙΙΤΙΟ[.ΙΟ]Σ μνησσκόμενοι [τοῦ | γ]λυκυτάτου ἀδερ[φοῦ || [------] Εἱμερίου ἐθήκαμεν | [------] μνήμης χάριν

Ligatures of MNH (L. 3), ME, ΘHK, ME (L. 5), and MNHMHΣ (L. 6) || [1. Βαστί[ας] ? (cf. *LGPN* I, III *s.v.*) || 2-3. Μητίο[χο]ς? (cf. *LGPN* I, III *s.v.*), Sverkos] || 3. μνησσκόμενος, ed.pr. [μνησσκόμενοι on the photo, Sverkos] || 4. ἀδερ[φοῦ] = ἀδελφοῦ || [5. [Αὐρηλίου?] || [vacat?], Chaniotis].

948: 191. **Epitaph of Aurelius [---], 4th cent. A.D.** Fragment of a stele.

[------------------------]ος ἀναφερόμε-
[νος ἐν τῷ ἱερῷ παλατ]ίῳ καὶ Αὐρ(ηλία?)
[------------------------ ἔν]θα υεἰὸν Ε-
[------------------]ανον· ἥ τις δὲ
[--------------------]Ε δώσει προσ-
[τείμου -------------] ταμίῳ

[1. [Αὐρ(ήλιος) ---]ος?, Sverkos] || 2. [παλατί]ῳ καὶ Αὐρ., ed.pr. [[παλατ]ίῳ καὶ Αὐρ(ηλία?); the second dedicator must be the deceased person's mother || 3. in fine, ligature of NE; the E was omitted by ed.pr., Sverkos] || 4. ἥ τις = εἴ τις [ligature of HT || 5. possibly [ἕτερον τολμήσει βάλ]ε (cf. *I.Perinthos* 74), Sverkos] || 6. ṿ ταμίῳ, ed.pr. [an N is not visible on the photo, Sverkos].

949: 181. **Epitaph of Aurelius Septimius Heli(o)s, 4th/5th cent. A.D.** Pedimental stele.

☧
Αὐρί(λιος) Σεπτ(ίμιος) Ἥλις μ-
ονητάρις ἐκτησάμ-
ην λατόμιν ἐμαυτ-
ῷ καὶ τῇ συνβίῳ μ-
ου καὶ τοῖς γλυκυτά-
τοις πεδίοις· εἰ δέ [τ]-
ις ἕτερος τορμήσ[ε]-
ι τεινὰ καταθέστει,
δώσει τῷ ταμείῳ
ἀσίμου λείτρας
τρεῖς· χέρετε πα-
ροτεῖτε
❦

1. Ἥλις = Ἥλιος || 1-2. μονητάρις = μονητάριος || 6. πεδίοις = παιδίοις || 7-8. τορμήσ[ε]|ι = τολμήσει || 8. τεινὰ καταθέστει = τινὰ καταθέσθαι || 10. ἀσίμου = ἀσήμου || 11-12. χέρετε παιροτεῖτε = χαίρετε παροδεῖται.

950. **Perinthos. Epitaph, Roman Imperial period.** F.Di Benedetto, *op.cit.* (see our lemma no. 2103) 159, points out that Cyriacus of Ancona copied an inscription (no. 68 in his manuscript) mentioning the hitherto unattested name of the phyle Διονυσιάς. This text also has the word λατόμιν, characteristic of the epigraphy of this city. Cf. our lemma no. 906.

950 bis. **Perinthos (area of: Rhedaistos). Christian epitaph of Dorotheos, 4th/5th cent. A.D.** Right part of a funerary stele found 8 km east of Rhaidestos. Ed.pr. C.Asdracha, *AD* 51/52 Meletai (1996/1997) [2000] 367/368 no. 185 (ph.). Cf. *An.Ép.* (1998)

[2001] no. 1185: [K](ύριε) β(οήθει) † Δωρόθε(ος) | [οἰ]κονόμος | [μν]ήμης ἄξιος | [ἐνθ]ά̣δαι κατά||[κειτ]α̣ι †

Ligature of HMH (L. 3) || 2. οἰκονόμος is a cleric, responsible for the financial administration of the church, ed.pr. || 4. ἐνθάδαι = ἐνθάδε.

951-954. Perinthos and vicinity. Christian epitaphs, 4th-7th cent. A.D. Ed.pr. in *I.Perinthos*, presents several new Christian epitaphs (ph.). We present here a selection of these inedita.

951: 284 (ph.). **Christian epitaph of Flavius Sisinnios, 4th/5th cent. A.D.** Marble pedimental stele found a Yeniçiftlik:

Α ☧ Ω
Φλάβιος Σισίννιος ἀνα-
φερόμενος ἐν τῇ λαργε-
τίωσιν κεντηνάριος
ζῶν καὶ ὢν κατεσκεύασα
τὸ λατόμιον ἐμαυτῷ
καὶ τῇ γλυκυτάτῃ μου συ-
μβίῳ καὶ τοῖς φιλτάτοις
μου τέκνοις· εἴ τις δὲ ἕτερος
τολμήσι καταθέσθαι, δώ-
σι τοῖς κληρονόμοις ἀρ-
γυρίου λίτρας πέ(ν)τε·
vacat
χέρετε παροδῖτε

Ligatures of NN (L. 2), ME (L. 3), ΩΣ, TH (L. 4), ZΩN, ΩN (L. 5), NE (L. 6), TH, THM (L. 7), MB (L. 8), TE (L. 9, 12, 14) and MHΣ (L. 10) || 3-4. ἐν τῇ λαργιτίωνι or ἐν ταῖς λαργιτίωσι; Sissinios had the rank of a centenarius in the service of the comes sacrarum largitionum, ed.pr. || 5. ζῶν καὶ (φρον)ῶν ed.pr. [ζῶν καὶ ὤν; cf. *SEG* XXXII 655; XXXVI 634; A.Rizakis - J.Touratsoglou, *AEph* 139 (2000) 257, Sverkos] || 7-8. καὶ τῇ γλυκυτά|τῃ μου συ|μβίῳ, ed.pr. [but see the division of lines on the photo, Sverkos] || 10-11. τολμήσι = τολμήσει, δώσι = δώσει || 14. χέρετε παροδῖτε = χαίρετε παροδῖται.

952: 285. **Christian epitaph, 4th/5th cent. A.D.** Lower part of a marble stele found at Yeniçiftlik: [------]|KINA σεμ[ν]|ῶς συνβιώ|σασα πίστι || τε καὶ ἀγά|πῃ vacat | χέρετε | παροδῖτε | ❦ ❦

6-7. χέρετε παροδῖτε = χαίρετε παροδῖται.

953: 225. **Christian epitaph of Aminos, 5th/6th cent. A.D.** Stele: † ἐ(ν)θάδε | κατάκε|τε Ἄμι|νος μ(α)ρ|(μ)αράρι(ο)ς

1. ΕΘΑΔΕ, lapis || 2-3. κατάκετε = κατάκειται; ligature of KE || 3-4. possibly the Phoenician name Ἄμυνος, ed.pr.; Ἄμυνος is a Greek name deriving from ἀμύνω; but one cannot exlude Ἄμεινος, C.Brixhe, *BE* (1999) no. 382 || 4-5. ΜΡΙΑΡΑΡΙΣ, lapis.

954: 235. **Christian epitaph of Tryphon, 6th/7th cent. A.D.** Upper part of a marble stele: † Ἐνθάδε κατά|κιτε ὁ τῖς μακα|ρίας μνήμης Τρ[ύ]|φων ὁ κὲ Διομί||δις, πρεσβύτερ|ος τῆς ἁγίας | καθολικῆς με|[γ]άλις ἐκ[κλ]ησί|[ας τ]ελευτᾶ ||[-----]Α̣ΝΟΥΡΙ[--|----]Δ̣[-----]

3. Ligature of MNHMH || 4-5. Διομί|δις = Διομήδης || 9. ἐτελεύτα, ed.pr. [[τ]ελευτᾶ, Sverkos] || 10-11. [Ἰ]α̣νου(ά)ρι̣[ος], ed.pr. [[μηνὶ Ἰ]α̣νου(α)ρί[ῳ], | [------ἰν]δ̣[ικτιῶνι --]; cf. *I.Perinthos* 233, Sverkos].

955. Seuthopolis. The oath of Berenike and her sons, ca. 300-280 B.C. *IGBulg* III 1731 (part of the text); *SEG* XLII 661 (ed.pr.); XLVI 877*. M.Manov, *Archeologija (Sofia)* 39 (1998) 1/2, 8-14 (in Bulgarian; French summary), reproduces the text and argues that the inscription should be dated to 301/300 B.C., after the death of Seuthes III and the battle of Ipsos. He adduces J.Jurukova's view that the coins of Seuthes III overstruck on bronzes of Lysimachos and Kassandros can be dated to the late 4th cent. B.C. and supposes that the death of Seuthes' ally Antigonos Monophthalmos allowed the Thracian ruler Σπάρτοκος, the dynast of Kabyle, to impose a new treaty on Seuthes' widow Berenike and to force her to hand over his opponent Ἐπιμένης. M. argues that Epimenes was the commander of the Macedonian garrison of Kabyle and that he attempted a *coup d'état* against Spartokos, the guarantor of the Macedonian order in that region. When he failed, he sought asylum in the sanctuary of the Gods of Samothrace [however, since the coins cannot yet offer such an accurate chronology, it is not quite sure that Seuthes III died before 300; on the other hand, the lack of positive evidence about the events to which this inscription is related does not allow us to clarify completely the relationship between Seuthes, Spartokos and Epimenes; see K.-L. Elvers' prudent conclusions (*SEG* XLII 661), Avram].

956. Skaptopara. Petition for help addressed to Gordian III, 238 A.D. *IGBulg* IV 2236 = *IGBulg* V 5872 (*IGR* I 674; *Syll.*[3] 888; *CIL* III Suppl. 12336); *SEG* XLVI 878*. T.Hauken, *Petition* -- (see our lemma no. 2117) 74-137, republishes this document (English translation) with extensive commentary and a detailed presentation of the history of its discovery and documentation. We only record the new restorations suggested by H. that differ from K.Hallof's most recent edition (*SEG* XLIV 610): LL. 106/107: ὡς καὶ νῦν καθο̣[ρ]|ώμενοί σου ποιοῦμεν (καθο̣[σι]|ώμενοι, Hall.); L. 111: the three partly preserved letters in front of δοκεῖ δέ may be a Latin abbreviation ([κ]α̣ὶ δ̣οκεῖ δ̣έ, Hall.); L. 122: perhaps εἶναι τῆσδε· ἡ ἀξίωσις (εἶναι· ἥ(ν) δὲ ἡ ἀξίωσις, Hall.); L. 168: signa VI[I] or VI (signa, Hall.).

957. Sulu-Dervent. Inscribed ring of Didymion, early 2nd cent. A.D. *SEG* III 552. B.Losciale, *Acme* 51 (1998) 1, 180/181 no. 2 (dr.), argues that the typology of this silver ring belonging to Διδύμιον (= Διδυμία) suggests a date in the early 2nd cent. A.D.

958. Targovište. Thasian amphora stamps, ca. 325-290 B.C. Three fragments of stamped amphora handles found in a settlement at Kralevo (near Targovište). Ed.pr. G.Guinev, *Archeologija (Sofia)* 39 (1998) 1/2, 5/6 (ph.): 1) Θασ[ίων] (5 no. 1) 2) Θασίων, [Θά]σων (5 no. 2) 3) [Θ]ασί[ω]ν, Ἀριστοφῶν (5/6 no. 3)

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959. Tepeköy. Dedication to Apollo Torontenos, 1st cent. B.C. Lower part of a marble stele found reused in an old church at Teteköy (near ancient Chora and Herakleia). Ed.pr. M.S.Sayar in *Stephanos* -- (cf. our lemma no. 695) 585-590 (ph.): Ἀπόλλωνι Τοροντηνῷ Αὐλουσ̣[.....] | Βεισταβακης ὑπὲρ ἑαυτοῦ καὶ τῶν τέκνω̣[ν] | Σαλμου καὶ Γέτα εὐχήν

1. For the epithet Τοροντηνός cf. *I.Perinthos* 51; it probably derives from a place name; the sanctuary of Apollo may be located at Doluca where two statues were found; in fine, Σ or Z; cf. the names Αὐλουσελμις, Αυλοζανις, Αυλοζελμις, Αυλοζηνις etc., ed.pr. || 2. the nominative Βεισταβακης is either a second name of the dedicator or the undeclined patronymikon, ed.pr. [other possibilities are that this is a metronymic (the genitive of Βεισταβακη) or the name of the dedicant, if Αὐλουσ̣[.....] is not the name of the dedicant, but a second epithet of Apollo, Chaniotis] || 3. cf. Ζαλμος; see D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 175, ed.pr.

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960. Varna (area of: Slaveevo). Signet ring, late 10th or early 11th cent. A.D. Signet ring found at Slaveevo. Ed.pr. N.Markov, *Archeologija (Sofia)* 39 (1998) 3/4, 63-66 (ph.), who identifies the owner with the στρατηγός at Draštar: † Θε|όδορο|ς πριμ|ικῆρις

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960 bis. Unknown provenance. Epitaph with biblical quotation, December 8, 536 or 542 A.D. *SEG* XLIV 570; XLVII 1110. C.Zuckerman, *AntTard* 6 (1998) 380, suggests restoring ἰνδ(ικτιῶνος) | [ιε΄, ἔ]τ̣ο̣υς ι΄ (instead of ἰνδ(ικτιῶνος) | [ς΄, ἔ]τ̣ο̣υς ςι΄, previous edd.) and dates the text to 536 A.D. But see the objections of D.Feissel, *An.Ép.* (1998) [2001] no. 1191.

MOESIA

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961. Moesia. Cities and Koinon. K.Nawotka, *The Western Pontic cities. History and political organization* (Amsterdam 1997), discusses the foundation and further political history, the legal status under Roman rule, the tribal system, the hierarchy of magistracies and the nature of the constitution of Histria, Tomis, Kallatis, Dionysopolis, Odessos and Mesambria which together constituted the Κοινόν of the Western Pontos (Ἑξάπολις) On 216-236 a chapter on the Pontic Koinon (list of supreme magistracies of the Koinon on 234-236 [addenda et corrigenda in *I.Kallatis*, Introduction and nos. 99/100]). Greek inscriptions play a large role in this study. Lists of the known eponymous officials in Histria (103/104), Odessos (107-110) and Kallatis (125-126), of the ἐπιμήνιοι in Histria (116-117), Odessos (118) and Tomis (120). N. briefly discusses (69-72) the treaty between Rome and Kallatis (Latin inscription), which he dates ca. 72-70 B.C. [see now *I.Kallatis* 1]. For *I.Histriae* 207 LL. 3/4, N. maintains (225) his suggestion (in *Studia Moesiaca*, Poznan 1994, 79-84; cf. *SEG* XLIV 619; see also our lemma 970): M. Ο[ὐλ. Ὑπαι|φ?λ]ώρου ([Ἀρτε|μι]δώρου, ed.pr.); consequently, the 'first pontarch', M. Ulpius [--]loros would be different from M. Ulpius Artemidoros, the pontarch mentioned in *I.Histria* 137 (cf. N. 234) [Although the *delta* is not completely visible after the *lacuna*, I prefer the reading, restoration and prosopographical connection of D.M.Pippidi, *I.Histria*; cf. *SCIV* 49 (1998) 311, Avram].

For the Pontic Koinon see also Z.Gočeva, *'Organization of the religious and administrative life of the Western Pontic Koinon'*, *Thracia* 12 (Sofia 1998; *Studia in honorem Christo M. Danov Univ. Prof. D. Dr. collegae et discipuli dedicaverunt*) 141-146.

K.Nawotka, *Boule and Demos in Miletus and its Pontic Colonies from Classical Age until third century A.D.* (Wrocław–Warszawa–Kraków 1999), will be discussed in *SEG* XLIX.

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962. Cults. See our lemma no. 888 for the cults of Herakles, Serapis and Isis in Moesia.

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963. Vacat.

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964. Moesia. The cult of Apollo on the western Pontic coast. Z.Gočeva, *Kernos* 11 (1998) 227-234, presents a survey of the cult of Apollo from the 5th to the 1st cent. B.C. in the Greek colonies on the western Pontic coast largely based on inscriptions. Apollo is the principal tutelary deity in the pantheons of the Milesian colonies Apollonia, Histria (Ἀπόλλων Ἰατρός; discussion at more than average length of *I.Histriae* 144 and 169), Odessos and Tomis. Apollo is also, but to a much lesser extent, attested in Mesambria (G. does not follow *IGBulg* I^2 315 LL. 9/10 in restoring Ἰατρός in the vacat after the god's name, since no cult of Apollo Iatros is attested in this place) and Kallatis, founded by the Megarian colonies Byzantion and Chalkedon, respectively.

965. Moesia. The cult of the Great God. Z.Gočeva, *Seminarium Thracicum* 3 (1998) 91-100, examines the evidence for the cult of Θεὸς Μέγας and Θεὸς μέγας Δαρζαλας in the Greek cities on the west shore of the Black Sea. She adduces various inscriptions: *IGBulg* I² 42, 47/48, 47bis, 67, 82bis, 150, 186ter; II 768 and 770; V 4005bis; *I.Histriae* 58 and 768 [See already *SEG* XLVII 1114].

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966. Moesia. The presence of Egyptians in the late Roman Imperial period. A.Barnea, *BIAO* 98 (1998) 1-13, collects literary, archaeological and epigraphical evidence of the presence of Egyptians in Scythia Minor from the 4th to the 6th cent. A.D. On 2/3 B. discusses the (probably Christian) epitaph of [---]π̣ιος ǀ Σ̣έ̣π̣πονος ǀ οἰνέμποριος Ἀλεξανǀδρίας (dr.; *I.Tomis* 463): the otherwise unattested name Σέππων is likely to be Egyptian (cf. Σέπονις on record in papyri). Other names, such as Θέκλα, Νόνα, Νόννας and Νοννέλλος (E.Popescu, *Inscriptiile* -- (cf. *SEG* XXVI 842) nos. 38/39), possibly but not necessarily point to Egypt.

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967. Dionysopolis. Honorary decree for Akornion, 48 B.C. *IGBulg* I² 13. A.Suceveanu, *Tyche* 13 (1998) 229-247, reflects on the title of Burebista (LL. 22/23: τοῦ βασιλέως Βυρεβιστα πρώτου καὶ μ̣[εǀγίστου γεγ]ονότος τῶν ἐπὶ Θρᾴκης βασιλέων). He adduces parallels from the Hellenistic world at large for πρῶτος καὶ μέγιστος and for the expression βασιλεὺς βασιλέων. He argues that after the demise of Mithridates VI Eupator, B. adopted his epithets in 61 B.C. immediately after Gaius Antonius Hybrida (L. 16), governor of Macedonia, had established his troops in winter quarters, and that Pompey (L. 32) approved B.'s decision.

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968. Dionysopolis. Record of a delimitation by ὁριοθέται, early 1st cent. A.D. (15 A.D.?). *IGBulg* V 5011; *SEG* XLVII 1120. Republished by M.Slavova, *ZPE* 120 (1998) 99-106 (ph.). She reviews the different readings of LL. 29-32 and suggests reading in LL. 31/32 (with K.Banev) εἰς σ[ι]ǀτοπονπῖον, 'for conveyance of corn' (εἰσς ǀ τὸ Πονπῖον, *SEG*). In L. 28 she reads δημοσιωνῶν (δημοσίων {ων}, *SEG*). She discusses the historical background of the horothesia. It fits the testimonia on the Roman presence in the N.W. Pontic cities and provides evidence of the presence of tax-collectors in the territory of Dionysopolis in the early 1st cent. A.D. She dates the text to 15 A.D., the year of the integration of Dionysopolis and Kallatis into the province of Moesia. The aim of the horothesia was to avoid fiscal problems and legal disputes with the tax-collectors. Δημοσιῶναι οἱ ἠγορακότες τὸν Πόντον (LL. 28/29) are the contractors who farmed the taxes of the province of Pontus. Possibly the tax-collectors who farmed the chora of Dionysopolis were members of the *societates publicanorum*, which farmed the province of Pontus as well (Pontus and Moesia are geographically close); alternatively, the Dionysopolitans may have drawn up a contract with some *societas publicanorum* in order to fulfil their fiscal obligations to Rome. The horothesia could be some kind of insurance in case the contractors had tried to collect taxes from a larger area. Thus the specification and confirmation of the old boundaries may result from the contractors' claims for levying taxes on lands

which did not really belong to the Dionysopolitans (cf. *Syll.*³ 747 = *I.Oropos* 308). [This article is an expanded version of ead., *Archeologija* (Sofia) 39, 3/4 (1998) 57-62 (in Bulgarian; French summary). Chaniotis]. See now also M.Tačeva, *ZPE* 136 (2001) 77-84.

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969. Histria. Honorary inscription for Agathokles, ca. 200 B.C. *I.Histriae* 15; *SEG* XXIV 1095. German translation by W.Schuller, *Ktema* 21 (1996) [1998] 102-104.

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970. Histria. List of victors in a sacred agon, ca. 140 A.D. *I.Histriae* 207 (cf. *SEG* XLV 887*). After review of the stone, K.Nawotka, *ZPE* 120 (1998) 107/108, offers the following observations. Punctuation marks (raised dots) accompany many abbreviated Roman names (L. 3 ·M·, L. 5 ·M·ΟΥΑΠ·, ·M·ΟΥΛ·, L. 6 ·M·ΟΥΛ·, L. 8 Ο̣ΥΛ·, L. 10 ·ΑΙΛ·, L. 14 ·ΠΑΙΛ·). The cognomen of the first pontarch in LL. 3/4 ends in -λωρου (Ἀρτεǀμι]δώρου, *I. Histriae*), perhaps Ὑπάφλωρος, but that is a very rare name; see already *SEG* XLIV 619. N. now prefers not restoring the name of the pontarch, M. Οὐ̣[λπ. --]λωρος (see our lemma no. 961). In L. 18 he suggests reading Α̣ἰμ[ί]λι(ο)ς Καλλικλέου (ΛΙ[..]ΛΙΣ Καλλικλέου, *I.Histriae*).

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970 bis. Histria. Sinopean amphora stamps, ca. 370-ca. 183 B.C. N.Conovici, *Histria VIII. Les timbres amphoriques. 2. Sinope (tuiles timbrées comprises)* (Bucarest-Paris 1998), presents a corpus of the 652 Sinopean amphora stamps found in Histria (pp. 52-164; ph.); there are many inedita. The stamps name the eponymous ἀστυνόμος and the potter (1-600, 612-652) or the potter alone (601-610); the potter is explicitly designated as κεραμεύς in nos. 36 and 601; in one case a date is given (601: θ' καὶ ρ' = 188/187 B.C.); one stamp bears a monogram (611). C. discusses in detail the chronology (pp. 13-51) and the circulation of the Sinopean amphoras in Histria, Kallatis (cf. our lemma no. 975 bis) and in the West Pontic region (pp. 169-185). The volume includes detailed indices.

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970 ter. Histria. Roof tiles, late 4th cent. B.C. N.Conovici, *op.cit.* (cf. our lemma no. 970 bis) 164-168 nos. 653-669 (ph.), republishes with a few corrections and commentary the stamped roof tiles of Sinopean origin found in Histria and published by V.Canarache, and by K.Zimmermann in *Histria. Eine Griechenstadt an der rumänischen Schwarzmeerküste* (Konstanz 1990) 155-177. C. points out that some of them are not from Sinope.

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971. Kallatis. Roman control of the cities on the west Pontic coast. A.Avram in G.R.Tsetskhladze (ed.), *The Greek colonisation of the Black Sea area* (Stuttgart 1998) 115-129, argues that Roman control over the west Pontic Coast had been established after P.Vinicius' mission to the area in 3/2 B.C. The Kallatian politician Ariston I intervened with Vinicius and managed to renew the old foedus of ca. 100 B.C. (*CIL* I², 2, fasc. 3, 2676) and to acquire the

status of *civitas foederata* for the city. As a result he received the epithet κτίστας τᾶς πόλιος. A. reconstructs the following chronology for a series of Kallatian inscriptions. Since all the texts are now included in A.'s Corpus *I.Kallatis*, we do not reproduce them.

First group: *I.Kallatis* 40-42 (40 = *SEG* XIX 457; 41 = *SEG* XVIII 287; XIX 933). Ariston is εὐεργέτας and not yet κτίστας; to be dated before 3/2 B.C.

Second group: *I.Kallatis* 44 and 45 (*SEG* XXVII 384). Ariston is κτίστας; to be dated after 3/2 B.C. and before 19 (or 15) A.D.

Third group: *I.Kallatis* 29 and 57 (*SEG* XXIV 1025), both mentioning P.Vinicius; *I.Kallatis* 30 (*IGR* I 656), mentioning a Roman centuria; ca. 3/2 B.C. or slightly later.

A. points out that in *I.Kallatis* 46 (*SEG* XXIV 1026; XXV 745) in LL. 1/2 ἐπὶ βασ[ιλέως Τιβερίου] Καίσαρος is to be restored.

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972. Kallatis. Sacrificial regulations, 2nd cent. B.C. *I.Kallatis* 47 (*SEG* XLV 914; *LSCG* 90). A.Chaniotis, *EBGR* 11 (1998) 282/283 no. 22, argues that the mention of both dates (month + day) and different places (LL. 2-5: not specified; L. 6-12: Dasyllieion) suggests that this text may be a cult calendar concerning more than one sanctuary.

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973. Kallatis. Dedication to Herakles Pharangeites, ca. 150-200 A.D. *I.Kallatis* 72; *SEG* XXIV 1037. E.Chirica, *REG* 111 (1998) 722-731, presents the text (with translation) of LL. 1-6, in the meantime included in *I.Kallatis*: ['Αγαθῇ] Τύχῃ· | ['Ηρα]κλῇ Φαρανγείτῃ χα[ρισ]τήριον· σύνοδος 'Ηρακλειωτῶν τῶν περὶ Σάτυρον Σατύ|ρου, γραμ⟨μ⟩ατεύοντος 'Αλεξάνδ|ρου 'Ηρακλέωνος. In LL. 3/4 we have an association of inhabitants of Herakleia Pontike and as a result Herakles Pharangeites is to be located in a Herakleian context. C. adduces Apollonios Rhodios, *Argonautica* II 353-356 and 734-745 (and the corresponding scholia), where near the site of Herakleia a gorge (φάραγξ) is mentioned through which the river Acheron flows; nearby there was a descent into Hades, used by Herakles. Herakles' epithet is to be connected with this Herakleian φάραγξ. Herakles was the main divine *ktistēs* of Herakleia (cf. *I.Tomis* 57 LL. 3/4: θεόκτιστος 'Ηράκλεια) [Republished with more corrections by A.Avram, *art. cit.* (cf. our lemma no. 1502 bis). In LL. 3/4, σύνοδος 'Ηρακλειωτῶν is clearly visible on the stone ('Ηρακλεώντων [sic], ed. pr.; 'Ηρακλε[ϊ]στῶν, *BE* 1964 no. 290; *SEG*)].

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973 bis. Kallatis. Epitaph of a woman, late 2nd/early 3rd cent. A.D. *SEG* XLVII 1132. Republished by A. Avram, '*Un nouveau document sur le culte d'Isis à Callatis à l'époque impériale*', *Revue roumaine d'égyptologie* 1 (1997) 5-12 (ph.; French translation). Discussion of the Egyptian cults in Kallatis [now also in *I.Kallatis* 183].

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974. Kallatis. Funerary epigram for Euphronis, 3rd/4th cent. A.D. Pedimental marble stele with akroteria, now in the Museum in Mangalia; below the pediment a square hole probably made before the inscription was engraved. Edd.pr. A.Avram, M.Bărbulescu, V.Georgescu, *Horos* 10-12 (1992-1998) 463-467 (ph.; translation). Now also in *I.Kallatis* 148. Edd.pr. point out that this epigram has much in common with *I.Tomis* 384 (*SEG* XXIV 1075; ca. 300 A.D.; see our lemma no. 980); LL. 1-3 are almost identical; in the Kallatis text LL. 5/6 and 7-9 have been somewhat adapted.

Οὐδὲν ἐπ' ἀνθρώποις |, Μοίραις δ' ὕπο πάντα κυ⟨κλ⟩εῖ|ται·
καὶ γὰρ ἐγὼ σπεῦδον | θρέψαι τέκνον καὶ εἰς ἐλ|πίδας ἄγε⟨σ⟩θαι,
ἀλλ' ἐμέ|ο βουλὴν κρίσις ἔφθασαί | τ' οὕνεκα τυμβῷ·
πρίν με | θανεῖν παστοὺς ὠκύμο|ρον θανέειν·
τεσοραις |καιδεκαέτης παῖς, Εὐφρονὶς | δ' ⟨ἐ⟩καλούμην·
{X} ἣ τάφον οὐκ | ὁσίως Εἰμέριος γενέτης | ἀνέστησαι μνήμης χάριν |
σὺν γαμετῇ Μουσικίῃ {X} τῇ || πολυδακρυτάτῃ, vacat |
μυρόμενοι παιδὸς [τὴν] | ἀπαθῆ γένεσ[ι]ν· |
Χαίροις παροδεῖτα | καὶ ὑγιαίνοις πάλιν [ἄ]λ|| vacat λος vacat

1. In fine KYMEI, lapis || 2. in fine ΑΓΕΘΑΙ, lapis || 3. ἔφθασαι = ἔφθασε; in *I.Tomis* 384 we have ἔφθασεν οὕνεκα τυμβῷ || 4. the first θανεῖν is totally inappropriate; one expects an infinitive like μολεῖν, as in *I.Tomis* 384, edd.pr. || 5. τεσόραις: vulgarism for τεσάραις = τέσσαρες; in fine ΔCΚΑΛΟΥΜΗΝΧ; in his copy there may have been a hedera or another sign indicating the end of a hexameter which the mason misinterpreted as a chi, edd.pr. || 6. ἀνέστησαι = ἀνέστησε || 7. X: see the commentary above ad L. 5 || [8. γένεσιν: see *SEG* XLVII 1651, Pleket] || 9. in fine ΛΛ, lapis.

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975. Kallatis. Psalm quotations, 491-565 A.D. *SEG* XXXIX 672; XLIV 828*. See now also I.Barnea, *Pontica* 28/29 (1995/1996) [1998] 183-186 (dr.; for B.'s readings see *SEG* XLIV). V.Georgescu - M.Ionescu, '*Mărturii creştine la Callatis*', *ibid.* 187-200, re-examine the literary, archaeological and epigraphical evidence of Christian life at Kallatis from the 4th to the 7th cent. A.D. The hypogaeum with our psalm quotations is briefly discussed on 197/198 (ph.).

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975 bis. Kallatis. Amphora stamps. L.Buzoianu, N.Cheluţă-Georgescu, *Pontica* 31 (1998) 49-98 (in Roumanian, with French summary; ph.; dr.), present a catalogue of 176 unpublished amphora stamps, mostly from the excavations in 1959-1963: Herakleia Pontica (16), Thasos (59), Sinope (45; cf. our lemma no. 970 bis), Rhodes (22), Knidos (7), Kos (2), Tauric Chersonesos (3), Akanthos (4), Ikos (1), unknown provenance (9), anepigraphic stamps (5). Reliable readings and detailed commentary on the chronology. *Notabilia*: some names of Sinopean *astynomoi* attested for the first time at Kallatis, two Rhodian pairs (no. 127, IIIrd period: [Δαμ]οκλῆς II with the manufacturer Αἰνέας; no. 133, Vth period: [Θέρ]σανδρος with the manufacturer Κάλλων), one Knidian pair (no. 149: [Δ]αμοκράτης with the manufacturer [--]ΠΑ[--]), a rather rare stamp of Ikos (no. 159: 'Ικίον, cf. p. 58; see *SEG* XL 747).

No. 25 (Thasos) is a new stamp of Πυθίων I (Herakles as archer) with a κεραμάρχης. Edd.pr. read [--]ικράτεος | κεραμάρχης | Πυθίων and suggest (51 note 14) ['Αμφ]ικρά-

τεος [*If* the reading is correct - as it seems to be - (no ph., only dr.), this specimen could improve the restoration of no. 879 in Y.Garlan, *Les timbres amphoriques de Thasos* I. *Timbres protothasiens et thasiens anciens* (Paris 1999), now the standard work for the early Thasian stamps: 'Ανφικράτ[ης] | κεραμάρχ[ης] | Πυθίων (Herakles as archer). Garlan writes: 'Je n'ai pu trouver l'exemplaire du musée de Kerč qui a servi de base à la lecture de Škorpil 1914, p. 137, n° 3 B. Le nom d'*Amphikratès*, attesté avec 2 ép. contemporains de *Pythiôn* (n° 852 et 937), est difficilement lisible sur les autres exemplaires'. Therefore, the type would be 'Ανφικράτεος | κεραμάρχης | Πυθίων. However, in this case the κεραμάρχης would be Πυθίων, *i.e.* the magistrate, and not the manufacturer 'Ανφικράτης (whose name is in the genitive). To compare two opposite (and both very authoritative) views: Y. Garlan, *Amphores et timbres amphoriques grecs. Entre érudition et idéologie* (2000) 115 ff.: 'Beaucoup plus rares encore sont les qualificatifs de *kéramarchès* («chef-potier») et d'*ergastèriarchès* ("chef d'atelier"). Le premier n'apparaît qu'à Thasos, aux environs de 340, avec les trois fabricants (*Anphikratès*, *Pyladès* et *Mégakleidès*) attestés dans la petite série de l'éponyme ancien *Pythiôn*: la disposition des inscriptions sur l'un des types (*Pyladès / kéramarchès* au-dessus d'Héraclès archer et *Pythiôn*, rétrograde, sur le long côté droit) prouve que le kéramarque thasien est un fabricant, et non un magistrat éponyme comme on l'a souvent pensé', *vs.* C. Börker, in C.Börker - J.Burow, *op.cit.* (cf. our lemma no. 1494) 15/16: 'Die mit -άρχης oder -αρχος (die Endungen bewirken keinen Sinnunterschied und sind bisweilen austauschbar) zusammengesetzten Wörter gehören sämtlich in den Bereich der öffentlichen Verwaltung, bezeichnen also die mit staatlichen Aufgaben Betrauten, die ἄρχοντες [B. adduces numerous examples]. Diese Parallelen bestätigen wohl zur Genüge die Vorstellung, daß weder der thasische κεραμάρχης noch der ἐργαστηριάρχης von Rhodos und Sinope ein ἡγεμὼν τοῦ ἐργαστηρίου, wie Aischines einmal einen privaten Leiter einer Werkstatt nennt, gewesen ist, sondern ein öffentliches Amt innehatte', Avram; see also our lemma no. 2102].

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976. Nikopolis ad Istrum. Letter of Septimius Severus and Caracalla to the city, 198 A.D. *IGBulg* II 659 (Oliver, *Greek Constitutions* 217). In their letter the emperors refer to the decision of the city to celebrate a δημοσία ἑορτή for the εὐαγγέλματα concerning imperial success (LL. 25-27). J.Nollé, *Chiron* 28 (1998) 329-333, suggests that the festival may have been the 'Επινείκια; he collects parallels for 'Επινείκια: *MAMA* VI 61 (*SEG* XXVI 1233; Trapezopolis) and *I.Ephesos* 2026. N. argues (331 note 36) that 'Επινείκια (with or without ἀγῶνες) were not as rare as J. and L.Robert suggested (*BE* 1959 no. 448) and may well have been celebrated repeatedly (Robert: mostly once).

The 700,000 sesterces or denarii given by the city to the emperors and called a συντέλεια (LL. 33/34) are interpreted by N. as the equivalent of *aurum coronarium* (cf. *Papyri Fayum* 20, where Alexander Severus specifically calls the *aurum coronarium* a συντέλεια). N. suggests that the wreath, represented on a Nikopolitan coin with the legend εὐτυχῶς τοῖς κυρίοις, refers to this gift of 'Kranzgold'. On 335/336, N. refers to *IGBulg* II 616-631 and 634-636 (tabular survey on 336): dedications of statues of the Severi. They may have been Nikopolis' reward for Septimius Severus' decision to incorporate the city into the province of Moesia.

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977. Odessos. Amphora stamp of Ouranopolis, early 3rd cent. B.C. See our lemma no. 813.

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978. Odessos. Cults of Asklepios and the Thracian Rider God. I.Dontcheva, '*Le culte d'Asclepios à Odessos*' in *Thracia* 12 (1998; cf. our lemma no. 961 in fine) 181-192, briefly discusses *IGBulg* I^2 76, 76 bis, 86, 86 bis (ph.; with wrong reading by D.), 150 (ph.), and *SEG* XXVIII 615; see our lemma no. 888 for the Rider God in Odessos.

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979. Tomis. Dedication to Etruscilla and her son Decius, 250 or 251 A.D. Cylindrical marble altar taken to the Museum in Constantza in 1987 from Cuza-Vodă. Edd.pr. M. Bărbulescu - A.Rădulescu, *Pontica* 31 (1998) 131-138; cf. *An.Ép.* (1998) [2001] no. 1150.

['Α]γαθῇ [τύχῃ· | 'Υπὲρ 'Ερε]νν(ίας) Σ[εβ(αστῆς) σωτηρ(ίας)? | καὶ Κ(οίντου) 'Ε]ρενν(ίου) ['Ετρούσ|[κου Μεσσίου]] || Δε]καίου (sic) [Καίσ(αρος) Σεβ(αστοῦ)? | θειο]τάτου [Αὐτο|κρά]τορο[ς καὶ με|γίστ]ου κυ[ρίου Κ(οίντου) Μεσσίου | Κ(οίντου) Τρα]ιανοῦ [Δεκίου || Εὐσ(εβοῦς) Εὐτ(υχοῦς] Σεβ(αστοῦ) [υἱοῦ | βουλὴ δ]ῆμο[ς τῆς μητρο|πόλεως Τόμεως]

250 (if Herennius Decius is Caesar) or 251 A.D. (if he is already Augustus) || dedication to Etruscilla and to Herennius Etruscus Messius Decius, son of Etruscilla and her husband, the emperor Decius, ed.pr.; X.Dupuis in *An.Ép.* (1998) [2001] no. 1150, wonders whether we have a dedication to Etruscilla, mother of Etruscus || 2. in fine one expects the name Etruscilla rather than σωτηρ(ίας)?, Dupuis || 4. erased, probably by Christians, since Decius suffered no *damnatio memoriae*, ed.pr.

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980. Tomis. Funerary epigram for Lillas, ca. 300 A.D. *SEG* XXIV 1075; *I.Tomis* 384. Republished by A.Avram - M.Bărbulescu - V.Georgescu, *Horos* 10-12 (1992-1998) 464, with better readings derived from a recently discovered epigram from Kallatis (see our lemma no. 974). In the app.cr. we note the differences with *I.Tomis*.

'Υπόμνημα
Οὐδὲν ἐπ' ἀνθρώποις, Μύραις δ' ὕπο πάντα κυκλεῖται·
καὶ γὰρ ἐγὼ σπεῦδον θρέψαι τέκνον καὶ εἰς ἐλπίδας ἄγεσθαι,
ἀλλ' ἐμέο βουλὴν κρίσις ἔφθασεν οὕνεκα τυμβῶ·
ὡς κρίσις ἐσ[τί], φίλοι, Μούρῃ τὸ χρε[ὼν] ἀπέτισα,
πρίν μ[ε] μολεῖν μέτρον ἡλικίης καὶ εἰς ἄνδρας ἥκεσθαι,
παῖς ὢν ἑξαέτης, τυτθὸς νέκυς· Λίλλας ἐκαλούμην·
ὧι τάφον οὐχ ὁσίως Βασσιανὸς γενέτης ἀνέγειρα,
σὺν γαμετῇ 'Ιανβαρίᾳ τῇ πολυδακρυτάτῃ,
μυρόμενοι παιδὸς τὴν ἀπαθῆ γένεσιν·
Χαίροις, ὦ παροδεῖτα, καὶ ὑγιένοις πάλιν ἄλλος

4-5. 'Ως κρίσις ἐσ[τὶ] φίλοι μου ῥητὸ[ν] | χρε[ὼ]ν ἀπέτισα, *I.Tomis* || 5. initio πρίν [γε], *I.Tomis* || 6. τυτθὸς νεῖος, *I.Tomis* || 7. initio ᾧ, *I.Tomis* || 10. in fine ἄλλοις, *I.Tomis*; πάλιν ἄλλος: equivalent of Latin *iterum iterumque*, A.-B.-G.

981. Tomis. Inscribed amphora, ca. 450-475 A.D. A.Opaiţ, *Il Mar Nero* 3 (1997/1998) 58 no. 32 (dr.), publishes a North African amphora found in a late Roman tomb, with dipinti on the neck and shoulder (LL. 1-7).

Κα | καδδος | μν∂ɬ θ | αδ∂ ο ጥ γ | Կ ρκω | Կ ρκΗ | λρκΗ

2. κάδδος = κάδος, ed.pr. || 3. μνᾶ followed by a problematic letter (∂), ■ Punic *taw* and possibly a *theta* ('numbers indicating the weight of the container's tare') || 4. Punic word *adir* ('large', 'illustrious') || 5-7. the number 128 (probably the capacity of the amphora). The average capacity of this sort of amphora is 60-70 liters; we may have 128 sextarii (one sextarius = 0,54 liter) || ed.pr. tentatively translates: 'Kados ('container'), weighing mnas ---, its capacity is 128 (*sextarii?*)'.

DACIA

982. Dacia. Greek names. See L.Ruscu, *'Die griechischen Namen in der Provinz Dakien'* in N.Gudea (ed.), *Porolissum. Ausschnitte aus dem Leben einer dakisch-römischen Grenzsiedlung aus dem Nordwesten der Provinz Dacia Porolissensis* (Amsterdam 1998) 148-181, with special reference to the origin and social status of the bearers of such names. Same article in *Acta Musei Napocensis* 35, 1 (1998) 147-186.

See also A.Paki, *ibidem* 123-125, for brief comment on *IGBulg* III 1590, mentioning Αὐρ. Πρῖμος, Ἄστεος ὁ καὶ Ἰούλιος and Αὐρ. Σαβεῖνος Θειοφίλου Σύρος.

983. Dacia. Şureanului Mountains (region of Orăştie, Sarmizegetusa Regia and other Dacian fortifications). Marks on the walls, 1st cent. B.C. - 106 A.D. I.Glodariu, *Ephemeris Napocensis* 7 (1997) 65-87 (in Roumanian, with French summary on 85-87), discusses the significance of the Greek letters and monograms inscribed on different blocks discovered especially at Grădiştea Muncelului (Sarmizegetusa Regia) but also at Costeşti-Blidaru and Căpâlna. G. criticizes earlier opinions and adduces analogies from different areas of the Greek world. He admits that the builders of the Dacian fortifications were Greek masons, arranges the signs in two categories (on blocks *in situ* and on blocks found in a secondary position) and suggests that the blocks were inscribed in the quarry in order to indicate their destination in the building. Starting from the position of sòme blocks in the walls, G. tries to identify various Greek terms. The letters C, T and N are interpreted as σ(τέγη), 'roofed place', θ(εφσμός), 'relief' [but the word is non-existent], and ν(έρθε) or ν(έρτερος), 'below', respectively. For other categories he argues that the letters had a numerical value. Finally, for the combination ΔΡ (with retrograde Ρ) inscribed in a circle, he suggests ΔΡ, ΔΡΟ or ΟΔΡ [perhaps a misprint for ΟΔΡ, Avram], *i.e.* a Greek (e.g. Δάμαρις or Δάμαρος) or Dacian (e.g.*Derzela* or *Dorzas*) name [Unfortunately, we only can say that such letters are marks. The absence of more detailed com-

binations does not allow to suggest terms of the Greek architectural vocabulary or personal names. However, the author firmly and correctly rejects some 'romantic' views expressed in earlier Roumanian literature, Avram].

984. Apulum. Dedication to Zeus Syrgastos, undated. Limestone altar with mouldings above and below; inscription on the shaft; found in the bed of the river Mureş; now in the Muzeul Unirii Alba Iulia. Edd.pr. V.Moga - I.Piso - M.Drîmbărean, *Acta Musei Napocensis* 35, 1 (1998) 109-111 no. 1 (ph.; dr.); the text also in *IDR* III 5 706 (forthcoming).

Πτολεμαῖος · εὐχὴν | Διὶ | Συργαστῷ

Ζεὺς Συργαστης or Συργαστειος is on record on coins from Tieion in Bithynia from Domitian to Geta; the dedicant is likely to come from that city [for Greek immigrants from Asia Minor attracted by the Dacian goldmines see *SEG* XXVII 413]. The same applies to the dedicant of *CIL* V 4206 from Brixhia, dedicated to *Dis paternis Surgasteo magno Pat(a)ro*; here Syrgast(e)os is accompanied by Πάταρος, the Thracian founder hero of Tieion. Syrgast(e)os (Thracian composite name) was probably an old indigenous deity assimilated to Zeus, edd.pr.

984 bis. Potaissa. Altar of (the double) Nemesis, ca. 150-250 A. D. Upper part of a limestone altar; inscription on the shaft; found 1 km northwest from the village Vâlcele (Cluj district), in the territory of Potaissa (Turda). Ed. pr. I. Mitrofan, *Pontica* 31 (1998) 265-268 (in Roumanian, with French summary; ph.; dr.): Βωμὸς Νεμέσεἰων

Dated on palaeographical grounds || lunate epsilon and sigma || for the few dedications to the double Nemesis see *CIG* 1893, 2662/2663, 3148, 3161, 3193, and *SEG* IV 277. First example found outside Asia Minor and the only dedication to both Nemeseis outside the Greek world. Other dedications to (one) Nemesis are attested in Dacia but not before the arrival of the *legio V Macedonica* in Potaissa, ed. pr. [2. *vacat* between Σ and Ε, Avram; for Nemesis - single or double - see now also C.P.Jones, *EA* 33 (2001) 45-47, Pleket].

985. Sarmizegetusa. Building inscription of the Serapaeum, reign of Caracalla? Seven pieces of a marble plaque; inscription in a tabula ansata; below a 'profilierte Leiste'. Ed.pr. I.Piso, *ZPE* 120 (1998) 257/258 no. 2 (ph.; dr.). Two small parts were published before: the right part of a and the left part of c: *CIL* III 7995 (= I.I.Russu a.o., *IDR* III 2 68).

a b c
Ζηνὶ Θ[εῶ?]ν π[άντων ? κρατοῦ]ντι Σαράπι[δι ?]
Κάσ[σ]ιος Α?λ[...5?.. κατασκευ]ασθέν[τα ? ἐπὶ]
ΑΙ[..]?ΛΑΣ[---------------] ἐπιτ[ρόπου ?]

1. βοηθοῦ]ντι, βροντῶ]ντι, κοσμοῦ]ντι are also possible, ed.pr. || 2. last letter of a: Λ or Μ; possibly Ἀλ[έξανδρος], ed.pr.; at the end, ἐπισκευ]ασθέν[τα *vel sim.* is also possible, ed.pr. || 3. possibly a personal name at the beginning, sc. the predecessor of Cassius Al[--] who began the building?, ed.pr.; after AI a letter

with a vertical hasta; after the lacuna, ΑΛΣ or ΑΔΣ or ΜΣ are equally possible, ed.pr.; at the end perhaps -] ἐπιτ[αγῆ (κατ' ἐπιταγήν, κατ' ἐπίταγμα), ed.pr.

986. Új-Moldova. Lead weight, undated. Now in the Hungarian National Museum; ed.pr. in an inaccessible Hungarian publication from 1873; republished by P.Kovács, *op.cit.* (cf. our lemma no. 1313) Suppl. 3 on 36 no. 1: Δεκαλίtρον | δίκαιlον

NORTH SHORE OF THE BLACK SEA

987. Berezan. Private letter on a lead lamella, ca. 550-500 B.C. *SEG* XXVI 845; XXX 960; XL 609* (*IGDOP* 23). J.-P. Wilson, *art.cit.* (cf. our lemma no. 2115) 35-40 (text; translation), considers several explanations for the seizure of Achillodoros and the φορτηγέσιον ('cargo-ship'; cf. 36 note 37 for a summary of alternative interpretations, rejected by W.). In view of Ach.'s fierce protest and the fact that his family is freely moving, it seems unlikely that Ach. was indeed the slave of Anaxagoras, as apparently assumed (perhaps as a deliberate ploy) by Matasys. Following B.Bravo, W. argues that Ach. traded on An.'s behalf (perhaps as his freedman), and that M. was aiming at an exchange with his opponent An. (Ach. plus ship in return for M.'s property seized by An.; contra P.Gauthier (cf. *SEG* XXX 960 in fine), who maintained that Ach. was the owner of the ship, and a mere fellow-citizen and friend of An.). Comment on the procedure of seizure (συλᾶν; the term is not explicitly used in our inscription), to be considered 'private rather than primitive justice' (38). If the events described in our letter represent the more violent version of συλᾶν, an unpublished, roughly contemporary letter from Olbia shows the possibility of more sedate, quasi-legal developments (cf. our lemma no. 1012).

988. Berezan. Fragmentary private lead letter, ca. 540-535 B.C. Two lead fragments folded three times in a 'concertina'; a central panel was lost. Ed.pr. J.G.Vinogradov in G.R.Tsetskhladze (ed.), *op.cit.* (see our lemma no. 971) 154-157 no. 1 (ph.; translation).

Παρὰ [τοῦ δεῖνος or τὸν δεῖνα --]Α Ι Ι[. .] ṭ[ί?] εἶ- boustrophedon
παι, θέλοιμι [- - - - - - - - - ὡς τά]χιστα ἔ-
ναι : Δ[- - - - - - - - - - - - - ἀπο?]δότε : τῶν γὰρ
4 ἐνθένδε ἄϡα β[ό̄λομαι ? ἀποσ]ṭέλλẹν ?, ὑ-
πανε̄ται [- - - - - - - - - - - - - - -] παῖδα τ' ἥν τοι ἄγει
παρὰ Μέλανο[ς - - - - - - - - - - - ἀπο?]δο̄ναι

1-2. εἶlπαι = εἶπε, ed.pr. || 4. ἄϡα = ἄσσα (with psilosis); the second letter is a sampi, ed.pr., with parallels || 4-5. ὑπανε̄ται = ὑπανεῖται: middle/pass. perf. of ὑπανίημι: 'to slacken, remit a little' ('he gave in'?) or the

impersonal passive form ('given in'), ed.pr., who translates 'because all these things which (I want?) to be sent from here, he relinquished?' || 5-6. 'and send back --- the slave-girl whom he will bring to you from Melas', ed.pr., who lists the evidence for slavery in the area in the archaic period || on 153/154, V. gives a brief list of all ten letters on lead previously known from the north shore of the Black Sea.

989. Berezan. Graffito on a sherd, ca. 500 B.C. *SEG* XXXII 771. Republished by V.Borukhovich, *ZPE* 121 (1998) 165/166 (dr. by J.Vinogradov). [Σὺν] Τύχωνος ψωμ[ῶι] | κέρα ῥέα ὅσ' (3) ἄρχσει (*SEG*: [--] Ṭụ́χωνος ψωρω̣[ι --|--]κεω χαρὰ ἄχο[ς --], corrected afterwards into --]κε ἄερε ἀσε[--). B. translates: 'With the bit given by the (god) Tychon the cups will be light (ῥέα = *ῥαία = ῥᾴδια), how many of them you will overcome' (in L. 2 a ligature of *san* and *alpha*). He argues that the author was an Ionian from the Anatolian coast. The god Tychon was a paredros of Aphrodite. For criticism, see L.Dubois, *BE* (1999) no. 393 and A.Chaniotis, *EBGR* (1998) [2001] no. 27: 'The drawing does not confirm the reading Τύχωνος ψωμ[ῶι]. The last letter looks like a Π'.

990. Bosporos. The cult of Aphrodite Ourania. Cf. *SEG* XLVII 1178. Y.Ustinova, *Kernos* 11 (1998) 209-226, studies the cult of Ἀφροδίτη Οὐρανία from the 5th to the 1st cent. B.C. on the basis of literary, archaeological and epigraphical evidence. U. shows that she was the main tutelary goddess of the Bosporos subsequent to the Greek colonization, and that her cult emerged under local (Scythian and Sindo-Maeotian) as well as Oriental influence. The most important sanctuary was in Apatourum, on the Asiatic side of the Bosporos (its location is still disputed), from which the epithet Ἀπάτουρος derives (full title Ἀφροδίτη Οὐρανία Ἀπατούρου μεδεούση). Other sanctuaries were founded in Phanagoria, Pantikapaion and Kepoi. The inscriptions and the iconography of dedicatory reliefs and statues are discussed on 219-225; there are 12 dedications from both sides of the Bosporos: *CIRB* 7, 13, 17, 30/31, 75, 971/972, 1041, 1043, 1111, and 1234; on 223/224, *CIRB* 75 (ph.; text; translation; 2nd cent. B.C.), the earliest document left by a thiasos on the Bosporos, is discussed at some length.

991. Bosporos. Christianity. After a brief review of the cult of Θεὸς Ὕψιστος and its link with Judaism, P.D.Diatroptov, '*The spread of Christianity in the Bosporus in the 3rd-6th centuries*', *Ancient Civilisations from Scythia to Siberia* 5, 3 (1998) 211-244, discusses the archaeological evidence, both epigraphic and anepigraphic, for Christianity in the late Roman Imperial period. D. mentions, inter alia, a vault (and dromos) of a burial-mound in Kertch inscribed with crosses and the name Κοσμᾶς (ph.; published in an inaccessible Russian publication of 1976), *CIRB* 67 (see our lemma no. 993) and 1099 (see our lemma no. 994), and Latyschev, *Sbornik* -- (cf. *SEG* XLV 982) 85(a), 86, 100 (ph.) and 107.

992-996. Bosporos. Inscriptions from the 5th cent. A.D. In an article devoted to the problem of the relations between the Bosporan state and early Byzantion ((dis)continuity?),

J.G.Vinogradov, *VDI* (1998) 1, 233-247, (re)publishes the following five inscriptions; see our lemma no. 1030 for a sixth text. For an English version of V.'s article see *Ancient Civilisations from Scythia to Siberia* 5, 3 (1998) 245-269.

992: 234 no. 1. **Pantikapaion. Epitaph of the deacon Eusebius, 438 A.D.** Diatroptov-Jemec (see *SEG* XLV 982) 12 no. 13.

῎Ετους γλψ´ | μηνὶ | Δύστρου | μνημεῖον || Εὐσεβίlου διακ[όν]ο[υ]

1. Dystros of year 733 = March 438 A.D. (Bithynian-Pontic-Bosporan era: Oct. 1, 297 B.C.), V.

993: 234-238 no. 2 (ph.). **Pantikapaion. Building inscription, 483 A.D.** *IOSPE* II 49[1]; *CIRB* 67; Diatroptov-Jemec (see *SEG* XLV 982) 9 no. 2. We give V.'s text; in the app.cr. we note the major differences with *CIRB*.

† Ἀγαθ[ῆ τ]ύχῃ·
† Ἐπὶ Τιβερίου Ἰουλίου Δουπτουνο[υ]
βασιλ(έως) εὐσεβοῦς, φιλοκέσαρος καὶ
φιλορωμέου ἀνέστη ὁ πύργος οὗ-
[το]ς καὶ ἐπὶ ἐπάρχου Εἰσγουδίου
[καὶ ἐ]πὶ τοῦ κόμ(ητος) Σπαδινου τοῦ ἐ-
[πὶ τῆς π]ινακίδος καὶ ἐπὶ τοῦ πρώ-
[του ἐπὶ κόμ]ητας(?) Σαυαγου καὶ ἐπὶ τοῦ
[ἐπιμελητο]ῦ τοῦ ἐπὶ τοῦ ἔργου
[τοῦ δεῖνος, μηνὸς] Γορπιαίου • κ´, Οἰκ-
[τοβρίου .´, ἰνδ(ικτιῶνος) σ´, ὡς δὲ Βόσπ](ορος) ἄγι ἔτ(ους) θο[ψ´]

6. Ὀπαδίνου, *CIRB* || 7-8. ἐπὶ τοῦ πρωl[τεύοντος? . . .]τα Σεαυάγου; for Sauagas see our lemmata nos. 994-996 || 10. [--- μηνὸς Γο]ρπιαίου κον[--], *CIRB* || 11. [-- --]αγιετ.θ[---]; year 779 = 483 A.D.

994: 238/239 no. 3 (ph.). **Hermonassa. Christian invocation, 5th cent. A.D. (probably not before 484 A.D.).** *IOSPE* II 389; *CIRB* 1099; Diatroptov-Jemec (see *SEG* XLV 982) 20 no. 61; *SEG* III 609; XXXIX 697. V. starts from the text in *SEG* XXXIX; he suggests reading in LL. 4/5 ψπ . | ἔτ(ε)ι; year 780-789 = 484-493 A.D. (Bithynian-Pontic-Bosporan era: 297 B.C.); Ψ'. would yield at least year 700 = 403-502 A.D. In L. 6 he reads Σαυαγας κόμ(ης). On 241 note 36, V. wonders whether in L. 9 in fine possibly ὁ μάρ(τυς) should be read (*SEG*: Ὀμαρ).

995: 239/240 no. 4 (dr.). **Hermonassa. Topos inscription, 478/479 A.D.** Fragment of the shaft of a limestone pillar found on the Taman peninsula.

I I I Π Ε Ι [. . . ὁ] τόπος
ἁλιευτικὸ[ς] νέος
διαφέρον Σαυα-
γα Ἀρίστονος κόμ(ητος)
v v ἐν τῷ εοψ´ ἔτ(ει) v v

λ, λ, ο, ϲ, ω || 3-4. Sauagas: see our lemmata nos. 993/994 and 1996 || 6. year 775 = 478/479 A.D. (Bithynian-Pontic-Bosporan era), ed.pr.

996: 240 no. 5 A, B (dr.). **Pantikapaion. Dipinti on a Christian tomb, 491/492 A.D.** Diatroptov-Jemec (see *SEG* XLV 982) 49.

A: † ἐν τῷ | ηπψ´ ἔτι (= ἔτει)

2. Year 788 = 491/492 A.D.

B: Ἅγιος ὁ Θεός, | ἅγιειος εἰσχυρὸς | ἅγιειος
ἀθάναlτος ἐλέησον || τὸν δοῦλόν σου | Σαυ-
αγαν | καὶ Φαεισπαρταν

5-6. Sauagas: see our lemmata nos. 993-995 || V. draws our attention to two phylacteries from Theodosia in R.Kotanski, *Greek Magical Amulets* (see *SEG* XLIV 1737) 377-382 nos. 65/66 (2nd/3rd cent. A.D.) = Diatroptov-Jemec (see *SEG* XLV 982) nos. 53/54. In one of them a certain Ἀββαγαζα is on record ἣν ἔτεκεν Φαισφαρτα. V. suggests identifying the mother with Sauagas' wife Φαεισπαρτα. If true, this would date the phylacteries to the 5th cent. A.D. || V. (241-243) presents a summary of what we now know about Sauagas; on 244-247 he offers some reflections on the relations between the Bosporan kingdom and Constantinople in the 5th cent. A.D.

997. Chersonesos. Oath of the Chersonitans, ca. 300 B.C. *IOSPE* I[2] 401; *Syll.*[3] 360; *SEG* XLII 693. A.Gavrilov, *Hyperboreus* 4 (1998) 60-72, comments on the clause καὶ τὸν σαστῆρα τῶι δάμωι διαφυλάξω (LL. 24/25). He gives a survey of the interpretations of σαστήρ given so far, rejects any suggestion concerning a mason's error and suggests considering σαστῆρα 'eine unkanonische Schreibung bzw. Lautwiedergabe von ζωστῆρα' (65: 'Kriegsgürtel', either referring to the belt of Herakles or Parthenos or to the arms plus belt of the oath-swearing citizens: 'Ich will den Gurt immer für das Volk bewahren'). Alternatively the clause may contain a 'metonymische Redefigur': 'I shall equip myself as a soldier'.

998. Chersonesos. Sale of land plots, 270-250 B.C. *SEG* XL 615; XLII 694. See A.V.Buyskich, *Rossiskaja Archeologia* (1998) 1, 65-70, for an interpretation of the term ἑκα-

τώρυγος (*SEG* XL 615 B LL. 8 and 17): 'a gekatorug, that was equal to an arura, i.e. an Egyptian square measure, at first indicated a size and later it became just a name of a standard plot-module'.

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999. Chersonesos. Honorary decree for Gaius Valerius [--] from Sinope, 106-114 A.D. Large limestone plaque built into a medieval wall and now in the Archaeological Institute of the Russian Academy of Sciences in Moscow. Ed.pr. S.Y.Saprykin, *VDI* (1998) 4, 41-65 (ph.; translation).

Ἀγαθᾶι τύχαι·
Πρόεδροι Χερσονασειτᾶν τᾶν ποτὶ τᾶι
Ταυρικᾶι vacat ε[ἶπαν·]
Ἐπειδὴ Γάϊος Οὐα[λέριος - - ca. 8 - - Σινωπεὺς πεπό]-
ατ[αι . . . .]
[. . . . .]
[. . . . .αμ]ᾶν [καὶ] δ[ιὰ τὰν ἐπιδ]αμίαν ἑαυ[τοῦ]
πέφανεν ἐφ' ἁμ[εῖν πρόθυμον . . . . . ἀνὴρ ὢν ἀγα]-
θὸς ἐμφυ[ομέναν αὐτῶι . . . . σεμν]-
οτάτοις κε[χραμένος ἄθεσιν τάν τε καλο]-
κἀγαθίαν δε[ίξας . . . .]
πολλοῦ κατὰ [τὰν πόλιν? . . . .]
πολειτᾶν ἁμᾶν [. . . . .], νῦν [δ]ὲ διὰ
τὰν αὐτοῦ παρε[πιδαμίαν . . . .] τᾶς κα-
λοκἀγαθίας καὶ [. . . . . τ]ῶι δά[μ]ωι, ὁ
φίλος παντὸς δά[μου γεγεννα]μέν[ος πο]λείτ[α]-
ς ὅ τὰς ἁμεῖν ἐργα[σίας τὰ συμφέροντα πράττων·]
{Δι' ὃ] δ[εδόχ]θαι τᾶι [βουλᾶι καὶ τῶι δάμωι ἐπαινέ}-
σαι μὲν ἐπὶ τούτοις [Γάϊον Οὐ]αλέριο[ν . . . .]
Σινωπέα, δόμεν δὲ [αὐτῶι] προξενί[αν, πολει]-
τείαν, ἔσπλουν τε καὶ ἔκπλουν ἐν εἰράναι καὶ [ἐμ]
πολέμωι ἀσυλεὶ ἀσπονδεὶ αὐτῶι [καὶ τοῖς] ἐκ-
γόνοις καὶ χρήμασιν αὐτοῦ, μετοχάν [τε] πάν-
των τῶν ἐν τᾶι πόλει, ὧν καὶ Χερσο[νασί]-
ταις μέτεστιν· τὸ δὲ ψάφισμα τοῦ[το ἀν]αγρα-
φῆναι λευκολίθου στάλαι καὶ [θέμεν ἐ]ν τῶ[ι]
ἐπισαμοτάτωι τᾶς ἀκροπό[λι]ος [τό]πωι· ταῦτ-
α ἔδοξεν β(ο)υλᾶι δάμωι [τῶι Χερσονασιτᾶ]ν
βασιλευούσας Παρθένου ἔτεος [.] λρ', ἱερέως δὲ
Τίτου Φλαουίου Παρθενοκλέους υἱοῦ Τίτου [Φλαου]-
ίου Παρθενοκλέους, μηνὸς Ἡρακλείου[. . . .],
γραμματεύοντος Τίτου Φλαου(ίου) Παρθενοκλ[έου]ς
υἱοῦ Φλαουί(ου) Νάσωνος· ἐσφραγίσαντο· Θεὰ βασίλισσα

Παρθένος, Τίτος Φλάουιος Παρθενοκλῆς ἱερεὺς
καὶ πρῶτ(ος) ἄρχων, Ἀπολλώνιος Παρθεν[οκ]λέ-
ους, Τίτ[ο]ς Φλά(ου)ιος Ἀγέπολις Τίτου [Φ]λα[ου](ίου) Ἀρίστων[ος],
Βοΐσκος Ἡροξένου νομοφύλαξ, [Ἡρόξ]ενος Χρηστίων-
ος, Ἀρίστων Ἀττίνα [πρόδικος], [Βοΐσ]κος Φιλομού[σου],
[Ε]ὔμαχος Ἄππα, Χρηστίω[ν] Ἄππα ἄρχων, Ἀντώνι[ος]
Ἡρακλείδ(α), [Ἀ]πολλών[ιος Ἡρο]γείτου, Μ(ᾶρκος) (Ο)ὔλπιος Λάμαχος
ἄρχων, Τίτος Φλάουιος [Πυθ]όδοτος νομοφ[ύ]λαξ, [. . . . Πα]-
τέρωνος νομοφύλαξ, Ἰουλιανός, Φλά(ουιος) Ἀρίστ[ων] [Φ]λ(αουίου) Ἀρίσ-
τωνος, Ἀντίλοχος Χρηστίωνος

Lettering similar to that of *IOSPE* I^{2} 359 (Chersonesos; 129/130 A.D.), ed.pr. || 1-17. ed.pr. quotes fragments of *IOSPE* I^{2} 357, 359, 364 and 366-368 which all have words and phrases which are preserved in these lines || 8. πέφανεν: see *IOSPE* I^{2} 359 LL. 4/5, ed.pr. || 9. ἐμ[φυομέναν: cf. ἔμφυτος in *IOSPE* I^{2} 352 L. 15 (*Syll.*^{3} 709; Diophantos decree), ed.pr. || 9-14. ed.pr. restores e.g. σεμν]οτάτοις κε[χραμένος ἄθεσιν τάν τε καλο]|κάγαθίαν δε[ίξας καλλιστάτοις θύμασιν περὶ]| πολλοῦ κατὰ [τὰν πόλιν ἕνα ἕκαστον τᾶν] | πολειτᾶν ἁμᾶν [ἐποάσατο καὶ] νῦν [δ]ὲ διὰ ---; for κεχραμένος + dative see *IOSPE* I^{2} 359 L. 4 and 364 L. 10, for θύματα *IOSPE* I^{2} 357 L. 8, ed.pr. || 29. year [.] λρ' = 131-139 = 106-114 A.D. (era of Chersonesos: 25 B.C.), ed.pr. || 30-31. T.Flavius Parthenokles, son of T.Flavius Parthenokles, priest of Parthenos (L. 29) and first archon (L. 35): ed.pr. examines his career which is to be dated between the time of the present decree and that of *IOSPE* I^{2} 359 (129/130 A.D.; the restoration in L. 26 in *IOSPE* is wrong; we have the son of Flavius Nason) and the decree published in *VDI* (1960) 3, 154-158 (130/131 A.D.); in the latter two, Fl.Parthenokles is no longer mentioned as member of the boule or as magistrate; ed.pr. tends to relate *IOSPE* I^{2} 363, 385 and 702 to this Parthenokles; his wife (*IOSPE* I^{2} 431) may have died at the end of her husband's political career; ed.pr. leans toward considering the Fl.Parthenokles on record in *SEG* XLV 985 (174 A.D.) LL. 39/40 as his son || 31. for this month see also *IOSPE* I^{2} 359 L. 19 and 402 L. 7, ed.pr. || 32-33. T.Flavius Parthenokles, son of T.Flavius Nason: on record in *IOSPE* I^{2} 359 LL. 25/26 (129/130 A.D.) as bouleutes, ed.pr., who reconstructs his political career. The Φλ. Νάσων in *SEG* XLV 985 A LL. 37/38 (δεύτερος ἄρχων) is likely to have been his son || 35-36. Apollonios, son of Parthenokles: possibly a descendant of Ἀπολλώνιος Παρθενοκλεῖος (νομφύλαξ) on record in *IOSPE* I^{2} 351 LL. 2/3 (ca. 100 B.C.), ed.pr. || 36. Τ.Φλ. Ἀγέπολις, son of Τ.Φλ.Ἀρίστων, is also on record in *IOSPE* I^{2} 359 LL. 24/25 as bouleutes (129/130 A.D.), in *VDI* (1960) 3, 154-158 LL. 19/20 (πρωτάρχων; 130/131 A.D.), and in *IOSPE* I^{2} 389 L. 1 (bouleutes), ed.pr., who tends to date the latter text close to 129/130 A.D. or just after the date of *VDI* (1960); see also *IOSPE* I^{2} 390 L. 1; in *IOSPE* I^{2} 360, 361 and 363 he may be on record as secretary of the boule; Agepolis' brother is on record in L. 42; for him see also *IOSPE* I^{2} 702 LL. 2/3, ed.pr., with further analysis of the family (stemmata) on 52 || 37. Βοΐσκος, son of Heroxenos: see *IOSPE* I^{2} 359 LL. 28/29 for a Ἡρόξενος Βοΐσκου, probably his son || 37-38. Ἡρόξενος Χρηστίωνος: ed.pr. refer to *IOSPE* I^{2} 359 LL. 18/19 (Χρηστίων Βοΐσκου); Heroxenos may have been a brother of a Boiskos, son of Chrestion || 38. Ariston, son of Attinas: also on record in *IOSPE* I^{2} 359 LL. 19/20 as secretary of the boule (129/130 A.D.); for his career see *IOSPE* I^{2} 423; his son is on record in *SEG* XLV 985 A L. 39, ed.pr. || 39. Εὔμαχος Ἄππα: ed.pr. refers to *IOSPE* I^{2} 363 L. 11, where he suggests restoring [Εὔμαχος] Ἄππα; as to the archon Χρηστίων Ἄππα, his son may be on record in a text dating between the date of our text and 129/130 A.D.; another son is perhaps mentioned in *IOSPE* I^{2} 359 L. 33 (Πυθόδωρος Χρηστίωνος), ed.pr. || 39-40. Ἀντώνιος Ἡρακλείδα: possibly related to Λούκιος Ἀντώνιος Ῥοῦφος, on record in *VDI* (1960) 3, 154-158 L. 24, ed.pr. || 40. Ἀπολλώνιος Ἡρογείτου: in

Solomonik, *Novye epigrafičeskie pamjatniki Chersonesa* II 111 possibly ['Απολλώνιος] 'Ηρογείτου is to be restored, ed.pr. || 40-41. Μ.Οὔλπιος Λάμαχος ἄρχων: a Λάμαχος is on record in *IOSPE* I^2 347 L. 1 and 691 L. 2, ed.pr. || 41. T.Flavius Pythodotos, nomophylax: also on record in *IOSPE* I^2 359 LL. 23/24 as son of T.Flavius Agepolis (129/130 A.D.); Pythodotos' son may be on record in *IOSPE* I^2 359 fr. (c) L. 4 and possibly in *SEG* XLIII 498 || 41-42. in *IOSPE* I^2 359 LL. 31/32 a Πατέρων 'Ασκληπιάδου ἄρχων is on record, ed.pr., who suggests that the nomophylax is a son of the archon Pateron || 42. 'Ιουλιανός: perhaps identical with 'Ιουλιανὸς 'Ακύλου ἄρχων in *IOSPE* I^2 363 L. 11, ed.pr. || 43. 'Αντίλοχος Χρηστίωνος: in *VDI* (1960) 3, 154-158 LL. 25 and 27/28 an 'Αντίλοχος and 'Αρίστων, both sons of 'Αντίλοχος, are on record; their father may be the same as our 'Αντίλοχος, ed.pr. || further reflections on Chersonesos' 'moderate oligarchy', on the role of phylai and hekatostyes; power was held by a small group of wealthy families who almost monopolized the magistracies: see *SEG* XLV 985 app.cr. on p. 254 || the decree for Gaius Valerius from Sinope belongs to a series of honorary decrees for citizens of the southern Pontos (Amastris, Herakleia, Amisos); these decrees testify to strong ties between Chersonesos and those cities, ed.pr., who suggests that G.Valerius may have been a freedman of Valerius Paulinus, consularis in 107 A.D. (see Pliny, *Ep.* X 104/105).

1000. Chersonesos (area of). Graffiti on pithoi. N.Jefremow, *MBAH* 17, 2 (1998) 71-73, studies graffiti on imported pithoi found in Chersonesos. They come from Herakleia Pontike, Sinope and Chersonesos itself. He distinguishes two groups: (1) **Numbers with the ligature** AR: ᗰ ΠΙΙΙΙ AR; ΠΔ AR Υ Δ; Δ ΙΙΙ AR; ᗰ ΙΙΙ AR ; (2) **Various numbers:** Δ Δ ΙΙΙ Α Δ Π ΙΙ; Δ Δ ΙΙ Δ ΙΙΙ; Ϸ ΙΙΙ Δ; Α Δ Π Υ, Δ Δ Π ΙΙΙΙ and N; Ε Π Δ Δ . . and N. He suggests interpreting Υ Δ as ὕδ(ωρ) ('Flüssigkeit') and AR as ἀ(μφο)ρ(έων), preceded by a number indicating the capacity of the container.

1000 bis. Chersonesos. Inscribed lamps. Five clay lamps with potters' signatures. Edd.pr. L.Chrzanovski - D.Zhuravlev, *Lamps from Chersonesos in the State Historical Museum - Moscow* (Rome 1998; ph.; dr.): 1) 'Επαγάθου (91/92 no. 42; Knidian; 2nd cent. A.D.); 2) Εὐκτήμων ἐποίει (92/93 no. 43; Constantza; 2nd cent. A.D.; V.J.Kadeev - S.B.Sorochan, Economičeskie svjazi antičnick gorodov Severnowo Pričernomorja v I b. do n.e. - V v.n.e. (na materialach Chersonesa), Charkov 1989, 44; 3) Φοιμήκιου (111 no. 63; from Greece?; 3rd cent. A.D.; Kadeev - Sorochan, *op.cit.*, 57); 4/5) Χρυσοῦ (135/136 nos. 75/76; local; 3rd/4th cent. A.D.).

1001. Gorgippia. Inscription on glass, 1st cent. A.D. Fragment of an inscribed cylindrical yellowish greenish glass, of a type made in workshops in Syria and Cyprus; found in Gorgippia in 1990/1991. Ed.pr. N.P.Sorokina, *VDI* (1998) 4, 37-41 (ph.; dr.): λάβε [τὴν νείκην]. There are two other glass vessels with this inscription from the northern Black Sea area.

1002. Hermonassa. See our lemmata nos. 994/995.

1003. Hermonassa. Graffito, ca. 500 B.C. *SEG* XLIV 659 in fine. J.G.Vinogradov - S.R.Tokhtas'ev, *Hyperboreus* 4 (1998) 38-40 note 45, suggest reading 'Ι(θ)υκλέας (fem. gen. or nom. masc.?; *SEG*: 'Ιουκλέας, gen. of 'Ιουκλέα).

1004. Kerkinitis. Letter of Apaturios, ca. 400 B.C. *SEG* XXXVII 665; XL 625. Republished by V.O.Anochin, *Archeologia (Kiev)* (1998) 1, 136-142 (dr.; translation). In L. 2 he suggests τὸς τ' ἀρίχὂς, in L. 3 in fine σφήκισα. As to ἀρίχὂς he refers to Olbian coins with the legend APIX and APIX:O, so far interpreted as the abbreviation of the non-Greek name of a monetary magistrate. A. argues that we have an artificial word consisting of the initial syllable of ἄρδις ('(point of an) arrow') and ἰχθύς (many dolphins appear on coins). Apaturios tells Neomenios to take home the 'monetary units made in Kerkinitis'. A. holds σφήκισα* [a hapax] to have been special moulds used for casting the ἀρίχὂς; σφήκισον* is related to σφήξ ('wasp'); A. claims that the word originally denoted the nest of certain wasps and was used by the manufacturers to denote the moulds. Furthermore A. claims that Apaturios and Neomenios were both involved in the production of coins; Neomenios was A.'s representative. The production took place out of town and N. is asked to transport coins to the city (= ἐς οἶκον!). LL. 4/5 mean 'nobody should get involved in your business without me (my permission)'. In L. 5 βοῶν means 'bulls', denoting the strong Kyzikene electrum staters; Neomenios is supposed to have cashed staters in exchange for the production of 'arichoi'; 'keep a close eye on the "bulls" ' (LL. 5/6) and 'find out how much profit (τέλος) there is for the Skythians' (LL. 6-8). The implication is that A. and N. did business somewhere in Skythia [an interpretation as ingenious as fanciful, Pleket].

1005. Myrmekion. Epitaph of Sosibios and Kylianis, 4th cent. B.C. Mentioned in passing by J.G.Vinogradov - S.R.Tokhtas'ev, *Hyperboreus* 4 (1998) 38: Σωσίβιος 'Αττεω | Κυ(λ)ιανις 'Αττεω (ΚΥΑΙΑΝΙΣ, lapis). For 'Αττεω they refer to *CIRB* 175; for the Ionic genitive ending in -εω they adduce *CIRB* 871: 'Αθαφοιω ('Αθαφοιεω (gen.), from a nominative 'Αθαφοιης (*CIRB*: 'Αθαφοιος); cf. also *CIRB* 1061 (from Hermonassa): 'Αταχαιω ('Αταχαιεω, from a nominative 'Αταχαιης.

1006. Myrmekion. Rock-cut graffiti, ca. 500-465 B.C. J.G.Vinogradov - S.R. Tokhtas'ev, *Hyperboreus* 4 (1998) 25-37 nos. 1-6, publish the following graffiti discovered in 1987 and 1993; they were engraved on the rocks of the akropolis and may have belonged to a temenos on the akropolis.

1. ph./dr. **Fragment of a black glazed Attic kylix:** [--]ΛΩΝΕΙΗΤΡ[--] : [ὁ δεῖνα | ἡ δεῖνα (ἀνέθηκεν) 'Απόλ]λωνε (= 'Απόλλωνι) 'Ιητρ[ῶι]. Edd.pr. acknowledge that there are no parallels for this way of avoiding hiatus or applying krasis. It is the first testimony to the cult of Apollo Ietros in Myrmekion;
2. dr. **Fragment of a black glazed Attic kylix:** Μι , probably the beginning of the name of the dedicator, e.g. Μη[τρο--; edd.pr. refer to two graffiti on black glazed vessels found in 1983, with Μίκης and Μίκ[ης] (genitive of Μίκη or nominative Μικῆς);

3. dr. **Fragment of a black glazed Attic cup:** [--] ἀνέθηκε[(ν) --];
4. dr. **Fragment of the foot of probably a small plate:** Νύμφη[ι--] or Νύμφη[(ι)-σι(ν)--]; first dedication to the Nymphs in the entire North Pontic area;
5. dr. **Fragment of a black glazed skyphos:** ΙΕΡΗΡΑ[--]: ἱερὴ (sc. κοτύλη) ('Η)ρα[κλέος];
6. dr. **Fragment of a black glazed kylix:** [--]ς Δὶ Πατ[ρώ(ι)ωι--].

V.-T. point out (22/23) that *SEG* XXXVII 666 (11) may have to be dated not later than ca. 450 B.C. (*SEG*: 4th cent. B.C.) and that *SEG* XXVII 437 and XXXVII 666 ((7): Διὸς Σωτῆρος) were engraved on table ware rather than on votive objects.

Brief remarks on the Ionic, more specifically Milesian dialect in the texts from Myrmekion, probably a Milesian colony.

1007. Myrmekion. Graffiti. J.G.Vinogradov - S.R.Tokhtas'ev, *Hyperboreus* 4 (1998) 37/38 note 43, argue that in *SEG* XXXVII 666 (7), ΙΟΠΑΤΟΣ may have to be interpreted as 'Ιοπᾶτος (genitive of *'Ιοπᾶς) and that ΗΡΙΟ probably should be read as "Ηριο[ς], genitive of "Ηρις (male name). They publish a new graffito engraved on a black glazed ceramic vessel: [--] Δημωνάσση[ι or -ς] (ca. 450-400 B.C.).

1008. Nikonion. Graffito, ca. 450 B.C. V.P.Yaylenko, *VDI* (1980) 2, 85 no. 64. J.G.Vinogradov - S.R.Tokhtas'ev, *Hyperboreus* 4 (1998) 27/28 note 20, suggest reading the graffito as [--] ἔκπιν' (imperative) ὡς τάχο[ς] (Yaylenko: ἐκπῖν ὡς τάχος).

1009. Olbia. The inscriptions. B.Böttger, '*Zur archäologischen Forschung Olbias*', *Helikon* 35-38 (1995-1998) [1999] 461-477, includes a brief assessment of the epigraphical evidence for Olbian history; brief discussion of *IOSPE* I² 32 and 34.

1010. Olbia. Letter, ca. 550-525 B.C. *SEG* XLII 710. J.G.Vinogradov - S.R. Tokhtas'ev, *Hyperboreus* 4 (1998) 35 note 37, suggest restoring in L. 8 in fine 'Ηρακλ[έος] instead of 'Ηρακλ[ῆος].

1011. Olbia. Fragmentary private letter on a lead tablet, ca. 525-500 A.D. Fragment of a thin lead plaque broken on left and right and folded several times; inscription on both sides by one hand; found in the agora. Ed.pr. J.G.Vinogradov, *art.cit.* (cf. our lemma no. 988) 157-160 no. 2 (ph.).

A (recto): [- - -] μέγας καὶ [- -]
[- - -]ες ἰσάτιν : / [- -]
[- - π]ρότερον Ε(or Δ)[- -]
4 [- - -]ς καὶ : κάνδσλ[ον ?- -]
[- - -] καιρὸν : ταῦτα / [- -]
[- - ἀ]ξίην : ἀνα[- - -]
[- - -] ἐὰν αὐτ[- - - -]

B (verso): [- - -]μαι υἱεῖ[- - -]
[- - -] κ' ὀκτὼ ἰσαί[ο̄ς - -]
[- - ἣ]ν ἀπο]διδῶ, δέκεσθ' ꞁꞁ [- -]
4 [- - σι]δήρο̄ς καὶσσαίο̄ς [- -]
[- - ἀπ]οδώσε̄ν μη[δὲν ?- -]
[- - -] ἐόντων μ[ὴ e.g. πλείων - -]
[- - -] καὶ σ[ί]συρν{αν - - -]
8 [- - -]ι vacat

A 2. ἰσάτις: 'wood' (isatis tinctoria: a plant yielding a dark blue dye), ed.pr. ‖ 4. κάνδσλ[ον?: cf. κάνδαυλος/κάνδυλος: 'Lydian plate', ed.pr. ‖ 5. ed.pr. also considers but does not print in his text κ' αἰρόν ('taking, seizing') ‖ B 1. υἱεῖ = υἱεῖ = υἱῷ, ed.pr. ‖ 2. ὀκτὼ ἰσαί[ο̄ς?]: 'eight equals', ed.pr. ‖ 4. σι]δήρο̄ς: 'iron implements'; καὶσσαίο̄ς = καὶ ἰ(σ)σαίους: 'and an equal number of some objects', ed.pr., who for ἰσαῖος refers to *Syll.*³ 57 LL. 9/10 (τὰ ἴσεα: 'an equal part of these') ‖ 7. σίσυρνα: 'clothing made from pelts, leather, a sheepskin jacket', ed.pr., who refers to *Syll.*³ 1259 (μὴ σισύρωτας).

1012. Olbia. Private letter on a lead tablet, ca. 500 B.C. Mentioned by J.G.Vinogradov, *Olbia: Geschichte einer altgriechischen Stadt am Schwarzen Meer* (Konstanz 1981) 19. J.-P. Wilson, *art.cit.* (cf. our lemma no. 2115) 38-40, comments on this unpublished document, of which he offers the following (possibly incomplete) translation on the basis of a fragmentary 'rough copy' in the possession of A.W.Johnston: 'Apatorios to Leanax. I have had my goods confiscated by Herakleides, son of Eutherios ... by your influence I will not lose the goods. For I said the goods were yours, and Menon said that you ... and the other things that you instructed him. And it was possible for the goods to be saved if you would send the records to Herakleides and Thathaics. The goods, as many of you (?) ... for they say they will hand over what they have of yours ... twenty-seven staters ... concerning the domestic slaves of Thymoleus ... to me myself (?), I do not know if it happened or not. Apatorios to Leanax'.

W. contrasts this relatively mild version of seizure (συλᾶν; the writer uses the form σεσύλημαι) of property (χρῆματα) with that on record in a letter from Berezan: see our lemma no. 987. Matters will not be resolved by a show of force, but by the presentation of documents. The background to this seizure is unclear. Perhaps Apatorios (a business agent acting on behalf of Leonax or another, unnamed individual?) owed money to Herakleides and Thathaies (the 27 staters?). In any case, H. and T. had no argument with L., and were willing to return the property as long as it could be proved to belong to L. The 'records' (διφθέρια) may have contained proof that the goods seized by H.'s son in fact belonged to L. Apparently there was some kind of formal system of arbitration.

1013. Olbia. Monetary decree, ca. 350-325 B.C. *IOSPE* I² 24; *Syll.*³ 218; *SEG* XLVII 1181*. J.R.Melville Jones in R.Ashton - S.Hunter (edd.), *Studies in Greek Numismatics in memory of Martin Jessop Price* (London 1998) 267/268, accepts the reading ἐ[νά]ṭο in LL. 24/25 and argues that 'the rate which was prescribed at Olbia [one Cyzicene electrum stater against 81/2 Olbian silver staters] was fixed in order to deliver a profit to the city on the minting of her own coinage. If Cyzicene staters had been exchanged against Olbian silver at a rate of 71/2: 1, as they were against foreign (Attic) coinage at Pantikapaion, they would have been worth 120 g of silver, or ten Olbian staters ... . At Olbia the state made a profit of a stater and a half on every Cyzicene when it was used to purchase the local silver coinage at the rate of eight and a half silver staters'.

1014. Olbia. Defixio (or private letter?) on a lead tablet, late 4th/3rd cent. B.C. *SEG* XXXVII 673 (XLVII 1191). Contra D.R.Jordan (cf. *SEG* XLVII), S.R.Slings, *Mnemosyne* 51 (1998) 84/85, argues that in L. 11 δέ rather than δέ (= δή) should be read. Apodotic δέ is used to mark a 'topic shift': up to the end of the ἦν clause (LL. 10/11), the ghost addressed had been the topic, but from ἐγώ on, the 'I' takes over in this function (δή marks interaction between speaker/writer and addressee/reader, which does not fit a message given to an anonymous ghost). S. dates the tablet, which he considers to be a defixio, to the 3rd cent. B.C. and argues that J.'s late 4th cent. date is definitely too early (spelling of long ι as ει; letter forms).

1015. Olbia (area of: Siversov Maiak). Inscribed sherd, 4th/3rd cent. B.C. V.V.Ruban, *VDI* (1985) 1, 41/42 no. 3; *IGDOP* 37. The text runs: ΕΕΕΕΡΔϹ ΙΙΙΙΙΕΔΔΔ Ϲ. | ΡΔΔΔΔϹ. ΡΔ | ΕΡ ΔΔΔΙΙΙ (series of figures: 469, 135; 95 and 60; 183; 'document comptable', *IGDOP*). F.Cordano, *RIN* 99 (1998) 11-14, suggests reading in L. 3 ΡΔΔΔΔΙ. ΡΔ (91 and 60); as a result, the total of LL. 2/3 is the same as the figure in L. 1.

1016-1020. Olbia. Graffiti on pottery, different periods. (Re)published by J.G. Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 157-164. Cf. L.Dubois, *BE* (1999) no. 390. For other graffiti studied in this article, see *SEG* XLVI 949, 953-955.

1016: 157. **Votive ostrakon, ca. 350-325 B.C.** Black glazed sherd found in excavations at Olbia in 1901. Now in the State Historical Museum, Moscow.

Ἐργασίων-	4	ἕτερον Πρωτέας μὴ
ος		μὴ χαῖρε
ἕτερον χαῖρε,		

The text conveys good and bad wishes, edd.pr.; unfortunately edd.pr. give no commentary on this enigmatic text, cf. L.Dubois.

1017: 157. **Three votive ostraka, 5th cent. B.C.** Black glazed sherd found in excavations at Olbia in 1959 and now in the Institute of Archaeology in St. Petersburg.

A: recto: εἰμὶ | Εὐάρlεος; verso: Εὐαρlίνας | εὖ
B: recto: κα(κὰ) | Ταυρί-; verso: ωνος
C: recto: κακὰ | Ταυρί-; verso: ωνος

A. cf. L.Dubois: the same person twice, or a man and a woman (with a Dorian name)?

1018: 162 (ph.). **Votive graffito on a plate, ca. 500 B.C.** Found in an 'Erdhütte (zemljanka)' and now in the Archaeological Institute at Kiev. The graffito (b) is engraved on the outside of the plate; there is another graffito (a), written on the bottom by a different hand. Edd.pr. publish only (b): Δήμητρι

1019: 163 note 63. **Two votive graffiti, undated.** A.S.Rusjaeva, *Ancient Civilisations from Scythia to Siberia* 1 (1994) 93: Μη[τρί] or Μη[τρός]

1020: 163/164 (ph.). **Metrical votive graffito, ca. 550-525 B.C.** Gray oinochoe found in a bothros of the sanctuary of the Mother of the Gods and now in the Archaeological Institute in Kiev. The graffito is written on the neck. Edd.pr. argue that Dionysos, Hermes and the Mother of the Gods were worshipped in the precinct together with Aphrodite (cf. *IGDOP* 78).

[Διονύ]σωι ἀνέθῃ[καν τ' Ἀφρ]οδί̣[τηι --]
[----δ]ωρος κ[αὶ ...5-6... ω]ν ξυ[ν̣--]
[------------------] τέκ[νη? --]

1021. Olbia (area of). Lead sling bullets. Edd.pr. V.A.Anochin - R.Rolle in R.Rolle - K.Schmidt (edd.), *Archäologische Studien in Kontaktzonen der antiken Welt* (Göttingen 1998) 837-848 (ph.; dr.), publish eight lead sling bullets found in the environs of the city (Zakisova Balka and Sirokaja Balka). Three of them have inscriptions: 1) Front: [β]ασιλέ(ως); Back: Ἀλεξάν(δρου); related by edd.pr. to the campaign of Alexander the Great's general Zopyrion against Olbia and the Scythians in 331 B.C. (see *SEG* XXXII 794 app.cr. and XLII 711); 2) Front: Τυρβακ(ος?); nothing on the back; undated; unattested proper name, edd.pr.; 3) Front: monogram: Χ : Ἀχ(αιῶν) (on the basis of a similar monogram on coins of the Achaian League); undated.

1022. Pantikapaion. See our lemmata nos. 991/992 and 996.

1023. Pantikapaion. Inscribed ceramic vessel. S.Y.Saprykin, *VDI* (1998) 1, 191-205 (ph.; dr.), reports on a brownish ceramic vessel, with graffiti on the inside: ΔΡΑ and ΠΛΙΝΙΩΣ; ΔΡΑ stands for δρα(χμή) (value of the vessel); ΠΛΙΝΙΩΣ = Πλίνι(ο)ς = Plinius, owner of the vessel. S. suggests that this Plinius was a freedman of Pliny the Younger, who went to Pantikapaion during Pliny's governorship in 110/111 A.D. and stayed there. Analysis of the relations between Pliny the Younger and the Bosporan area, especially king Sauromates I.

1024. Phanagoria. Private letter on a lead tablet, ca. 530-510 B.C. Thin rectangular lead plaque; on the right side a vertical line marking the place where the plaque was cut from a long strip of metal; folded four times. Ed.pr. J.G.Vinogradov, *art.cit.* (cf. our lemma no. 988) 160-163 no. 3 (ph.; translation).

Ὁ παῖς : οὗτος | ἐ Βορυσθένεος | ἐπρήθη : ὄνομα : | αὐτῶι :
Φαΰλλης, || πά̣ντα : θέλομεν : | [χρῆ? ἀπο]δ̣[όσ]θαι

2. ἐ = ἐξ; Βορυσθένης: either Berezan or Olbia, ed.pr. || 4. the slave from Olbia had a Greek name; he was either enslaved in the hinterland of Olbia and received a Greek name or he was a *threptos* in an Olbian house, ed.pr. || 5-6. 'we wish all (debts?) to be paid', ed.pr., who seems to interpret χρῆ as χρέα and suggests that the Phanagorian purchaser had paid a deposit and is now asked to settle the outstanding debt.

1025. Phanagoria. Epitaph of Kimiris, ca. 450-500 A.D. *SEG* XXXIX 704 (Yaylenko). Republished by J.G.Vinogradov, *VDI* (1998) 1, 245/246.

Ἐνθάδ' ἠ|τοξεύετ|ο ἱστανό(μενο)ς | προτω||κομίτες | Χιμίρις | υεἱὸς Ἀγα|θοῦ τοῦ | [--]

1-3. = ἐνθαδ' ἐτοξεύετο; ἐνθάδ(ε) | τοξεύει, Y. || 3. Οὐστανος, Y.; ἱστανό(μενο)ς: 'appointed', V || 4-5. [ὁ] προτω||[κ]ομίτες, Y. || 6. Χιμίρις = Κιμίριος = Κιμμέριος, V.; Χιμιρις: Χιμιρί(δο)ς, Y., who thought in terms of a reorganization of the Bosporan Kingdom as a village-district after the invasion of the Huns.

1026. Porthmeion. Graffiti, ca. 500-475 B.C. S.R.Tokhtas'ev, *Hyperboreus* 4 (1998) 25/26 no. 15, rejects Vinogradov's suggestion mentioned in *SEG* XLIII 514 and prefers to read: [e.g. --α/ῆ/ῶνα]ξ Παρθένω[ι (ἀνέθηκε?)]. On 42 note 51 he mentions an unpublished graffito on an Ionian cup (ca. 510-500 B.C.): [--]ΤΟ ψωλό φαλακρό.

1027. Semibratnee (ca. 35 km. from Gorgippia). Dedication to Phoibos Apollo, 390-380 B.C. *SEG* XLIII 515 (Vinogradov's version). Republished by S.R.Tokhtas'ev, *Hyperboreus* 4 (1998) 286-301; see also id. in *Bosporskij Phenomen: Kolonizacija regiona, formirovanie polisov, obrazovanie gosudarstva* I (St. Petersburg 2001) 63-79, especially

67/68 and 75 note 1 (Vinogradov had some doubts on the restoration in L. 1 and gladly accepted the reading in L. 7).

Εὐξάμενος Λεύκων υἱὸς Σατύρ[ο τόδ' ἄγαλμα]
Φοίβωι Ἀπόλλωνι στῆσε τῶι ἐν Λ̣[αβρυ-?]
τῆσδε πόλεως μεδέοντι Λαβρύτωμ, Β̣[οσπόρο ἄρχων]
Θευδοσίης τε, μάχηι καὶ κράτει ἐξελ̣[άσας]
Ὀκταμασάδεα γῆς ἐΞινδῶν, παῖδ' Ἑκ[αταίο]
τοῦ Σινδῶμ βασιλέως, ὃς πατέρα Ο̣?[---]
ἐγβάλλων ἀρχῆς εἰς τήνδε πόλιγ κ̣[---]

2. ἐνλ̣[ογίμωι?], V.; T. also considers but ultimately rejects Ἐνα[γωνίωι]; τῶι ἐν Λ̣[αβρυτηι or -ωι, T. || 3. in fine Β̣[οσπόρο ἐχθρούς?], V.; for Βοσπόρο ἄρχων Θευδοσίης τε, T. refers to *CIRB* 1111 || 4-5. T. reads Ὀκταμασάδεα and connects it with ἐξέλασας; he argues that Leukon had expelled Oktamasades from the land of the Sindoi; the latter had dethroned his father Hekataios; according to V., Leukon invoked the help of the Scythian king Oktamasades against the son of Hekataios, the king of the Sindians || 5. Ὀκταμασάδε, ἄγης (= ἄγης) ἐΞινδῶν παῖδ' Ἑκ[αταίο], V. || 6. in fine ο[ἰκήϊης], V.; T. refrains from restoring anything; in his view the traces of the final letter could have been part of a phi or theta || 7. in fine κ̣[ατέκλεισεν?], V.; T. considers e.g. something like κ̣[ατέθρεξε(ν)] || T.'s German translation runs as follows: 'Zur Erfüllung seines Gelübdes hat Leukon, Satyros' Sohn, [Archon] von B[osporos] und Theodosia, [diese Statue] Phoibos Apollon [*noch ein Epithet*], dem Herrscher dieser Stadt von Labryten, aufgestellt, als er aus dem Land der Sinder durch Kampf und mit Waffengewalt Oktamasades, den Sohn des Hek[ataios], des Königs der Sinder, vertr[ieb], der dem Vater [---] der Macht abgesetzt, in diese Stadt [*verbum finitum*]'.

1028. Tanais. Dipinti on amphoras. Cf. *SEG* XLVI 962 (for an English version of the article summarized in that lemma see *Ancient Civilisations from Scythia to Siberia* 5, 2, 1998, 107-123). T.M.Arsen'eva - B.Böttger - J.G.Vinogradov, *Amphorendipinti aus Tanais* (*Pontus Septentrionalis* I: *Tanais* I; Moscow 1998; in Russian and German), publish most of the more than 3000 dipinti on amphoras found in the period 1955-1979; the thousands which were found after 1979 have not been included. The dipinti date primarily from the first half of the 3rd cent. B.C.; a few are somewhat earlier (ca. 300 B.C.). Most of the amphoras originated in the southern Pontic area (perhaps Sinope, among others); the dipinti were painted on the amphoras in Tanais itself. Reflections on the functions of the dipinti and the meaning of the abbreviations used in them; the products in the amphoras (e.g. ἄλφ(ιτα), γά(ρος) = garum (far from certain), κριθ(ή), μέλιτ(τα), μύρ(ον), νάφα = νάφθα = 'Erdöl', τυρ(ός)); indications concerning the volume; proper names (e.g. Βαγ(δοχος) or Βαγ(δοσανος), Ἰουδα̃, Σαμβ(ίων) or Σαμβ(ατίων)). The catalogue is so rich that it defies enumeration of all the signs and letters painted on the amphoras.

1029. Zhivakhov Hill. Private letter on a lead tablet, ca. 450 B.C. Rectangular lead plaque folded in two; found in a rural settlement on the Zhivakhov Hill situated on the coast

of the Gulf of Odessa, in a pit-dwelling from ca. 450-400 B.C. Ed.pr. J.G.Vinogradov, *art.cit.* (cf. our lemma no. 988) 164-166 no. 4 (ph.; translation).

Πρωταγόρης· ἂν ἀντιμη[χα]|νᾷ τ' ἐμοί, ἀμελέω, ἔχω περὶ σοὺς ὃ ἂν πάρεστι
καὶ ἀνεσκε(ό)ακ' εὖ· | ἐὰν ἦ σπεόσην ὅτι τάχους (sic), τ[ά]||χιο(ν) οἰχέτω πὰρ
το(ύ)το(υ) χάρι[ν] | δὲ ἄγεν αὐτὸν ἥμερον vacat | [---]ΕΙ[-----]

1-2. τ' = τε ('also, and'); or ἀντιμηχανᾶτε?, ed.pr. || 3. ἀνεσκε(ό)ακ' = ἀνεσκεύακα, perfectum of ἀνασκευάζω, 'to refute'; εὖ = εὖ, ed.pr. || 4. ἦ: 'really', ed.pr., who does not exclude ἦ; σπεόσην = σπεύσην, with parasitical *nu ephelkystikon*; τάχους for τάχος, ed.pr. || 5. TONTON, plaque || 4-6. 'If he is really going to go to much trouble that quickly, then let him first give this up so that he may be considered a civilised man ---', ed.pr.

1030. Unknown provenance. Fragment, 497 A.D. Lower right corner of a marble plaque now in the Museum in Kertch. Diatroptov-Jemec (see *SEG* XLV 982) 9 no. 1. Republished by J.G.Vinogradov, *VDI* (1998) 1, 243/244 no. 6 (dr.).

- - - - - - - - | [- - -]ΟΙΜΗ | [- - -]ΝΤΗCΙ | [- - ἔτο]υς δϙψ' †

1. Perhaps ἐκ]οιμή[θη?, V. || 2. perhaps κε]ντήσι = κεντήσει (dative of κέντησις: 'mosaic') or ὑπ- or ἀπα]ντήσι?, V. || 3. year 794 = 497 A.D. (Bithynian-Pontic-Bosporan era: 297 B.C.), V.

1031. Unknown provenance. Gnostic gem, undated. J.Keil, *JÖAI* 36 (1946) 135-139; cf. C.Bonner, *AJA* 53 (1949) 270-272. Republished by A.Mastrocinque, *ZPE* 120 (1998) 114-116 (commentary; text in majuscules); cf. our lemma no. 1306.

Side A

CHM[E]A KANTEY KONTEY KHPI-
ΔEY ΔAPYNKΩ ΛYKYCYN
representation of the seven planetary gods
IAΩ CABAΩΘ APBAΘ IAΩ ZAΓ[O]YPH ABΛAANAΘAN-
AΛBA AKPAMMAXAMAPEI CATPAΠEKM-
HΦ NEΦPO HCI OPΩ OYEP OIIIΠYOMIAΓOYN
NEBEXOYN [.]NEΦIΩCENΠYHΓOYΘECEI
NEIOYHIEI NEBEXOYN OOPIΘO
NEΨI ΩCEP ΘENE
BAH

Side B

NAΠ AKTIΩΦI EPECXI[Γ]A-
Λ [N]EBOYTOCOYAΛHΘ AP ME[.]M

ΘEM ΠEM IΩ ΓAI ΠEN AMOY[.]N APX
NKEX ΘΛKOΔPYHKOXOPM[.]ΛINI
ΛON ANOX AΔΩNAI EKΛIIM MAXAP
EBΛA KΩΔAKΩ ΠAPΦAPHI AYAΨ ΘOOY-
M AYPAΓXIEΛ ABAEOYXI AXOI ΘOOYB
MATNHABI AΘOCYΩΛΩXIMOENΩ
MEHΦΛΩOIO MAPEBΩYAEBΩP
XMEHM ΩIPOIPΠAΩNOYHKI[.]
OYNAPHECYΘEΛ ECΩPXΩ
[...]CAMHI[.]CΩMI YXEP
MIAKHIKP

On the border

ΩI...AC IAΩ ΦMIIOΩAH ΦNOYN ECO[...]ΩΩ[...]AI
ΦAIAΦCEMECEIΛAM[......]AIΩIΩI
AAAAAAAAIIIIIIHHHHH[.........]Ω[...]ΩΩIIIIIIEEEEEYYYYYYY
ΩΩΩΩΩΩΩΩΩΩΠIII[...]AΩ EYNOIOY

A 1-2. Σημέα Καντεῦ Κεντεῦ Κοντεῦ Κηριδεῦ Δαρύνκω Λυκύσυν: names of the planetary deities Helios, Selene, Aphrodite, Zeus, Kronos, Hermes, Ares, M. [for the series Σημέα -- Λυκύσυν (with variations: e.g. Λύκυνξ for Λυκύσυν) see A.Mastrocinque, *Studi sul Mitraismo (Il Mitraismo e la magia)* (Rome 1998) 2-7 and 35/36] || 3-5. Iaô, Sabaôth, Arbath Iaô, Zagoure ('pura luce'), ablanathan|alba (palindrome), Akramma-chamar(e)i (magic word), Satrapekm|eph ('satrapo Kmeph'), M. || 5. NEΦPO: Egyptian adjective, 'bella, grande'; OPΩ: Horus; OYEP: Egyptian adjective, 'grande', M. || 5-8. *voces magicae* || 6, 7. NEBEXOYN: Neb is Coptic, 'signore', M. || 8. ΩCEP: possibly Osiris, M. || B 10-11. Ἀκτιῶφι and Νεβουτοσουαληθ are epithets of Ereschigal (= Isis, Hekate), M. || 11-12. *voces magicae* || 12, 13. possibly there is a *vacat* caused by a crack in the stone and no letter lost; one may read in L. 12 AMOYN, Ammon, M. || 14. EKΛIIM, Hebraic theonym; MAXAP or MAXAPE: perhaps the Greek μακάριε, M. || 15-16. AYAΨ ΘOOYIM: possibly αυαψ Θωοῦθ, the god Thoth, M. || 16. AYPAΓXIEΛ: possibly an angel's name, perhaps Ῥαγουήλ (p. 116 note 41); AXOI ΘOOYB, possibly for AXΘI ΘOOYΘ: αχθε may be an attribute of the god's name, M. || 17-22. almost incomprehensible; these lines perhaps contained the object of the prayer, M. || Border 23. Iaô, Phnoum, Phaiaph (= possibly Phalath, see our lemma no. 1306), Semeseilam ('sole eterno') [see now also M.G.Lancellotti, *ZPE* 132 (2000) 248-254]; A.Mastrocinque, *ZPE* 122 (1998) 117, argues that the association of Πνουν, Coptic for the abyss, with Φαιαφ strengthens the interpretation of Φαιαφ/Φαλαθ as name of the goddess of Depths. The fact that these names are preceded by Ἰάω (Yahweh = Kronos) suggests that this association is typically gnostic, M. || 23-24. magical vowels.

DELOS

1032. Delos. Inscriptions. F.Zafeiropoulou, *Δῆλος. Μαρτυρίες ἀπὸ τὰ μουσειακὰ ἐκθέματα* (Athens 1998), presents a guide to the Museum of Delos, which includes the following inscriptions (with excellent photos): *SEG* XXXIV 787 (no. 181); *I.Délos* 1 (no. 48), 4 (no. 43), 2173 (no. 227); *EAD* XXX no. 126 (no. 179) and no. 348 (no. 180); E.Bezerra de Meneses - H.Sarian in *Études Déliennes* (*BCH* Suppl. I; Paris 1973) 80-93 (nos. 234-237).

1033. Delos. Accounts and inventories. Cf. our lemma no. 2129 for the evidence provided by the Delian inventories for the distinction between sacred and public property.

G.Labarre, *art.cit.* (cf. our lemma no. 151) 807, collects references to the price of textiles in the accounts of the hieropoioi (*IG* XI 2 154 L. 22; 161 A L. 117; 199 C LL. 59/60; 203 A L. 60; 287 A LL. 87, 120/121; 372 LL. 97/98).

I.Rutherford, *ZPE* 122 (1998) 81-89, interprets a phiale with the inscription Ἀμφικλεῖδαι Νάξιοι ἐξικελίας Ἀπόλλωνι which is mentioned among the φιάλαι τῶν ἀρχαίων in inventories of the years 229-169 B.C. (*I.Délos* 320 B L. 14; 358 L. 15; 380 L. 85; 396 B L. 22; 422 C L. 28; 439 a L. 48; 442 B L. 41; 461 Ba L. 57) as a dedication made by the genos of the Amphikleidai from Sicilian Naxos during a theoria to Delos; he also suggests identifying this object with the phiale Ἀμφικλείδου Ναξίου mentioned in several inventories (*I.Délos* 298 A L. 61; 313 A L. 51; 314 B L. 51). The term φιάλαι τῶν ἀρχαίων (e.g., *IG* XI 2 287 B L 127; *I.Délos* 298 A L. 56; 313 B L. 47; 314 B L. 47; 320 L. 10) implies that in Hellenistic times the Ionic phialai were rearranged as a display for tourists. P.Gauthier, *BE* (1999) no. 397, observes that Ἀμφικλείδης Νάξιος was a man from the island of Naxos (cf. *IG* XII 5 36).

1034. Delos. Flute-makers. A.Bélis, *Topoi* 8 (1998) 777-790, discusses the primarily archaeological evidence on workshops of flute-makers on Delos. The accounts of the hieropoioi include references to the dedication of αὐλοί, e.g., by Σάτυρος Σάμιος (*I.Délos* 442 B LL. 62/63; cf. *I.Délos* 439 L. 37; 181 B.C.).

1035. Delos. Religion: An association of Samaritans. In a discussion of Samaritan self-awareness, R.Goggins in S.Jones - S.Pearce (edd.), *op.cit.* (cf. our lemma no. 2175) 75-77, discusses briefly the honorary inscriptions set up by an association of Samaritans (*SEG* XXXII 809/810; ca. 250-175 and ca. 150-50 B.C.; cf. *SEG* XLVII 1205). The expression ἀπαρχόμενοι εἰς ἱερὸν ἅγιον Ἀργαριζείν shows that these Samaritans regarded themselves as bound to the holy place of their homeland. The proximity of the Samaritan synagogue to the Jewish synagogue should not necessarily be regarded as evidence for harmonious relations between the two groups.

1036. Delos. Sculptors' workshops in Hellenistic Delos. P.Jockey in *op.cit.* (cf. our lemma no. 2191) 177-184, reviews the evidence for sculptors' workshops in Hellenistic Delos, discussing in particular the evidence for the sculptors Ἀγασίας Μηνοφίλου of Ephesos (*I.Délos* 1657), Ἀρίστανδρος Σκόπα of Paros (*I.Délos* 1697, 1710, 1849?, 2494), Διονύσιος Τιμαρχίδου and Τιμαρχίδης Διονυσίου (*I.Délos* 1688), Μένανδρος Μελᾶ (*I.Délos* 1778) and Τελεσῖνος of Athens (*IG* XI 4 1201), and Γλαῦκος of Epidauros (*I.Délos* 2287). The epigraphic and archaeological evidence suggest that Delos was neither the center of a regional school nor was it integrated in a Hellenistic koine.

1037. Delos. Decree of the Delians concerning orderly behaviour in the sanctuary of Apollo, ca. 180-166 B.C. Two non-joining fragments of a marble stele; J.Tréheux had recognized that the two fragments belong to the same stele. Fr. a: Upper part of the stele found in 1904 in the sanctuary of Apollo. *IG* XI 4 1030; *LSCG Suppl.* 51; cf. R.Vallois, *L'architecture hellénique et hellénistique à Délos jusqu'à l'éviction des Déliens (166 av. J.-C.)* (Paris 1944) I 63 note 5; M.-C.Hellmann, *Recherches sur le vocabulaire de l'architecture grecque d'après les inscriptions de Délos* (Paris 1992) 143 and 421. Fr. b: Fragment of a marble stele found in 1925 northeast of the bastion (*Guide de Délos* 72). Mentioned in *BCH* 50 (1926) 568; W.Deonna, *La vie privée des anciens Déliens* (Paris 1948) 107; C.Vial, *Délos indépendante* (Paris 1984) 24 note 16, 155 notes 42 and 44, 236/237. Fr. a+b: Edd.pr. C.Feyel - F.Prost, *BCH* 122 (1998) 455-468 (ph.; French translation); the letter forms and the possible identification of Ἀνάξανδρος (B L.16) with the father of Νεοκροντίδης (*I.Délos* 442 A L. 150; 179 B.C.) suggest a date in the last years of the Delian independence (edd.pr.); the decree concerns the orderly behavior of pilgrims and slaves (A LL. 2-12) and contains prohibitions against the presence of animals within the temenos (B LL. 1-4; cf. *IG* XII 9 90 = *LSCG* 91; *IG* XII Suppl. 126 = *LSCG* 124; *Syll.*³ 986 = *LSCG* 116).

A Ἔδοξεν τῆι βουλῆι καὶ τῶι δήμ[ωι· Χαρ]-
μίδης Θεοπρώ[του εἶπ]εν· ὅπως [μη]-
θεὶς ἐν τοῖς [ἱεροῖς οἴ]κοις? τοῦ Ἀπ[όλλω]-
νος ἀτάκτως [ἀναστραφ]εῖ μηδὲ εἰς [τὰ]
ἑστιατόρια Ε[- ca. 7 -]υρας μηδὲ [εἰς τοὺς θαλά]-
μους? ΕΡ[......... τοὺ]ς ἐν τῶι ἱερῶι κο[ι]-
μήσοντας ἢ [- ca. 7 -]ας εἰσφέρει,
μηδὲ οἰκέτας μηθεὶς μήτε ἐν τοῖς vacat
οἴκοις μήτε [ἐν τόπωι] ὑπαιθρίωι ΘΕΩ...
[-]ΙΩΤΩΝΚΑΙΝ.Κ...ΕΡΙΩΝΤ.[--------------]
[---]ΕΙΝΠΕ[--------------------------------]
ΕΛΩ[--]
an unknown number of lines is missing
B [--]
[.]ΑΣ ἢ ὗς ἢ βοσκήματα ἐντὸς τῶν [περιρ]-
ραντηρίων ὅσα μὴ εἵνεκεν θυσίας εἰσ-

σῆκται, ἐνόχους μὲν εἶναι καὶ ταῖς ἀραῖς,
ζημιοῦσθαι δὲ αὐτοὺς καὶ ὑπὸ τῶν ἱερο-
ποιῶν καὶ ὑπὸ τῆς βουλῆς καὶ ὑπὸ τῶν λοι-
πῶν ἀρχόντων τῆι ζημίαι ἧι ἑκάστη κυ-
ρία ἐστὶν ἡ ἀρχὴ ζημιοῦν, καὶ εἰσπράσσειν
ἀνευθύνοις οὖσιν· ἐξεῖναι δὲ καὶ εἰσαν-
γέλλ[ει]ν εἰς τὰ[ς ἀρ]χὰς τῶι βουλομένωι
καὶ λαμ[βά]νειν τὸ ἥμισυ· ἀναγραψάτ[ω]-
σαν δὲ οἱ ἱεροποιοὶ εἰς τὰς στήλας καὶ
τὴν ἐπευχὴν τὴν ὑπογεγραμμένη[ν]
ὅπως ἂν Ε.ΞΕΒ.ΟΣ τἆλλα καὶ δικαιό[τα]-
τα ἔχει Δηλίοις τὰ πρὸς τοὺς θεοὺς ἀ[εί]·
Ὠκ[υ]ν[είδης] Ἀναξάνδρου ἐπεψήφισεν·
ἐπεύχονται ἱε[ρ]εῖς καὶ ἱέρειαι κατὰ τὰ πά-
τρ[ια· ὅ]στις ἐγ Δήλου ἀνδράποδα ἐξάγει εἴ-
[τε ἄκοντα εἴτ]ε ἑ[κ]όντα ἐκ τῶν τεμενῶν
[τῶν ἱερῶν τῶν τοῦ θεοῦ] ἐπὶ βλάβηι τοῦ δεσπό-
[του, ἐξώλη εἶναι καὶ αὐτὸ]ν καὶ γένος καὶ οἴ-
[κησιν τὴν ἐκείνου]· καὶ εἴ τις συνειδὼς
[μὴ δηλώσειεν τοῖς ἀστ]υνόμοις, τοῖς αὐτοῖς
[ἔνοχον εἶναι· καὶ εἴ τίς τι ἄλλο βι]άζοιτο
[παρὰ τὰ πάτρια τῶν Δηλίων, ἐξώλη εἶναι αὐτὸ]ν καὶ γένος
[καὶ οἴκησιν τὴν ἐκείνου ------------------------]

A. We present the text of F.-P. without recording all minor differences from earlier editions; the underlined letters have been read by previous editors, but are no longer visible || 5-6. [εἰς τοὺς θαλά]μους?, F.-P. || 4. for εὐταξία in sanctuaries and during celebrations cf. *CID* I 7 B LL. 10-15; *IG* XII 9 189 = *LSCG* 92; *IG* XII Suppl. 126 = *LSCG* 124; *IG* XII 1 677 = *LSCG* 136; *I.Ilion* 52 = *LSAM* 9, F.-P. || 5. the building *Guide de Délos* 48 has been identified as an ἑστιατόριον (banquet hall), F.-P. || 7. [καταλύσοντ]ας, *LSCG Suppl.*; possibly [θύσοντ]ας (cf. *IG* XI 4 1032 = *LSCG Suppl.* 52 B LL. 7/8), P.Charneux apud F.-P.; for prohibitions against camping in a sanctuary cf. *IG* XII 6 1 171 = *LSCG Suppl.* 81, F.-P. || 9. [ἐν τόπωι] ὑπαιθρίωι, Vallois and H.; [πρὸς τῶι] ὑπαιθρίωι θεω[ρίωι], *LSCG Suppl.* || B. the underlined letters have been read by T., but are no longer visible on the stone || 2. [ἄρν]ας?, edd.pr. || 7-8. for the right of magistrates to impose a fine up to a certain amount cf. *IG* I^3 82 LL. 25/26; *IG* II^2 1328 = *LSCG* 48 A LL. 9/10; *IG* V 1 1390 = *LSCG* 65 LL. 6-9 and 103/104; *IG* XII 5 647 = *LSCG* 98 L. 26; *I.Oropos* 277 = *LSCG* 69 L. 10; *PH* 40 = *LSCG* 156 II LL. 28/29 and 32/33, edd.pr. || 14-15. probably εὐσεβῶς (cf. *IG* XI 4 1027 LL. 29-31; 1032 LL. 3-5), edd.pr. || 17-26. readings and restorations of T. (cf. *IG* XI 4 1296).

1038. Delos. Lease contracts concerning the Dorion-Chersonesos estate on Mykonos, 177, 174 and 169 B.C. *I.Délos* 467 LL. 1-9 + 452 LL. 18-26 (*SEG* XL 655); *SEG* XLIV 679*. M.Brunet, *Histoire et sociétés rurales* 9 (1998) 1, 237-243 no. 54, republishes the text (French translation) with detailed commentary of the conditions of leasing, the social position of the leasers and the guarantors, and the type of cultivation. Cf. our lemma no. 2099.

1039. Delos. Accounts of the hieropoioi, 174 B.C. *I.Délos* 440+456; *SEG* XXXV 881. On the basis of the J.Tréheux's observation that *I.Délos* 456 is the upper and *I.Délos* 440 the lower part of a stele containing the accounts of the hieropoioi of the year 174 B.C. (cf. *SEG* XXXV 881), V.Chankowski, *BCH* 122 (1998) 213-238 (ph.), republishes the entire document (216-226; A LL. 1-30 and B LL. 1-30 = *I.Délos* 456; A LL. 71-100 = *I.Délos* 440 B LL. 1-30; B LL. 21-106 = *I.Délos* 440 A 1-93), incorporating the restorations suggested by J.H.Kent, *BCH* 63 (1939) 244/245, G.Reger, *Hesperia* 63 (1994) 105-110 (*SEG* XLIV 679) and id., *Regionalism and Change in the Economy of Independent Delos, 314-167 B.C.* (Berkeley - Los Angeles - Oxford 1994) 294 and 300. We present C.'s most important restorations, without recording her numerous corrections of numerals:
A LL. 1/2: [Καὶ τάδε κατεχρήσθη ὑπὸ τῶν ἱεροποιῶν | Ἀριστοβούλου, Κρα]ταιβίου, Ἀκριδί^vacat^ωνος, Ἀντιγόνου εἰ[ς | ca. 30] ([καὶ τάδε παραλάβομεν παρὰ Ἀριστοβούλου, Κρα]ταιβίου, T.)
A L. 7: [τὸ δὲ λοιπὸν ἀργύριον ἐν τ]ῶι λόγωι ([τὸ δὲ περιὸν] ἐν λόγωι, *I.Délos*)
A L. 8: [καὶ τάδε εἰσήκει τῶι θ]εῶι ([καὶ τόδε τῶι θεῶι εἰσεληλυθ]ότα, *I.Délos*)
A L. 99: τὸ δὲ περιὸν ἐν ταῖς στήλαις ἐνοικίων, [ἐνειροσίω]ν, [τελῶν, τό]κων (ἐν ταῖς στήλαις ἐν αἷς [τὸν λόγον ἐγγεγρά]φαμεν, T.)
B L. 2, in fine: παρὰ [ταμιῶν Δημητρίου καὶ Ἀριστοδίκου εἰς Θεσμοφόρια?)
B L. 10: ἐλαίου μ[ε(τρηταί)] (ἐλαίου χ[ο.], *I.Délos*)
B L. 11: [πεύ]κη ([ῥυ]μοί, *I.Délos*)
B L. 18/19: [εἰς ἐπίκρασιν τοῖς | Διοσκ]ούροις
B LL. 23/24: [ὥστε χρῖσαι | τὸν] Κερατῶνα καὶ τὰ ἄλλα το[ῖς] χ[ρίσασιν]
B L. 43: Ἀμφικλεῖ νεωκόρωι (Λυ[σ]ικλεῖ, *I.Délos*)
B L. 55, in fine: καὶ πέ[πλος] ΔF · εἰς τὸ Σ[---] (καὶ πέ[πλος] ΛΥΣΛΑΝΤΟΣ, *I.Délos*)
B L. 63: σῶμα τὸ προσπεσὸν πρὸς ..ΛΥΝΕΙΟΝ? (εἰς ΕΛΥΚΕΙΟΝ, *I.Délos*)
B L. 64: Κλεάνδρωι (ΚΛΕΟΛΛΑΙΩΙ)
B L. 80: καὶ Ἑρμίαι οἴ[νου] (the name was omitted in *I.Délos*)
These accounts can be dated to 174 B.C., i.e. they concern the same year as the inventory *I.Délos* 453. V. discusses the financial and administrative activities of the ἱεροποιοί in 174 B.C. in the light of these documents.

1040. Delos. Honorary decree of the Athenians on Delos for the epimeletes Ophelas, 146/145 B.C. Upper part of a marble stele with moulding found in 1948. Mentioned by J.Tréheux, *BCH* 73 (1949) 571-573; cf. J.Pouilloux, *Choix* p. 39; J. and L.Robert, *BE* (1976) no. 509; C.Habicht, *Hermes* 119 (1991) 194-216. Edd.pr. J.Tréheux † - P.Charneux, *BCH* 122 (1998) 239-276 (ph.; French translation), who discuss the organisation of the community of the Ἀθηναῖοι οἱ κατοικοῦντες ἐν Δήλωι after 167 B.C. (244/245) and the office of the ἐπιμελητὴς τῆς νήσου (246-258), reconstruct the stemma of Ophelas's family and

his public carreer (248-255), and comment on the content of the decree, especially on the Θησεῖα (261-264), the Roman diplomatic activity and the political agitation on Delos in 147/146 B.C. (265-273), and the engraving of public documents (273-276).

Ἡραῖος Ἀπολλοδώρου Σουνιεὺς εἶπεν· ἐπειδὴ Ὀφέλα[ς]
Ἄβρωνος Βατῆθεν πρότερόν τε εὔνους ὑπάρχων διετέλε[ι]
καὶ κοινεῖ καὶ κατ' ἰδίαν Ἀθηναίων τοῖς κατοικοῦσιν ἐν
Δήλωι σπεύδων ἀγαθωσύνης παραίτιος γίνεσθαι πᾶ-
σιν κατὰ δύναμιν τὴν ἑαυτοῦ· κατασταθεὶς δὲ καὶ ἐπι-
μελητὴς τῆς νήσου εἰς τὸν ἐπὶ Ἐπικράτου ἄρχοντος 147/146 B.C.
ἐνιαυτὸν καὶ παραγενόμενος εἰς αὐτὴν τήν τε τῶν ἀρ-
χόντων κατάστασιν ἐποιήσατο τοῖς νόμοις ἀκολού-
θως τά τε εἰσιτητήρια ἔθυσεν, ὁμοίως δὲ καὶ τὰς ἄλλας θυσί-
ας τὰς καθηκούσας αὐτῶι πάσας ὑπέρ τε τοῦ δήμου τοῦ Ἀ-
θηναίων καὶ παίδων καὶ γυναικῶν καὶ ὑπὲρ τοῦ δήμου το[ῦ]
Ῥωμαίων καὶ τῶν ἄλλων φίλων καί συμμάχων καὶ ἐν ἁπά-
σαις ἐκαλλιέρησεν· συνετέλεσεν δὲ καὶ τὴν πομπὴν τῶν
Θησείων καὶ ἐβουθύτησεν· ἔθηκεν δὲ καὶ τὸν ἀγῶνα τὸν γυ-
μνικὸν ἐκ τῶν ἰδίων ἐν ὧι καὶ δ̣έδω̣κεν ἆθλα τοῖς νικήσα-
σιν ὡς ἐνεδέχετο κάλλιστα· τήν τε ἀρχὴν διεξήγαγεν
[ἴσ]ως καὶ δικαίως καὶ ἀδωροδοκήτως, ἀξίως αὐτοῦ τε κα[ὶ]
[τ]οῦ καταστήσαντος αὐτὸν δήμου· ἔτι δὲ τοῖς τε νό-
μοις καὶ τοῖς ψηφίσμασιν ἀκολούθως τὴν πᾶσαν ποι[ού]-
μενος ἐπιμέλειαν ὅπως μηθεὶς μήτε τῶν κατοι-
κούντων τὴν νῆσον μήτε τῶν καταπλεόντων ξέ-
νων μήτε νυκτὸς μήτε τήν? ἡμέραν ἀδικῆται ὑπὸ μ[η]-
θενός, τήν τε πρὸς Ῥωμαίων φιλίαν καὶ εὔνοιαν οὐ μό-
νον διετήρησεν, ἀλλὰ καὶ ἐπὶ πλεῖον ηὔξησεν, ἐπακο-
λουθῶν τοῖς γραφομένοις ὑπ' αὐτῶν καὶ τοὺς παρα-
γινομένους πρεσβευτὰς ἀποδεχόμενος ἀκολού-
θως τεῖ τοῦ δήμου προαιρέσει, συντηρῶν τά τε
τῆς συνκλήτου δόγματα καὶ τὰς δοθείσας ἐντολὰς
[ὑ]πὸ τῶν πρεσβευτῶν, παρ' οὐθὲν ἡγησάμενος τὰς ὑ-
πὸ τῶν ἐξωλ̣[ῶν] γινομένας ἀνατάσεις· ἔν τε τεῖ πα-
[ρε]πιδημίαι τῶν πρεσβευτῶν συνανεστράφη αὐτοῖς ἀξίως
[τοῦ τ]ε Ῥωμαίων καὶ Ἀθηναίων δήμου· τούς τε χρηματισμούς
[τοὺς πεμ]πομένους πρός αὐτὸν πρῶτος ἤρξατο ἀναγράφειν
[εἰς στήλας λιθίνας καὶ ἀνατιθέ]ναι πρὸ τοῦ Ἀρχείου καὶ
[--] τὰ χρηματισθέ[ν]-
[τα --]Ι̣ΣΗΓΗ

1. Ἡραῖος Ἀπολλοδώρου served as priest of Megaloi Theoi in 159/158 B.C. (*I.Délos* 1898 L. 1) and is mentioned in *I.Délos* 1417 B II L. 94 (156/155 B.C.); he probably is the father of Ἀπολλόδωρος Ἡραίου Σουνιεύς, known as an architect (*I.Délos* 2042 L. 5; 135/134 B.C.), γυμνασίαρχος (*I.Délos* 2589 L. 47) and ἱεροποιός of the Rhomaia (*I.Délos* 2596 L. 15; 127/126 B.C.), and the grandfather of Ἡραῖος Ἀπολλοδώρου, κληδοῦχος of Aphrodite Syria in 110/109 B.C. (*I.Délos* 2221/2222 and 2228), edd.pr. || 1-2. for Ὀφέλας see also *IG* II[2] 957 L. 41; 2334 L. 71; *SEG* XLI 115 col. I 22; *F.Delphes* III 2 24 L. 8/9, edd.pr. || 4. this is the first epigraphic attestation of ἀγαθωσύνη, edd.pr. || 7-8. τήν τε τῶν ἀρχόντων κατάστασιν ἐποιήσατο = 'faire prendre leur fonction à des magistrats', 'procéder à leur installation' (cf. *IG* I[3] 14; *IG* XII 5 652 = *SEG* XLVI 1140); these ἄρχοντες included the ἐπὶ τὰ ἱερά, the γυμνασίαρχος, the three ἐμπορίου ἐπιμεληταί, the two ἀγορανόμοι, edd.pr. || 9. for εἰσιτητήρια (sic) cf. e.g. *IG* II[2] 689 L. 690; 975 L. 4; 1315 L. 7, edd.pr. || 9-13. cf. *I.Délos* 1499 LL. 3-6 and 8/9, edd.pr. || 14-15. the same formulation may now be restored in *I.Délos* 1504 LL. 23/24, edd.pr. || 17. cf. *I.Délos* 1505 LL. 17/18 and 1507 LL. 19/20, edd.pr. || 21-29. this section alludes to the intensive diplomatic activity of the year 147/146, edd.pr. || 30. ἐξωλ̣[ῶν] ('the accursed') rather than ἐξο̣[ί]κ̣[ων] ('the expatriated'); ἀνάτασις ('menace') is attested in Polybios (e.g. 30.7.8); Ophelas followed the instructions he received from Roman ambassadors, despite the strong opposition of anti-Roman agitators, edd.pr. || 32-34. Ophelas was the first who took the initiative to have χρηματισμοί ('un document officiel authentique consignant une décision destinée à être enregistrée et archivé ou affiché') inscribed in front of the ἀρχεῖον, i.e. the ἀρχεῖον of the prytaneion, which was the epimeletes' seat, ed.pr.

1041. Delos. Building inscription of the theater, ca. 250 B.C. *IG* XI 4 1070. P.Fraisse - J.-C.Moretti, *BCH* 122 (1998) 572 (ph.), report that a block was found with the letter Δ of the ethnikon Δήλιοι, which was hitherto only restored in this inscription.

1042. Delos. The Delian aretalogy of Sarapis, late 3rd/early 2nd cent. B.C. *IG* XI 4 1299. In a study of the crypt of the Serapieion A and its canalisation, H.Siard, *BCH* 122 (1998) 469-486, argues that the trial against the priest Ἀπολλώνιος was caused by the fact that the crypt's water reservoir was fed directly from the river Inopos by means of a private conduit connected with the public conduit system (477-483). Cf. M.Sève, *BE* (2000) no. 113.

1043-1047. Delos. Graffiti in the 'palestre du lac', late 2nd-early 1st cent. B.C. Graffiti on benches and on the base of a hermaic stele found by C.Picard in the 'palestre du lac' (*Guide de Délos* 67) and recorded in his excavation diary of 1910 (preserved in the École Française d'Athènes). Ed.pr. J.-C. Moretti, *BCH* 122 (1998) 201-212 (ph.; dr.), who was able to locate two of them (our lemmata nos. 1043/1044 and 1046); no. 1045 is known only from P.'s drawing, another graffito preserved according to P. four letters (no text).

1043: 202 no. 1 I/II (ph.). **Graffiti.** Bench: A) Φίλος B) Τιμόξεν̣[ος] | star | Π̣..Υ̣Κ

[A. possibly not a personal name (ed.pr.), but the word φίλος, Chaniotis] || B 1. ΤΙΜΟΣΘ, P. || 3. Τ̣Ο̣Δ̣Π̣...Κ̣, P.

1044: 202 no. 2 (ph.). **Graffito.** Bench: Ρ̣Α̣ Μίλ̣ω̣ν | Ν

1. ΑΜΗ..ΟΝΣΙ, P.

1045: 205 no. 4 (dr.). **Graffiti.** Long block: A) Πόπλιος B) [---].χίων | [---]κίων | Α^vv^ΙΛΟΙΣ | ΙΛΕ[..]ΜΟΣ || Γοργίας

A. The text is parallel to the block's long side || B. the lines are parallel to the block's narrow side || 1-2. Χίων and Κίων, ed.pr., assuming that these names are fully preserved [but P. records the rest of a letter at the beginning of L. 1, Chaniotis] || 4. [Μ]ενέ[δη]μος?, ed.pr.

1046: 205-207 no. 5 (ph.). **Graffiti.** Part of a marble bench: [---] Μᾶρκος | ... | [Κ]άλλιστος | 'Αρχίας || Λῶιος | ΠΙ^vvv^Διονυσ. | Θ ναοπ. | [---]μνος | ΚΙΟΣ vvv ΠΠΟΝ || [---]όστρατος and Σεραπ(ί)ων | Μ | ..ΕΖΘΣ ΗΣΣ | ['Αθ]ηναγόρας | Χρυσόγονος || [Θε?]όμνηστος | Ζηνόδοτος | ΛΡ..ΗΙΚΟΟΣΣ | Αἴσωπος | 'Α[μ]ύκλη[ς] || Νικόστρατος | Πόπλιος

The text of LL. 1-19 is written in lines parallel to the block's narrow side (recorded from left to right), the text of LL. 20/21 is written in lines parallel to the block's wide side || [1. or [---]μαρχος; the photo is not clear, Chaniotis] || 10. a different hand changed a few letters of the name [--]όστρατος (Τ to Ε, Τ to Π, Σ to Ω) and added an Ν in order to write Σεραπ(ί)ων || 12. initio, remains of a Ρ?, ed.pr.

1047: 207-209 no. 6 I-IV (ph.). **Graffiti.** Lower part of a hermaic stele: A) Α[---] ^vacat^ Λυκίσκος B) Εἰρηναῖος | [--]μέας C) Εὔδημος | Χαρίδημ[ος] | Η D) Α | ΔΙΟ

MYKONOS

1048. Mykonos. Register of dowries, 3rd cent. B.C. *Syll.*^{3} 1215; *SEG* XLII 743*. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 144-151 and 186/187, present a French translation of the document (145) and discuss in detail its legal and socio-economic background, especially the inequal size of the dowries (cf. a similar register from Tenos; *IG* XII 5 873: pp. 153/154).

RHODES

1049. Rhodes. Religion: Egyptian deities. D.Bosnakis, *AD* 49/50 Meletai (1994/95) [1998] 43-55 and 63-73 (in Greek; English summary), collects the archaeological and epigraphic evidence for the cult of Egyptian deities ('Αγαθὸς Δαίμων, Ἄμμων, Βούβαστις, Ἥρα

'Αμμωνία, Ἶσις, Παράμμων, and Σάραπις) from the Archaic to the Roman Imperial period. B. discusses among other subjects the role of cult associations, the possible relation of Ἶσις to Ἑκάτη (*IG* XII 1 914; pp. 51/52), and the possible association of the cult regulation *LSCG Suppl.* 108 with Sarapis. Except for inscriptions related to Ἄμμων, Παράμμων and Ἥρα 'Αμμωνία (*Lindos* II 77) and the references to the cult of 'Αγαθός Δαίμων (p. 50), all the other inscriptions have been included in *SIRIS*. See also our lemma no. 1089.

1050. Rhodes. Society: bastardy and citizenship. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 65-68, discuss the status of children borne to Rhodian citizens by foreign women. An analysis of the relevant texts (*I.Lindos* 51 C i LL. 26/27; *I.Lindos* 88; Maiuri, *Nuova Silloge* 19 and 130) shows that these persons were not regarded as citizens [contra D.Ogden; see *SEG* XLVI 988].

1051. Kamiros. Graffito on an aryballos vase, ca. 550. G.Jacopi, *Clara Rhodos* 6/7 (1932/33) I 90 no. 5; *Tit.Cam.* 177; *LSAG*^{2} 356 no. 9. R.Wachter, *ZPE* 121 (1998) 90-93 (dr.; German translation), republishes the text, recognizing an iambic dimeter: χε̄ τεῖ, ὅϙου νᾶμα ἵχεται

'Pour water there, where the river is desirable', possibly with a sexual connotation; for ἵχεται cf. ἰχανάω (e.g., *Il.* 17.572). W.; ψήχῃ ὅϙου νᾶμα ἵψεται, 'ungiti là dove il flusso è compresso', Jac.; ψε̄χε ὅϙου νᾶμα ψε̄ται, 'streiche, wo Flüssigkeit abgewischt wird', F.Hiller von Gaertringen, *GGA* (1934) 194; χεζει οϙου ναμα ιχεται, *LSAG*.

1052. Rhodes (city). Topography: Dionysion. G.Konstantinopoulos, *AD* 49/50 Meletai (1994/95) [1998] 75-81 (in Greek; English summary), discusses the nature of the building complex called Διονύσιον, where many inscriptions have been found (*SEG* XLI 644-671; *Suppl.Epigr.Rh.* I 276; *Nuova Silloge* 26/27; C.Jacopi, *Clara Rhodos* 2, 1932, 208-217 nos. 44/45, 53-55, and 58). K. argues that this site was not the temple of Dionysos, but a precinct with stoas, in which works of sculpture and painting were displayed. This Dionysion was destroyed by an earthquake in the late 2nd cent. A.D. and was succeeded by a tetrapylon and decumanus maximus.

LESBOS

1053. Eresos (area of: Tsichliotas), Fragment, 6th cent. B.C. Squared pillar at Tsichliotas, between Eresos and Sigri. Mentioned by S.Charitonidis, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα* (Athens 1968) 92 no. 135 (ph.). A.J.Heisserer, *Horos* 10-12 (1992-1998) 381-

384 (ph.; dr.), presents the text, associating this stone with the ruins of a nearby building (a small temple?).

	[---------]			.ΟΣΤΑ	<—
	ΙΑ			ΚΝΙΜΟ	—>
	ΨΟΙ		8	ΙΣΤΡΙΣ	<—
	ΝΑ	—>		ΤΟΙΚΙ	—>
4	ΟΣΠ	<—		ΙΠΑ	(—
	[---------]			ΟΙ	

This is the only boustrophedon inscription from Lesbos hitherto known, therefore, the oldest inscription of Lesbos, C. || 1. the third letter from the right margin is not a K (C.), but possibly a Ψ, H. || 3. ΙΔΟΝΑ, C. || 4. the first letter is an O or a drilled-hole Θ, H. || 6. the first letter is not a Π (C.), but perhaps a boxed H, H. || 8. [το]ῖς τρισίν?, C.

1054. Mytilene. Monetary pact between Mytilene and Phokaia, early 4th cent. B.C. *IG* XII 2 1; *SEG* XXXVI 749*. T.Figueira, *op.cit.* (our lemma no. 58) 487–489, briefly examines the provisions of this document and speculates on the possibility that it is 'indicative of a rich lost diplomacy that organized the acceptance of foreign monies in Greek *poleis*' or, more likely, exceptional because of the peculiar economic status of Phokaia which earlier specialized in minting 'non-civic' electrum money rather than silver coinage.

1055-1057. Mytilene. Curse tablets, late 4th/early 3rd cent. B.C. Three lead tablets found in a sanctuary of Demeter on the acropolis. Edd.pr. D.R.Jordan - J.B.Curbera, *Phoenix* 52 (1998) 31-41 (dr.; English translation), with detailed linguistic and onomastical commentary. All the texts are written in the Lesbian dialect, possibly by the same scribe. Δίης/Ζίης in the three texts (1055 L. 1, 1056 L. 1 and 1057 L. 3) is probably the same person.

1055: 32/33 no. I. **Curse tablet.** Lead tablet folded thrice.

Δίης Ἡρακλε[ί]δαος, Διογένη Ἡ[ρ]-
ακλίδαος, Θεόδωρο Ἡρακλ[ε]-
ίδαος, Χαιρ[.]ηcκλε Ἕρμειος,
4 Νίκων ⟨Μ⟩η⟨ν⟩οφάνειος, Παν-
τάκλη Μελάντaος, Φ[..]δα-
μος Ἰροίτ[α]ος, Ἰροίτας Ἡρ[ακ]-
[λίδ]αος, Παντάκλη Ἰροίταος,
8 καὶ ὄσσοι μελλέοι[σι] περὶ
αὔτων ἔρην ἢ πό[ην]

The text is in retrograde writing || 1-2. Δίης, Διογένης and Θεόδωρος were probably brothers, edd.pr. || 3. probably Χειρησίκλης, a hitherto unattested name, edd.pr. || 4. ΝΗΜΟΦΑΝΕΙΟΣ, on the tablet || 5-7. the occurance of Ἰροίτας suggests that the cursed persons were a father and his two sons, edd.pr. || 8. the second E in μελλέοισι is written between LL. 7 and 8 || 9. in fine, ΠΟ or ΠΡ.

1056: 33/34 no. II. **Curse tablet.** Lead tablet folded thrice and pierced with a bronze nail; the entire text is in retrograde writing: Δίης, Δαμόχαρις, Μέλων, | Δι[ο]νύ[σ]ιος, Πυθέδαμος, | καί ἄλλος ἤ τις μετ' α[ὔ]των

1057: 35 no. III. **Curse tablet.** Lead tablet folded twice; many letters or syllables are displaced on purpose:

	Transcription		Text
	N[ca. 3]Α[.]ΓΕ		Γε[.]α[.]ν[ca. 2]
	ΔΑCΚ[Λ]ΕΙΝΙΔΩΑ		Ἀδωνικ[λ]είδας
	ΗCΖΙ		Ζίης
4	ΤΡΩΝΜΑ	4	Μάτρων
	ΧΟCΜΑΡΔΑ		Δάμαρχος
	ΑCΙΠΑΑC		Ἀσπασία
	ΟCCΙΛΟΙΜΑ		Μαλοίσιος
8	⟦CΙ --- ca. 9 ---⟧ΑΛ		⟦κ⟧ἄλ⟦λος? --- ca. 9 --- CΙ⟧
	ΤΩΝΤΑΥΜΕΤΙΕCΗΛΟΣΚΑΛ		κἄλλος ἤ ἐστι μετ' αὔτων

3. The name Ἀδωνικλῆς/Ἀδωνικλείδας was hitherto unattested, edd.pr.

1058. Mytilene. Mosaic inscription, late Antiquity. Mosaic with representation of Terpsichore and floral motifs found in a late antique house. Ed.pr. A.Archontidou, *AD* 48 B2 (1993) [1998] 408 (dr.): Τέρ bust of Terpsichore ψις

NISYROS

1059. Nisyros. Honorary decree for Kallithemis, 3rd cent. B.C. W.Peek, *Inschriften von den dorischen Inseln* (Leipzig 1969) 27 no. 1. In the presentation of a new epigraphic data base (*PETRAE*) L.Bresson in Y.Le Bohec - Y.Roman (edd.), *op.cit.* (cf. our lemma no. 654) 28/29, republishes this text and suggests that the honored person, [Κα]λλίθεμις Σατ[ύρου] or Σατ[υρίωνος], was a Rhodian.

1059 bis. Nisyros. Honorary decree of Nisyros for the physician (?) Philinos of Kos, late 3rd cent. B.C. See our lemma no. 1102.

ANAPHE

1060. Anaphe. Honorary inscription for Pherekrates, 1st cent. A.D. Fragment of a marble plaque found at Katalymatsa in 1986. Ed.pr. A.Matthaiou, *Horos* 10-12 (1992-1998) 408: [Ὁ δᾶμος] | Φε^{v}ρεκρά[την Τελέσωνος? ἀρ]|ετᾶς ἕν[εκα καὶ εὐνοίας] | τᾶς ἐς α[ὐτόν]

The honored person may be an ancestor of Τελέσων Φερεκράτου (*IG* XII 2 272/273; 2nd/3rd cent. A.D.), ed.pr.

1061. Anaphe. Dedication to Eileithyia, 1st cent. A.D. Fragment of a marble base found reused near the church of Panagia at Dokari (south of the ancient city). Ed.pr. A.Matthaiou, *Horos* 10-12 (1992-1998) 404/405 no. 1 (ph.): [ca. 4]κη Ἀλυπι[ca. 3-4 | Ἐλ]ευθίᾳ κατ' εὐχήν

1. in fine, I or H; possibly Ἀλυπή[του], ed.pr. || 2. the cult of Eileithyia was hitherto unattested in Anaphe, ed.pr.

1062-1064. Epitaphs. Ed.pr. A.Matthaiou, *Horos* 10-12 (1992-1998) 405-407 (ph.), publishes three epitaphs seen by him and S.Matthaiou between 1978-1990 near the church of Panagia at Dokari (south of the ancient city).

1062: 405/406 no. 2 (ph.). **Epitaph of Euaratos and Kino, 1st and 2nd cent.** A.D. Fragment of an irregular piece of marble inscribed by two different masons:
A: Εὐάρα|τε Νοή|μονος, | χρηστὲ | καὶ ἄλυ|[πε χαῖ]ρε] B: Κινὸι | Ἑρμία

B 1. Κινόι = Κινώι, ed.pr.

1063: 406 no. 3 (ph.). **Epitaph of Stasitima, 3rd cent.** A.D. Irregular marble block: Στασι|τίμα | Ἀκέσ|τορος

1064: 406/407 no. 4 (ph.). **Epitaph of Hyginos, 3rd cent.** A.D. Two joining fragments of a marble stele with a partly preserved representation of a figure in relief: Ὑγῖνον Ὑγίνου | προ[μ]οίρως τε|[λ]ευτήσαντα

THERA

1065-1084. Oia. Epitaphs, 6th cent. B.C.**-3rd cent.** A.D. Twenty funerary monuments of various types found in an ancient cemetery at Kamari (1986-1996); most monuments (nos. 3-5, 7, 9/10 and 14-19) were found in situ, erected on the site of the cremation of the dead, sometimes on a structure (nos. 4, 7, 9/10 and 15-19). Edd.pr. C.Sigalas - A.Matthaiou, *Horos* 10-12 (1992-1998) 385-402, with onomastic commentary. Most of the stones were found in contexts safely dated with the help of pottery; this permits a reconsideration of the date of the Archaic inscriptions of Thera; a comparison with the letter forms of other Archaic inscriptions in *LSAG* shows that the dates in *LSAG* are far too early.

1065: 387/388 no. 3 (ph.; dr.). **Epitaph of Glaukileos, ca. 550** B.C. Irregular piece of sandstone:

3 Γλαυκίλ- <—
2 εõς τõ Ζεύ- —>
1 χσιός ἠμι <—

The text is written boustrophedon from the bottom upwards, edd.pr. || 2-3. the genitive of the name Γλαυκιλεύς, L.Dubois, *BE* (2000) no. 215; the unattested name Γλαυκίλεως, edd.pr. || 2. the letter Ξ is used for Z; cf. *IG* XII 3 350-353, edd.pr.

1066: 389 no. 5 (ph.; dr.). **Epitaph of Hestiaios, ca. 550** B.C. Altar of lava with moulding. Cf. *SEG* XLIII 548 app.cr.: hεστιαίõ

1067: 393-397 no. 14 (ph.; dr.). **Funerary epigram for Parthenika, ca. 550** B.C. *SEG* XLIII 548. Marble altar with moulding. Cf. S.Follet, *BE* (2000) no. 38.

Παρθενίκας : τόδε μνᾶμα Φρασισθένος *h*ε̃ρι θανοίσας
Δαμόκλεια' ἔστα|σε κασιγ(ν)έταν ποθέσαισα

The epigram consists of two dactylic hexameters, edd.pr. || 1. Παρθενίκα is the name of the deceased woman, not an attribute (παρθενικά); hε̃ρι = ἦρι, 'early' (cf. *Il.* 9.360; *Od.* 19.320), not 'in the spring', since the time of death (winter, spring, etc.) is not stated in funerary epigrams, edd.pr.; perhaps κηρί?, F. [the meaning 'early' seems almost certain; but it should be noted that the time of death is given in a late epigram from Aphrodisias: Merkelbach-Stauber, *SGO* 1 02/09/11, Chaniotis]; the representation of ε̃ through E (not H) is rare on Thera; cf. *IG* XII 3 543 and 762; *IG* XII 3 Suppl. 1424 and 1463, edd.pr. || 2. ΚΑΜΣΜ, on the stone; one expects κασιγ(ν)έτας, F.; ποθέσαισα = ποθέσασα, edd.pr.

1068: 387 no. 1 (ph.). **Epitaph of Ainedamos, ca. 525-500** B.C. Block of Parian marble: Αἰνεδάμõ

The name was hitherto unattested, but cf. Αἰνεσίδαμος, edd.pr.

1069: 387 no. 2 (dr.). **Epitaph of Anphinika, ca. 525-500 B.C.** Block of lava: Ἀνφινίκας

1070: 388/389 no. 4 (dr.). **Epitaph of Erymachos, ca. 525-500 B.C.** Two joining fragments of a long vulcanic stone: Ἐρύμαhϙος

Ἐρύμαhϙος = Ἐρύμαχος; the name was hitherto unattested; X is represented in the Therean alphabet as KH or ϘH (cf. *IG* XII 3 763; *IG* XII 3 Suppl. 1464 and 1608); the scribe may have reversed the sequence of the letters ϙ and H, edd.pr.; for Ἐρύμαχος cf. the Homeric formula ἄνδρα μάχης ἐρύσαιο, L.Dubois, *BE* (2000) no. 215.

1071: 390/391 no. 7 (dr.). **Epitaph of Kalligyas, ca. 525-500 B.C.** Block of lava: Καλλιγύας

The name was hitherto unattested; it is probably a male name in the nominative (cf. Εὐρυγύης; see also P.Gauthier, *BE* 1999, no. 415) rather than a female name in the genitive, edd.pr.

1072: 399 no. 19 (dr.). **Epitaph of Hylesias (or Hylesios), ca. 525-500 B.C.** Block of lava: hυλεσίō

The name Ὑλεσίας or Ὑλέσιος was hitherto unattested, edd.pr.

1073: 399/400 no. 20 (ph.). **Epitaph of Cheragathas (or Cheragatha), ca. 525-500 B.C.** Marble table with two feet, found east of the ancient cemetery: Χηραγάθας

The name was hitherto unattested (χείρ + ἀγαθός); cf. Χηρίας in Thera [one cannot exclude the possibility of a female name (Χηραγάθα) in the genitive, Chaniotis].

1074: 391/392 no. 10 (dr.). **Epitaph of Mnasis, late 6th cent. B.C.** Block of lava: Μνᾶσις

1075: 398 no. 16 (ph.; dr.). **Epitaph of Probatos, ca. 500 B.C.** Tripodic table of lava: Πρόβατος <—

The name was hitherto unattested, edd.pr.

1076: 391 no. 9 (dr.). **Epitaph of Komon, ca. 500-475 B.C.** Block of lava: Κόμōνος

1077: 397/398 no. 15 (dr.). **Epitaph of Polchos, ca. 500-475 B.C.** Block of lava: Πόλχō

1078: 398 no. 17 (dr.). **Epitaph of Tychios (or Tychias), early 5th cent. B.C.** Irregular block of limestone: Τυχίō

1079: 398/399 no. 18 (dr.). **Epitaph of Tychios (or Tychias), ca. 475-450 B.C.** Block of lava: Τυχίō

Possibly a relative of the man in the preceding lemma, edd.pr.

1080: 393 no. 13 (dr.). **Epitaph of Pantoios, 5th cent. B.C.** Block of limestone: Παντοίō

1081: 391 no. 8 (dr.). **Epitaph of Kleotima, early 4th cent. B.C.** Block of lava: Κλεοτίμα

1082: 390 no. 6 (dr.). **Epitaph of Ikadios, 3rd cent. B.C.** Block of lava: Ἰκαδίου

1083: 392 no. 11 (dr.). **Epitaph of Nikaino, 1st cent. B.C.** Marble block: Νικαινώι

The name was hitherto unattested, but cf. Νίκαινα, Νικέναιτος and Νικαινέτα, edd.pr.

1084: 392/393 no. 12 (ph.). **Epitaph of Panastes of Thrace, 3rd cent. A.D.** Fragment of a marble stele: Πανάστης | Δρονγίσου | Θρ(ᾶ)ιξ

1. The name Πανάστης was hitherto unattested, edd.pr. || 2. cf. Δρινγείστας and Δρινγίστας (*IGBulg* III 1689 c L. 47 and d L. 20), edd.pr. || 3. ΘΡΑΙΞ, on the stone.

MELOS

1085. Melos. Sculptors' signatures in the Hellenistic period. I.Trianti in *op.cit.* (cf. our lemma no. 2191) 167-175, collects the epigraphic evidence for sculptors working in Hellenistic Melos: Πολυάνθης Σωκράτευς Κυρηναῖος (*IG* XII 3 1097; ph.; ca. 150 B.C.), Ἀντιφάνης Θρασωνίδου Πάριος (*IG* XII 3 1242; ca. 100-50 B.C.), [Ἀθ]ήναιος Διονυ[σίου] Πάριος (*IG* XII 3 1235 = *IG* XII Suppl. p. 93; cf. *I.Cret.* IV 343), [---]ανδρος [.]ηνίδου | [Ἀντ]ιοχεὺς ἀπὸ Μαιάνδρου (see below), and possibly Δαμοφῶν Μεσσήνιος (cf. an unpublished decree of Melos mentioned in *SEG* XLI 332). The surviving Hellenistic works of sculpture suggest close stylistic relations with Rhodes.

C.Maggidis, *Acta Archaeologica* 69 (1998) 175-197, argues on the basis of a stylistic analysis of the Melian statues of Aphrodite and Poseidon and considering the relevant inscriptions (192/193) that both works should be dated to the second half of the 2nd cent. B.C. and that they were products of the same workshop, if not the same sculptor as well. The sculptor's signature on the Melian Aphrodite (*IG* XII 3 1241) and the dedicatory inscription over the niche where the statue presumably stood (*IG* XII 3 1091) should be dated to ca. 150-50 B.C.; the sculptor [Ἀλέξ]ανδρος [Μ]ηνίδου | [Ἀντ]ιοχεὺς ἀπὸ Μαιάνδρου may be identical with a victor in musical contests at Thespiae (*IG* VII 1761 LL. 1/2 and 12/13; [Ἀλέ]ξανδρος Μην[ίδου | ἀπὸ] Μαιάνδρο[υ]) [see already *SEG* XLV 1118, with a date in ca. 80 B.C., Chaniotis]. M. dates to the late 2nd cent. B.C. the inscriptions which name Θεοδωρίδας Λαϊστράτου, the dedicator of the Melian Poseidon (*IG* XII 3 1096) and of a hermaic stele found together with the Melian Aphrodite (*IG* XII 3 1092; *IG* XII 3 Suppl. 1662); the two texts were hitherto dated to the 4th cent. B.C., because of the Doric forms, the genitive in -ō (Λαϊστράτō) instead of -ου, and the stoichedon arrangement of *IG* XII 3 1096.

1086. Melos. Honorary inscription for Aration, undated. Marble tablet, published in an inaccessible Hungarian publication of 1873 and now in the Hungarian National Museum. Republished by P. Kovács, *op.cit.* (cf. our lemma no. 1313) 36 suppl. 3: [--]ΛΚΑ | ἡ πόλις ἐστεφάνωσεν | Ἀρατίωνα Ἡρακλείδου | τὸν γυμνασίαρχον || χρυσῷ στεφάνῳ

KOS

1087. Kos. Corpus. P.Herrmann, *Chiron* 28 (1998) 85/86, reports on the progress of work on the forthcoming *IG* XII 4; 26 new texts that will be included in the corpus are presented by C.V.Crowther - C.Habicht - L.Hallof - K.Hallof, *ibid.* 87-100 nos. 1-3 and L.Hallof - K.Hallof - C.Habicht, *ibid.* 101-162 nos. 4-26, on the basis of transcriptions and/or squeezes made by R.Herzog. L.Ha. was responsible for the study of Herzog's diaries and transcriptions, K.Ha. for the edition of the texts and the critical apparatus, C. and Hab. for the commentaries of the texts in our lemmata nos. 1089 bis, 1110 and 1112, and Hab. for the commentaries of the texts in our lemmata nos. 1092-1109, 1111, 1113-1115 and 1117.

1088. Kos. Physicians. L.Wells, *op.cit.* (cf. our lemma no. 1483) 79-83 and 308/309 Appendix 4:2 and 4:3, discusses briefly the medical school of Kos, focusing on the terminology of healing used in the honorary decrees for the Koan doctors Ἑρμίας (*I.Cret.* I VIII 7; θεραπεῖαι) and Ξενότιμος (*PH* 5; ἄκεσις, βοάθεια, διασῴζω, ἐπιμέλεια, κακοπαθία, κάμνοντες).

1089. Kos. Religion: Egyptian deities. D.Bosnakis, *art.cit.* (our lemma no. 1049) 56-73 (in Greek; English summary), collects the archaeological and epigraphic evidence for the cult of Egyptian deities in Kos (Ἀγαθὸς Δαίμων, Ἶσις, and Σάραπις) from the Archaic to the Roman Imperial period. B. attributes the distribution of Egyptian cults in Kos (and Rhodos) not primarily to the political influence of the Ptolemies, but rather to trade and cultural relations (67-73). Most of the texts discussed by B. have been included in *SIRIS*, except for inscriptions related to the cult of Ἀγαθὸς Δαίμων (*PH* 57) and the cult associations of Ἀγαθοδαιμονιασταί (Maiuri, *Nuova Silloge* 494; *AD* 38 B2 (1983) [1989] 398), a few texts published in *IscrCos* (EV 6, 13, 16 and 278), and the defixio *SEG* XLVII 1291 which mentions Σήθ. B. mentions two unpublished inscriptions of the Roman Imperial period (56): a dedication of a Λαοδικεύς and an Ἀντιοχεύς to Ἶσις, Σάραπις, Ἄνουβις, Ἁρποκράτης and their σύνναοι θεοὶ κατὰ πρόσταγμα and a dedication of Ἀλεξανδρεῖς to Ἶσις. See also our lemmata nos. 1119/1120.

1089 bis. Halasarna. Honorary decree for a δικασταγωγός, ca. 200-150 B.C. Fragment of a marble stele found in 1902 in the church of Hagia Theotes in Kardamina. Mentioned by G.Pugliese Carratelli, *ASAA* 41/42 (1963/1964) 185. Edd.pr. C.V.Crowther - C.Habicht - L.Hallof - K.Hallof, *art.cit.* (cf. our lemma no. 1087) 96-99 no. 3, on the basis of a copy and a squeeze made by R.Herzog. For two decrees of the demos of Halasarna found in the Asklepieion of Kos see our lemmata nos. 1094 and 1104.

vacat

[Ἐπὶ μονάρχου ------------------, μηνὸς Γ]εραστί-
[ου ---------------, ---------------- -]ς Αἰσχυλίνου
[εἶπεν· ἐπειδὴ -------------]ς Πα[ρ]μενίσκου το[ῦ]
[--------------- ἀποστα]λεὶς δικασταγωγὸς ποτ[ὶ]
[Ἀλινδεῖς οἰκείο]ς καὶ εὔνος ὑπάρχοντας τοῦ δά-
[μου, ἐπελ]θὼν παρ᾽ αὐτοῖς ἐπί τε τὰν βουλὰν
[καὶ τὰν ἐκκ]λησίαν καὶ ποιησάμενος τοὺς κατὰ
[μέρος λόγο]υς μετὰ πάσας φιλοτιμίας καὶ ἐκτε-
[νείας παρε]στάσατο τᾶι πόλει δόμεν δικαστὰς δ[ύ]-
[ο καὶ γραμμ]ατῆ ἄνδρας καλοὺς καὶ ἀγαθοὺς κα[ὶ]
[πιστευομέν]ους παρ᾽ αὐτοῖς, τάν τε ἄλλαν ἐπιδ[α]-
[μίαν ἐποιήσ]ατο ἀξίως ἀμφοτέραν τᾶν πολίων, ὑ-
[πὲρ ὧν ἀπάν]των διαμεμαρτυρήκαντι Ἀλινδεῖς δ[ι]-
[ὰ τᾶς δοθείσ]ας αὐτῶι ἀποκρίσιος· παραλαβών τε
[τὸς ἄνδρας] καὶ παραγενόμενος ἐς τὰν πόλιν πᾶ-
[σαν κακοπα]θίαν καὶ ἐπιμέλειαν πεποίηται προσκαρ-
[τερήσας καὶ] τῶι δικαστοφυλακίωι ἐκτενῶς καὶ δ[ι]-
[καίως καὶ ἀ]κολούθως τῶι ὅρκωι ἕως οὗ διεξαχ[θῆ]-
[μεν τά τε δ]αμόσια καὶ ἰδιωτικὰ συμβόλαια, [δι]-
[αφυλάξας ἴσ]ως καὶ δικαίως καὶ μισοπονήρως
[πᾶσι τὰν ἐνχε]ιρισθεῖσαν αὐτῶι πίστιν ὑπὸ τοῦ

[σύμπαντος δάμο]υ, vacat δαπάνας τε ποτανοδέδεκτα[ι]
[ἐκ τῶν ἰδίων ἔς τε] τὰν παρουσίαν αὐτῶν καὶ ἐν
24 [ταῖς δαμοτελέσιν δ]ὲ ἑορταῖς ἀποστολὰς ποιεύ-
[μενος κατὰ τὸς ἁρμό]ζοντας ἀεὶ καιρὸς ἕνεκεν
[τοῦ κοινᾶι συμφέροντο]ς· ὅπως οὖν καὶ ὁ δᾶμος εὐ-
[χαρίστως ἁπαντῶν φαίνητ]αι τοῖς ἀγαθοῖς τῶν ἀν-
28 [δρῶν, τοί τε ἄλλοι θεωρεῦντες] τὰν εὐχαριστίαν
[τοῦ πλήθευς πολὺ προθυμότερον ἐπιδιδῶ]ντι ἑ-
[αυτὸς ἐς πάντα τὰ συμφέροντα τᾶι πόλει, -----]
[---]

Readings and restorations by He. (cf. our lemma no. 1112), who assumed that this is a copy of our lemma no. 1110 || 2. ἑκκαιδεκάται Παρμενίσκο]ς? (cf. *PH* 387 L. 19), He. || 3-4. Εὐφίλητο]ς Πα[ρ]μενίσκου το[ῦ | Φιλόφρονος] (cf. *PH* 367 LL. 6-8), He. [see now also C.V.Crowther, *Chiron* 29 (1999) 297/298, Chaniotis] || 5. initio, or [φίλο]ς, K.Ha. || 17-18. the letter E (a mason's mark?) is engraved between the lines, above the word ὅρκωι, K.Ha. || 30. or [εἰς], K.Ha.

1090. Kos. Subscription lists. L.Migeotte, *CEA* 34 (1998) 103-108, comments on subscription lists published recently in *IscrCos* [cf. *SEG* XLIII 549] that concern public projects and estimates the number of contributors and the amounts of money collected. **ED 47+98** (late 3rd cent. B.C.) probably recorded ca. 200 contributors (ca. 23,000 drachmai?) [see also our lemma no. 1098]. **ED 13+217** concerns a different project; the παιδία mentioned may have been orphans who contributed the amount promised by their father (ED 217 B LL. 19-20 and 21-23 may be restored as follows: παιδία Ζωπύρου ὧν [ἐπίτροπος ---- τοῦ --- τὰν ἐπαγ]||γελίαν ἂν ἐπαγγείλατο [ὁ πατὴρ ---)... πα[ιδία τοῦ --- ὧν ἐπίτροπος ὁ ---- τοῦ ---· ---]ΑΙΝΩΙ τὰν ἐπαγγελίαν ἂν [ἐπαγγείλατο ὁ πατὴρ ὑπὲρ αὑτοῦ καὶ] | τῶν υἱῶν ἑκατὸν πεντήκον[τα ---]); one can estimate a total of ca. 750-900 contributors who may have contributed more than 100,000 drachmai. **ED 41** (3rd/2nd cent. B.C.), **44, 96/97**, and **183** (2nd cent. B.C.) are too fragmentary and do not allow any estimates. Id., *REA* 100 (1998) 565-578, discusses five subscription lists that record the contributions made by women to various public construction projects (*IscrCos* **ED 14, 72, 178 B, 179**, and **198**), probably to building activities in the sanctuaries of goddesses (**ED 178 B**: Ἀφροδείτα Πάνδαμος and Ἀφροδείτα Ποντία; **ED 14**: Δαμάτηρ); although the projects seem to have been initiated by the assembly, the building activities were financed exclusively by women; the lack of any reference to their κύριοι may imply that the women acted autonomously. For new subscription lists from Kos see our lemmata nos. 1098, 1102, and 1111.

1091. Kos. Proxeny decree for Dionysios of Sinope, late 4th cent. B.C. *IscrCos* ED 20. C.Habicht, *Chiron* 28 (1998) 112 note 56, observes that almost all of the 31 Koan proxeny drecrees have been found in the sanctuary of the Δυώδεκα Θεοί and, therefore, he questions the restoration of L. 18 as ἐν [τῶι ἱερῶι τοῦ Ἀσκληπιοῦ]. Cf. our lemma no. 1105.

1092. Kos. Citizenship decree for Diokles of Akarnania, ca. 307-246 B.C. Marble stele found in the church of Panagia Eleemonitria in 1900. Mentioned by R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) 42; G.Klaffenbach in *IG* IX² 1 2, praef. xx 66; S.M. Sherwin-White, *Ancient Cos* (Göttingen 1978) 99 note 84; J. and L.Robert, *Amyzon* p. 124 note 19. Edd.pr. L.Hallof - K.Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 103-105 no. 5 (German translation), on the basis of a majuscule copy made by R.Herzog and a squeeze.

vacat
Ἔδοξε τᾶι βουλᾶι καὶ τῶ δάμωι,
γνώμα προστατᾶν· ἐπειδὴ Διο-
κλῆς Δαμάρχου Ἀκαρνὰν τετα-
4 γμένος πα[ρὰ] βασιλεῖ Πτολεμαί-
ωι πρότερόν τε καλῶς καὶ οἰκεί-
ως χρώμενος διετέλει καὶ κοιν[ᾶι]
τῶι δάμωι καὶ ἰδίαι τῶμ πολιτᾶν
8 τοῖς ἐντυγχάνουσιν αὐτῶι καὶ
νῦν τὰν αὐτὰν προαίρεσιν ἔχει
καὶ τὰν εὔνοιαν τὰν ποτὶ τὸν
δᾶμον διαφυλάσσει, δεδόχθαι
12 τῶι δάμωι, ἐπαινέσαι τε αὐτὸν
καὶ ἦμεν πολίταν τᾶς πόλιος
τᾶς Κώιων καὶ ἐκγόνος μετέ-
χοντας πάντων ὧμπερ καὶ τοὶ
16 ἄλλοι Κῶιοι· τοὶ δὲ προστάται ἐπι-
κληρωσάντω αὐτοὺς ἐς φυλὰν
καὶ τριακάδα καὶ πεντηκοστύν·
ὁποίας δέ κα λάχωντι φυλᾶ[ς,]
20 εὔντω· τὸ δὲ ψάφισμ[α μισθω]-
[σ]άντω τοὶ πωλη[ταὶ ἀναγρά]-
[ψαι ἐς στά]λαν λιθ[ίναν -----]
[-----------------------------------]

Readings of He. || 4-5. Ptolemy I or II, Hab. || 5-6. οἰκεί[ως, K. || 13. citizenship decrees are very rare in Kos; cf. *TitCal* 74; *IscrCos* ED 91, Hab.

1093. Kos. Honorary decree for Antipatros, early 3rd cent. B.C. (281/280 B.C.?). Fragment of a marble stele found in the Asklepieion in 1903. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 110/111 no. 7 (German translation), on the basis of a copy in majuscules and a squeeze made by R.Herzog.

[---]-
ωνος· ὅπως δὲ καὶ Ἀντίπατρ[ο]ς εἰδήσ[ει] τὰ παρὰ
τοῦ δάμου δεδομένα αὐτῶι τίμια, τοὶ πρ[ο]στάται
σαμανάμενοι τὸ ψάφισμα τόδε τᾶι δα[μ]οσίαι σφρα-
4 γῖδι δόντω τοῖς πράτοις αἱρεθεῖσι πρεσβευταῖς
ποτὶ βασιλῆ Σέλευκον· τοὶ δὲ πρεσβευταὶ ἀσ[πα]-
ξάμενοι αὐτὸν ὑπὲρ τοῦ δάμου τό τε ψάφισμ[α]
ἀποδόντω κ(α)ὶ παρακαλεύντω θεωρεῦ[ν]τ[α . .]
8 τὰν τοῦ δάμου αἵρεσιν ἂν ἔχει ποθ' αὐτὸ[ν] β[έβαι]-
ον ἀπόδειξιν ποεῖσθαι τ(ᾶ)ς ποτὶ τὰν πόλι[ν εὐνοίας]·
εἰ δέ τι ἐναντίον ἐστὶ τῶιδε τῶι ψ(α)φίσ[ματι - ca. 5 -]
[- ca. 8 --] ἐκ τῶν νόμων, περιίκαντι κατ' [αὐτὸ τοῦτο]
12 [τοὶ νόμοι·-----------]ψιν ὡς ἐλαχί[στην --------------]
[---]

Readings of He., checked by G.Klaffenbach on the squeeze ‖ 1. ε̣ἰδή̣σ̣[ει], Kl.; ε̣ἰ̣δ̣ή̣σ̣[ηι], He. ‖ 5. the letter forms permit an identification of βασιλεύς Σέλευκος only with Seleukos I, He.; contacts of king Seleukos I to Kos are attested only after his victory at Kouropedion (281/280 B.C.), Hab. ‖ 5-6. ἀ̣σ̣[πα]ξάμενοι; cf. *SEG* XLI 1003 II L. 110; *SEG* XXXVII 859 A L. 4, Hab. ‖ 7. ΚΑΙ, lapis ‖ 7-8. [αὐτῶι?] | τάν, He.; [αὐ]|τάν, K.Ha. ‖ 8. ἆν, edd.pr. [ἂν, Chaniotis] ‖ 9. ΤΛΣ, on the stone ‖ 10. ΨΛΦΙΣ, on the stone ‖ 12. [εἰς ἐπίσκε]ψιν, Kl.; [ἔλλει]ψιν, He.; [ὡς θλί]ψιν?, Hab. ‖ 10-12. if this decree contradicts an existing law, the law prevails, Hab.

1094. Kos. Honorary decree of Halasarna for Herodotos, ca. 300-250 B.C. Two joining fragments of a marble stele found in a Byzantine church (A, 1900) and in a private house (B, 1901). Fr. b: R.Herzog, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (1901) 478-480 no. 2. Fr. a: Mentioned by R.Herzog, *op.cit.* (cf. our lemma no. 1092) 38 and 49; G.Pugliese Carratelli, *ASAA* 41/42 (1963/64) 154 and 190. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 121-124 no. 13 (German translation), publish fr. a and republish the entire decree (German translation), on the basis of a copy and squeezes made by R.Herzog.

a ῎Εδοξε τῶι δάμωι τῷ ᾿Αλασα[ρνιτᾶν,]
ναποῖαι εἶπαν· ἐπειδὴ ῾Ηρόδοτο[ς ῾Ηρα]-
κλείτου ἀρχεύσας παρ᾽ ῾Ηρακ[λεῖ τά τε]
ἱ̣ερὰ ἐξέθυσε τῶι θεῶι ὑπὲρ τ[ῶν πολι]-
τᾶν ἀξίως καὶ αὑτοῦ καὶ τῶν π[ολιτᾶν]
καὶ τοὺς παραγενομένους ἐ̣ν [τῶι ὑ]-
πηρετικῶι ἐδέξατο μετὰ τῶν δ[αμοτᾶν]
οὐδεμίαν ὑποστελλόμενος δ[απάναν,]
ἀλλὰ δηλόμενο̣[ς ἀ]πό[δει]ξιν ποε[ῖσθαι]
τᾶς αὑτοῦ πρ̣[οαιρέσιος, ἃς ἔ]χ̣ε[ι ποτὶ τὸν]
δᾶμον· ὅπω[ς οὖν καὶ ὁ δᾶμος φαίνηται τὺς]
[ἑ]α̣υ̣τὸν ε̣[ὐεργετήσαντας -------------------]
b [ἄ]ν̣δ̣ρας τιμ[ῶν, vacat δεδόχθαι ἐπαινέσαι τε]
[῾Η]ρόδοτον ῾Η[ρακ]λε̣ί̣[του ἐπὶ τᾶι εὐσεβείαι]
τᾶι ποτὶ τὸς θεὸς κα[ὶ τᾶι ποτὶ τὸν δᾶμον]
εὐχαριστίαι καὶ στεφ[ανῶσαι αὐτὸν χρυ]-
σέωι στ(ε)φάνωι ἀπὸ χρυ[σῶν -- ca. 7 -- ἀρε]-
τᾶς ἕνεκε καὶ εὐνοίας τ[ᾶς ἐς αὐτό̣ν· ἵνα]
δὲ καὶ ἁ ἀναγγελία γένη[ται τοῦ στεφάνου,]
ἄνδρας ἑλέσθαι τρεῖς [ἐκ πάντων τῶν δα]-
μοτᾶν ἤδη, οἵτινες ἐπε[λθόντες ἐπὶ τὸς]
προστάτας καὶ τὰν βου[λὰν καὶ τὰν ἐκκλη]-
σίαν τό τε ψάφισμα ἀπ[οδώσουσι καὶ παρα]-
[κα]λεσεῦντι τὸς πολ[ίτας -------------------]
.. ΟΛΕΙ ἐν τῶι ἀγῶνι [τῶι πράτωι, ὃν συν]-

[τελ]εῖται ὁ δᾶμος τ̣[ῶι Διονύσωι· τοὶ δὲ αἱ]-
[ρεθ]έ̣ντες ἀναγ[ραψάντω τὸ ψάφισμα τόδε]
[καὶ ἀ̣]ναθέντω [ἐς τὸ ἱερὸν τοῦ ᾿Απόλλω]-
[νος· τ]ὸ δὲ ἀν[άλωμα τὸ γενόμενον ἔς τε]
[τὰν το]ῦ στεφάνου ποίησιν ---------------]
[-------]Λ̣Ε̣Μ[------------------------------]
[--]

Restored by He. in his diary ‖ 2-3. ῾Ηρόδοτος ῾Ηρακλείτου proposed the decree published by R.Herzog, *op.cit.* (cf. our lemma no. 1092) no. 14, He. ‖ 6. the παραγενόμενοι were Koan citizens (not from Halasarna) serving in an ὑπηρετικὸν ship (cf. *Syll.*³ 1000 L. 33), Hab. ‖ 12. [ἑ]α̣υ̣τὸν, K.Ha.; [α]ὑτὸν, He. ‖ 14. in fine, restored by K.Ha. ‖ 15. in fine, [ποτὶ τὸν δᾶμον], K.Ha.; [ποτὶ τὸς δαμότας?], He. (1901) ‖ 17. ΣΤΦΑΝΩΙ, on the stone; in fine, χρυ[σῶν δέκα], He.; possibly χρυ[σῶν vac number vac], K.Ha. ‖ 25. the second letter was an O, corrected by the mason to Λ ‖ 24-25. [κα]λεσεῦντι τὸς πολ[ίτας δόμεν αὐτὰν ἐμ | π]ό[λ]ει?, He. (1901); [ὅπως στεφανωθῆι ἐν τῶι ἀγῶνι, He. (diary); [ἀναγορεῦσαι --- ἐν τᾶι π]όλει ἐν τῶι ἀγῶνι τ̣[ῶι χορικῶι], M.Wörrle apud edd.pr. ‖ 31. omitted by He.

1095. Kos. Honorary decree of a Dorian city for the doctor Simos of Kos, ca. 300-250 B.C. Fragment of a marble stele with a representation of an olive crown in relief; found in the Asklepieion in 1903. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 141/142 no. 23 (German translation), on the basis of a copy and a squeeze made by R.Herzog.

wreath
[῎Εδοξε τᾶι βου]λᾶι καὶ τῶι δάμωι, γνώ-
[μα προστατᾶ]ν· ἐπειδὴ Σῖμος Σίμο[υ]
[ἰατρὸς Κῶιος] ἐνδαμήσας πολλ[ὰ ἔ]-
4 [τη --------------- -]ησε τό τε[---------]
[--]

Restored by He. ‖ 2. a Σῖμος Σίμου is mentioned in the subscription *PH* 10 b L. 10 (ca. 200 B.C.) and in *IscrCos* ED 235 L. 18, but an identification is not possible, Hab. ‖ 4. τό τε, Hab.; τότε, He.

1096. Kos. Honorary decree for Diokles, mid-3rd cent. B.C. Three joining fragments of a marble stele found in the Asklepieion. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 101-103 no. 4 (German translation), on the basis of a squeeze made by R.Herzog.

a [---]-
των Διοκ̣λ̣[- ------------------------ ἀναθέ]-
σει τᾶς στάλα[ς ἐν] τῶ[ι ἱερῶι τοῦ ᾿Ασ]- b
κλαπιοῦ· ὅπως [οὖ]ν̣ καὶ ὁ δ[ᾶμος φαί]-
νηται ᾿Αλασαρ[νί]ταις τε [ὑπακούων]
τὰ ἀξιούμενα καὶ Διοκλ[εῖ συνκα]-

[τ]ασκευάζων πάντα τὰ [φιλάνθρω]-
[π]α καὶ ⟦-----⟧ καλῶς ἔχοντα, [δεδόχθαι]
[τᾶι β]ουλᾶι, δόμεν αὐτ[ο]ῖ[ς τὰν ἀναγ]-
[γελία]ν τοῦ στ[εφά]ν[ου] κ[αὶ τὰν ἀνά]- d
[θεσιν] τᾶς στά[λας κα]θό[τι ἀξιοῦν]-
[τι· τοὶ δ]ὲ προσ[τάται κα]ὶ ὁ [ἀγωνοθέ]-
c [τας] ἐπ[ιμ]εληθ[έντω τ]ᾶς [ἀναγορεύσι]-
[ος το]ῦ στεφά[νου· ἀπο]δε[ιξάντω]
[δὲ κα]ὶ τοὶ πρ[οστάται τόπον ἐπὶ τᾶι]
[ἀναθέ]σει τᾶς σ[τάλας ---------------]
vacat

Readings and restorations of K.Hall. || 3-6. with this decree Kos responds to a decree of Halasarna requesting honors for Diokles; for this procedure cf. L.Laurenzi, *Clara Rhodos* 10 (1941) 37 no. 4 LL. 3-7, K.Hall.; the decree of Halasarna may be identified with a still unpublished honorary decree for Διοκλῆς 'Αλεξάνδρου (*SEG* XL 683; XLV 1120; ca. 250 B.C.), edd.pr. || 3. ὁ [σύμπας δᾶμος], He. || 6-7. [φιλάνθρω]|[π]α, Hab.; [πρέπο|ντ]α, K.Hall. || 7-10. restored by He. (but LL. 8-9, [ἀνα|γόρευσι]ν).

1097. Kos. Honorary decree of Sinope for Dionnos of Kos, ca. 220 B.C. Marble pedimental stele found in the Asklepieion. Mentioned by R.Herzog, *AA* (1903) 198. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 137-140 no. 21 (German translation), on the basis of a copy and a squeeze made by R.Herzog.

vacat
Π α ρ ὰ Σ ι ν ω π έ ω ν ·
vacat
ἔδοξε τῶι δήμωι, ᵛ στρατηγοὶ εἶπαν· ἐπειδὴ Δίον-
νος Πολυτίωνος Κῶιος ἀποσταλεὶς πρεσβευτὴς
ἐν τῶι πολέμωι vacat ὑπὸ τῆς Κώιων πόλεως πᾶν τὸ σ-
υμφέρον λέγων καὶ πράττων διετέλει οὔτε πόνο-
ν οὔτε κίνδυνον οὐᵛθένα ἐκκλίνας καὶ χρείας παρέ-
ᵛχεται κοινεῖ τε τῶι δήμωι καὶ ἰδίαι τοῖς ἐντυγχάν-
ουσιν αὐτῶι τῶν πολιτῶν καὶ ἀνὴρ ἀγαθὸς καὶ πρόθυμός
ἐστι περὶ τὴν πόλιν vacat ἐπελθὼν δὲ καὶ ἐπὶ τὴν ἐκκ-
λησίαν ἐμπεφάνικεν περὶ τούτων τῶι δήμωι καὶ παρε-
πιδεδήμηκεν ἀξίως αὐτοῦ τε καὶ τῆς Κώιων πόλεως,
δεδόχθαι τῶι δήμωι ἐπαινέσαι Δίοννον εὐνοίας ἕνε-
κε καὶ προθυμίας ἧς ἔχει περὶ Σινωπεῖς καὶ στεφανῶσ-
αι αὐτὸν χρυσῶι στεφάνωι· τοὺς δὲ πρυτάνεις τοὺς
vacat
vacat ἐν τῶι 'Ανθεστηριῶνι μηνὶ ἀναγγεῖλαι τὸν στέφα-
[νο]ν Διόννωι γινομένου ἀγῶνος ποιησαμένους vacat

[?vacat τὴν ἀ]ναγόρευσιν τήνδε· ᵛὁ δῆμος ὁ Σινωπέων σ-
[τεφανοῖ Δ]ίοννον Πολυτίωνος Κῶιον εὐνοίας ἕνεκε κα-
[ὶ προθυμίας] ἧς εἶχεν εἰς αὐτόν· εἶναι δὲ αὐτῶι καὶ [ἔφ]-
[οδον ἐπὶ τὴν βο]υλὴν καὶ τὸν δῆμον μεθ' ἱερὰ πρώτωι·
[τοὺς δὲ στρατη]γοὺς καὶ τοὺς ἄλλους ἄρχοντας ἐπ-
[ιμεληθῆναι αὐτ]οῦ καὶ τῶν ἀπογόνων αὐτοῦ ὅπως ἀ-
[πάντων τῶν φ]ιλανθρώπων τυγχάνωσιν· καλέσα[ι]
[δὲ αὐτὸν καὶ ἐπὶ] ξένια· vacat ὅπως δὲ καὶ ἐγ Κῶι ἀναγ-
[ορευθῆι ὁ στέφανο]ς Διονυσίων τε τῶι πρώτωι ἀ[γῶν]-
[ι καὶ τοῖς Μεγάλοι]ς 'Ασκληπιείοις ἐν τῶι γυμν[ικῶι]
[ἀγῶνι καὶ ὅπως τὸ ψήφ]ισμα ἀνατεθῆ ἐν τῶι ἱερῶι τ[οῦ]
['Ασκληπιοῦ ἐν τῶι ἐπιφ]ανεστάτωι τόπωι ο[-------------]
[-------------------------- -]ταν τοῖς Κώιων [----------------]
[------------------------------]ΠΑΤΥ[--------------------------]

Restored by He., who dates the text to ca. 220 because it is written by the same mason as *Syll.*^{3} 528 = *I.Cret.* I VII 7; the war mentioned in L. 4 is, therefore, the one fought by Sinope against king Mithridates II of Pontos, in which Sinope was also supported by Rhodes (cf. Polyb. 4.56.1-9), He., edd.pr.; for the relations between Sinope and Kos see also *IscrCos* ED 20, edd.pr || 2-3. the name Δίοννος was hitherto unattested in Kos; it is probably a diminutive of Διονύσιος, edd.pr. || 15. the month 'Ανθεστηριών is attested for the first time with certainty for Sinope, edd.pr.

1098. Kos. Decree and subscription list, ca. 240 B.C. Nine fragments of a marble stele found in the Asklepieion (except for fr. b which was seen by Newton in the collection Platanista). Fr. b: *Πανδώρα* 17 (1866) 451 and 19 (1868) 44; cf. C.T.Newton, *Travels and Discoveries* I (London 1865) 228 (no text); *PH* 12; *SGDI* III 1 3626; *IscrCos* ED 47; L.Migeotte, *Les souscriptions publiques dans les cités gecques* (Genève 1992) no. 49. Fr. e: *IscrCos* ED 98. Fr. a-i. Edd.pr. L.Hallof - K.Hallof - C.Habicht, *art.cit.* (cf. our lemma no.1087) 143-54 no. 24, on the basis of a copy made by R.Herzog who recognized that fr. a, c, d, f-i belong to the same stele. A decree (A LL. 1-27) is followed by a list of participants in the subscription, arranged alphabetically; face B lists foreigners, probably arranged alphabetically according to their ethnikon (see II LL. 5, 22, 26, 31); the subscription aimed at providing funds for the festival and the γυμνικοὶ ἀγῶνες for 'Ασκληπιός (A LL. 2 and 6); if each line registers three contributors, face A listed ca. 260 persons who must have contributed ca. 60,000 drachmai edd.pr.). See also our lemma no. 1090.

A a [------------]υ εἶπεν· ἐπειδὴ [-----------------------------------]
[--------- 'Ασ]κλαπιοῦ καὶ τὰν [πανάγυριν?---------------------------]
[---- τὸς δηλομ]ένος τῶμ πολιτᾶν [-----------------------------------]
4 [------------] ὑπακούσαντας τ[ῶι δάμωι ----------------------------]
[--- ἐν τοῖς ὑστ]άτοις δὲ ἔτι χρόνοι[ς ὑπόμναμα ὑπάρχηι τῶν ----------------]
[----- ἀνάλωμ?]α τό τε πρὸς τοὺς γυμ[νικοὺς ἀγῶνας ---------------------]

[------------]θῆι τοῦ τόπου κατα[---------------------------------]
8 [------------]ον, ἀγαθᾶι τύχ[αι, δεδόχθαι-------------------------]
[------------]οντος ἐν τ[-------------------------------------]
[----------] τόπον ὃς [-------------------------------------]
[-----------] φερόντω[-------------------------------------]
12 [------------]ως του[-------------------------------------]
[------------]ατισ[---------------------------------------]
[------------]AT[--]
[------------]IE.[---------------------------------------]
16 [-- ἀ]γῶνι [------] b
[--τ]οῦ θεο[ῦ]
[--μη?]θὲν διελ[- ---]
[---τᾶς δ]ὲ μισθώσ[ιος]
20 [--]ατελευντ[----]
[--]ηται ὑπαρχε-
[---]άτου παραδε-
[--]ν μισθωσάντω
24 [---------------------------------------τὰν ἀν]αγραφὰν ποησ-
[---] ὅτι δέηι περὶ τῶν
[-------------------------------------- ἀναγρ]αφέσθων· αἱρέθεν Ε-
[---] vacat
28 [Α------------------------------ ἑκατ]όν· Ἀρατίδας Χαρμίνο[υ]
[Α-----------------------------------κ]αὶ ὑπὲρ τῶν ὑῶν Ἀριστο-
[Α--------------------------καὶ ὑπὲρ τοῦ ὑ]οῦ Ἀρχιδάμαντος χιλία[ς]
[Α------------------------------ Ἀ]γίου πεντήκοντα· vacat
32 [Α-----------------------------------]ος Τιμοξένου πεντήκοντ[α]·
[Α-----------------------------------]ένης Δόρκωνος ἑκατὸν vacat
[Α---------------------------- Ἀριστ]όλοχος Σμένδρωνος vacat
[Α------------------------------δ]ιακοσίας· vvv Αἰσχύλος vacat
36 [Α---------------------------- εἴ]κοσι· Ἀλέξανδρος Ἡρακλείτ[ου]
[Α-----------------------------] χιλίας· vv Ἀρεδείκης Ξενοδί[κου]
[Α-----------------------------] τριακοσίας· vvv Ἁγήτωρ ⟦ ⟧
[Α------------------------καὶ ὑπὲρ τᾶς] ματρὸς ἑκατόν· Ἀρισταγόρα[ς]
40 [Α---------------------------Χ]αιρέα καὶ ὑπὲρ τῶν ὑῶν τριακοσία[ς]·
[Α-----------------------------]όλου [ὑ]οὶ Πτολεμαῖος, Λεόντιος
[Α-------------------------πεν]τήκο[ν]τα· vvv Ἀρχιωνίδας ⟦ ⟧
[Α-------------------------πεν]τήκοντα· vv Ἀρίστων Ἀρίστωνος vacat
44 [Α--------------------------]ας· Ἀριστόφιλος Λυκαίθου πεντήκο[ντα]·
[Α---------------------------ε]υς καὶ ὑπὲρ τῶν ὑῶν Ἐπικλεῦς vacat
[Α----------------------------] vacat
[Β----------------------------] vacat
48 [Γ----------------------------] vacat
[Δ------------------------------]λου πεντήκοντα· vacat Διόφαντ[ος]

[Δ-------------------------- Δαμ]άτριος Ἀλεξία ἑκατόν· vacat Δράκων
[Ἱπποκράτευς?------------------ Δ]ικαιάρχου Καλύμνιος ἑκατόν· vacat
52 [Δ------------------------------κ]οσίας· vacat
[Ε-------------------------------] Ἑρμίας [Ἡρ]ακλείτου ὑπὲρ αὑτοῦ καὶ c
[τοῦ ὑοῦ?-------------------------] καὶ ὑπὲρ το[ῦ ὑοῦ ---]ς τετρ[ακ]οσ[ίας]·
[Ε-----------------------------]χου καὶ ὑπὲρ τῶν ὑ[ῶν---------]
56 [----------------------------Ἐ]χεκράτης Φιλίστου πε[ντ--------]
[------------------------ καὶ Πτ]ολεμαῖος Φιλοκλεῦς χιλί[ας vacat]
[Η-----------------------------] Φιλωνίδα καὶ ὑπὲρ τοῦ ὑοῦ Φιλ[ωνίδα]
[number --------------------------] vvv Ἡράκλειτος Βατίχου πεντήκοντα· vacat
60 [Θ--------------------------π]εντήκοντα· vvv Θεύδοτος Ἐγκλείδα ἑκατόν·
d [Θ---------------------- Θεύδω]ρος [------------------------
πεντήκ]οντα· vvv Θεύδωρος Περσία πεντήκοντα
[Θ --------------------- Θεύ]δωρος Κλ[ευκρίτου -------------------
-]ου πεντακοσίας· vvv Θευκλῆς Μικύθου καὶ
[ὑπὲρ τ-------------------]ς πεντακο[σίας ------------------------
Θέσσαλ]ος Κληναγόρα καὶ ὑπὲρ Πασία τοῦ Θεσσάλου
64 [number -------------------- κ]αὶ τοῦ πατρὸ[ς --------------------------
π]εντήκοντα· Θρασύμβροτος Βατίχου πεντήκοντα·
[Κ?-------------------] Ἱπποκλεῦς πεντ[------------------------
Κλε]όμβροτος Ἀρχεστράτου ἑκατόν· vacat
[Κ----------- Κριτόβουλο?]ς Ἀριστοβούλου [------------------------
Κλευ?μ]έδων Σατύρου ἑκατόν· Κλεύμβροτος Νικάρ-
[χου?------------------ ἵ]ππου πεντήκον[τα·----------------------
Κλεύχιος? Λ]υκόφρονος καὶ ὑπὲρ τοῦ ὑοῦ Λυκόφρονος
68 [number --------------------]λευς χιλίας· vvv [Κ--------------------
Ἡρακλ]είτου πεντήκοντα· Κλεῖνος Κληναγόρα
[Κ------------------- ἵ]ας. vv Καλλίδ[αμος?-------------------
πεντ]ήκοντα· v Κλεισανθίδας Δαμοξένου vacat
70 e ἑκ[ατὸν ------------------]ς Κλείνου ἑκα[τὸν ----------------------
Κλη]ναγόρα καὶ ὑπὲρ τοῦ ὑοῦ Κληναγόρα τριακοσίας·
Κλ[------------------ ἑκατ]όν· vv Κλει[-------------------------
-ξ]ένου ἑκατόν· vacat
Λύκα[ιθος ----------------- κα]ὶ ὑπὲρ το[ῦ ὑοῦ -------------------------
Λαμ]πίας Λαμπία ἑκατόν· vvv Λυσίμαχος Διοκλεῦς
πεν[τ--------------------- τ]ριακοσί[ας·- - ----------------------]
καὶ ὑπὲρ τοῦ ὑοῦ ἑκατόν· vv Λυκῖνος Ἀρχιδάμου
74 ἑκα[τὸν ---------------] vacat
Μ[να]σίσ[τρατος --------------]ύλ[---------------------------
Φαι]νοκρίτου διακοσίας καὶ ὑπὲρ τοῦ ὑοῦ Φαινοκρί-
του ἑκα[τόν ---]
ἑκατόν· Μένων καὶ Ἡράκλειτος Φιλιστῆ ἑκατόν·
Μίκυλος [--------------------]ιος Μοσχίωνος τριακοσίας· v Μακαρεὺς Διδυ-

78 μάρχου [- - - - - - - - - - - - - - - - - - καὶ ὑπὲ]ρ τοῦ ὑοῦ Νικοστράτου πεντακοσίας vacat
Μοσχίω[ν -]κου πεντακοσίας vacat
Νικαγόρας Ν[ικ- καὶ ὑπὲρ τῶν συ]στρα-
τευσαμένων χιλίας· Νικόλ[αο]ς Νικομή-
δευς πεν[τ-]ς Παυσιμάχου καὶ ὑπὲρ τοῦ ὑοῦ ἑκατόν· vacat
82 Νικόστ[ρατος? - - - - - - - - - - - - - - -]ν Ἀντιδάμαντος καὶ ὑπὲρ τῶν ὑῶν τριακοσίας·
[Ν- ἑ]κατὸν καὶ ὑπὲρ Πυρρίχου πεντήκοντα· Νικοκλῆς
[- πεντ]ήκοντα· Νικόμαχος Δαμοκλεῦς καὶ ὑπὲρ τῶν
[ὑῶν -] vacat
86 [Π-]α διακοσίας· Πύθων Κριτοβούλου διακοσίας. vacat
[Π- -]ος διακοσίας· vv Πραξῆς Πραξιμένευς πεντήκοντα
[Π- -]ου χιλίας· Πυθαγόρας Γλαυκίππου διακοσίας
[Π- -]· vv Περσίας Νικαγόρα ἑκατόν· vv Πεισίστρατος
90 h [-]κλου χιλίας [- - - - - - - - - - - - - - - καὶ]
ὑπὲρ τῶν ὑῶν Κλείτου καὶ Λύκωνος τριακοσίας·
[Π-] Πύρρος Φιλίπ[που - - - - - - - - - - - - - - Πρα]-
ξαγόρας Πραξαγόρα καὶ ὑπὲρ τοῦ ὑοῦ Λεωδά-
g [μαντος - - - - - - - - - -]λίωνος [- - - - Π]αρμενίσκο[υ - - - Παδύλου ὑπὲρ αὐτοῦ]
καὶ τοῦ ὑοῦ Παδύλου ἑκατὸν πεν(τ)ήκοντα·
[Π- - - - - - - - - - - -]κοσίας· Παρμε[νίων? Μ]ακαρίνου ἑ[κατόν· Πολύμναστος Ἀρι]-
στάρχου καὶ ὑπὲρ τοῦ ὑοῦ Ἀρίστου τριακοσίας·
94 [Σ- - - - - - - - - - -]κοσίας· vv Σίμαλος Ὀν[ασικ]λεῦς δια[κοσίας· - - - - - - - - - - - - -
Ὀ]νασικλεῦς πεντήκοντα· Σῖμος Ἑρμώνακτο[ς]
[- - - - - Σώφιλος? Ε]ὐέλθοντος διακοσίας· v Σω[σίσ?]τρατος [Καφισίου? - - - - - - -
Σ---------]ς Αἰνέα πεντήκοντα· vacat
[Σ- - - - - - Ἀναξίλ]α ὑπὲρ αὐτοῦ καὶ τοῦ ὑοῦ [Ἀ]ναξί[λα - - - - - - - - - -] vacat f
[Τελευτίας? Θρασυκρίτ]ου καὶ ὑπὲρ τοῦ ὑοῦ Θρασυκρίτου τρι[ακ]οσίας· Τ[ι- - -
Δεξ]ίππου καὶ ὑπὲρ τῶ[ν] ὑῶν Δεξίππου καὶ Διδυμάρχου διακοσί[ας]·
98 [Τ- - - - - - - - - - - - - π]εντήκοντα· Τάχιππος Ἱππία ἑκατό[ν]· Τιμόξ[ενος Ξενοτίμου?]
καὶ ὑπὲρ τοῦ ὑοῦ ἑκατὸ[ν] πεντήκοντα· vvv Τιμασικράτης vacat
[- - - - - - - - - - - ἑκα]τόν· vv Τιμοκλῆς Φιλοκλεῦς καὶ ὑπὲρ τοῦ ὑοῦ [- - - - - - - - - - - -]
Τίμαιθος Ἡρακλεί[τ]ου [καὶ] ὑπὲρ τῶν ὑῶν Ἡρακλείτου
[καὶ Νίκωνος? τ]ριακοσίας· vv Τήμενος Νικοτέλευς τριακοσία[ς· vvv Τ- - - - - - - - - ο]υ
ὑπὲρ αὐτοῦ καὶ τῶν ἀδ[ελφῶν - - - - - - - ο]υ καὶ Νικαγόρα
[-- number -- Τήμε?]νος Σατύρου καὶ ὑπὲρ τοῦ ὑοῦ Σατύρου δι[ακοσίας·] vacat
102 [Φιλῖνος? Ἀγεπόλιο]ς καὶ ὑπὲρ τῶν ὑῶν Ἀγεπόλιος καὶ Δαματ[ρίου - - - - - - · Φί]λων
Τελεσάνδρου καὶ [-]
[Φ- - - - - - - Φα]ινίππου πεντήκοντα· vv Φαίνιππος Φαινίππου [- - - - - - - - · Ἀγλ]α-
ίππου ἑκατόν· vv Φῶκος Τι[- - - - - - - - - - - - - - - -]
[- - - - - - - - πεντή]κοντα· Φιλῖνος Διαγόρα πεντήκοντα· vv Φιλ[- - - - - - - - - - - - -]νου
ἑκατόν· vv Φιλωνίδα[ς Φιλίστου? καὶ ὑπὲρ τῶν ὑῶν?]
[- - - - - - - - - - - κ]αὶ Πυθαγόρα πεντακοσίας· Φιλοκλῆς Φι[- - - - - - - - - - - - - - - - - -]
Φίλιππος Ἱππολόχου καὶ [ὑπὲρ τοῦ ὑοῦ? Ἱπ]πολόχου τ[ρια]-

106 [κοσίας· Φ- - - - Ἱ]ππολόχου διακοσίας· Φίλιστος Νικομ[άχου? - - - - - - - - -
-]σθένευς καὶ ὑπὲρ τοῦ ὑοῦ [- - - - - - ἑκ]ατόν· vacat
[Φ- - - - - - - - - - - -] ἑκατόν· Φυλότιμος Τιμολύκου διακο[σίας - - - - - - - - - - - - - -]
[[---------]] [- - - - - - - - - - - - Ἀμα?]ξαίου καὶ ὑπὲρ το[ῦ]
[ὑοῦ - - - - - - - - - ἑκα]τὸν καὶ ὑπὲρ Φιλίστου τοῦ Φιλίππου [- - - - - - - - - - - - - - - - -]
καὶ ὑπὲρ τοῦ ὑοῦ Κλείνου ἑκατόν·
[- - - - - - - - - - - - - -]ου ἑκατόν· vvv Φιλῖνος Δαμ[οσθένευς?- - - - - - - - - - - -] vacat
110 [Φ? - - - - - - - - - - - -] vacat
[Χ- - - - - - - - - - - - -] πεντακοσίας· Χαρμῖνος Ὀνασι[κλεῦς - - - - - - - - - - - -ακο]σίας·
Χάρμιππος Χαρμίππου τριακοσίας· vacat
[Χ- - - - - - - - - - - - ἑκ]ατόν· vvv Χάρμιππος Χαρμίνο[υ - - - - - - - - - - - - - Ὀνασιλεῦς?]
καὶ ὑπὲρ τῶν ὑῶν Ὀνασικλεῦς καὶ Θευδότου
[- - - - - - - - - - - - - -]· vvv Χαιρύλος Φιλοκλεῦς [-]νος
τριακοσίας· Χαρμύλος Παδύλου καὶ vacat
114 [ὑπὲρ - - - - - - - - - - - -] vacat

B [- πεντήκοντ]α vacat [- - - - - -] a
[-] vacat [- - - - - - -]
[- καὶ ὑπὲρ τῶν? ὑ]ῶν Ἐπικράτευς καὶ Ζω[πύρου? - - -]
4 [- ἑκατό]ν vacat
[- Ἀπολλώνιο]ς Δωρίωνος Ἀλεξανδρ[εὺς? - - - - - -]
[- Μ]ένωνος πεντακοσίας· vv [- - - - - - -]
[- πεντή]κοντα· vv Παρμενίσκος ΔΙ[- - - - -]
8 [-]τος Διοσκουρίδα πεντή[κοντα - - - -]
[- ὑπὲρ αὐτοῦ] καὶ τῶν ὑῶν Λυκέα καὶ Α[- - - - - -]
[- πεντήκον]τα· Σώστρατος Δημητρ[ίου - - - - - -]
[-] vacat
12 [- ἑ]κατόν· vvv Φαῖδρο[ς - - - - - -]
[- ἑκ]ατόν· vacat [- - - - - - -]
[- πεντήκ]οντα· Χρύσιππ[ος - - - - - -]
[- ἑκα]τὸν πεντήκοντ[- - - - - - -]
16 [-]ος πεντακ[οσίας - - - - - - -]
[- ε]ὐεργέτας πε[ντ- - - - - -]
[- ὑπὲ]ρ αὐτοῦ καὶ [- - - - - -]
[-]νος Σ[- - - - - - - - - - -]
20 [-]ΟΙ[- - - - - - - - - - - - -]
b Στρατα[- -]
Μύνδιος π[εντ- -]
Ἀριστοκράτ[ης -]
24 Ἀπολλών[ιος -]
Ἀπολλόδ[ωρος -]
Μύνδιος πεν[τήκοντα -]
Εὐ....ς καὶ Ἐχε[- -]

ὑο[ῦ ἑκ]ατόν· ᵛᵛ Με[- -]
ὑο[ῦ Δα]ματρίου [- -]
Δ[αματ]ρίου ἑκατό[ν· -]
Κρ[ατιδά]μου Πριανε[ὺς -]
Λυ[κίν]ου πεντήκο[ντα· -]
Φιλ[ῖν]ος Ἁγησίππο[υ -]
vacat

Fr. a = A LL. 1-15 and B LL. 1-20, fr. b = A LL. 16-51 and ■ LL. 21-34, fr. c = A LL. 52-95 (right side), fr. d = A LL. 61-75 (middle), fr. e = A LL. 70-89 (left side), fr. f = A LL. 96-104 (right side), fr. g = A LL. 92-113 (left side), fr. h = A LL. 90-98 (middle), fr. i = A LL. 105-113 (left side) || A. readings and restorations of He., who regarded, however, fr. b L. 1 as the continuation of fr. a L. 3; K.Ha. determined the location of fr. a and b || 2. or τὰν [θυσίαν He. || 3. [καὶ τῶν ξένων τῶν παρεπιδαμούντων], He. || 6. πρός is an Ionian form, He. || 15. ἐ[πὶ τὰν ἀναγραφάν], He. || [20. in fine, probably [δι]ατελευντ[-], Chaniotis] || 24-25. ποήσασ|[θαι ἐν στάλαν λιθίναν - - αἰ δὲ τί κα] ποτιδέῃ, He.; corrected by K.Ha. || 34. Ἀριστόλοχος Σμένδρωνος served as ἀρχιθεωρός of the Koan delegation that propagated the asylia of Asklepios in 242 B.C. (Rigsby, *Asylia* nos. 11, 14-16, 18-23, 25-27); Σῖμος Ἑρμώνακτος is mentioned in the victors' list of the Asklepieia in 233 B.C. (T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen*, Leipzig-Berlin 1919), 5 no. I B LL. 11) , Hab. || 51. the mention of a man with the ethnikon Καλύμνιος shows that Kalymnos was not yet incorporated into the Koan state, but possibly had a relation of ὁμοπολιτεία with Kos, Hab. || 62. the son of Θεύδωρος Κλευκρίτου, Κλεύκριτος Θευδώρου, appears in the subscription list of 201 B.C. (*PH* 10 b L. 45), Ha. || 69. Καλλίσ̣[τρατος?] Herzog; Καλλίδ̣[αμος?], K.Ha. || 87. Πραξῆς Πραξιμένευς may be a relative of Πραξιμένης Πραξῆ in our lemma no. 1100 and Πραξιμένης in *PH* 5, Hab. || 91. Πραξαγόρας Προξαγόρα and his son Λεωδάμας belong to a prominent family; Λεωδάμας is the father of Διοκλῆς (*PH* 10 and our lemma 1104); the older Πραξαγόρας may be the teacher of the physicians Ἡρόφιλος and Φυλότιμος (the man mentioned in A L. 107?), He., Hab. || 92. ΠΕΝΗΚΟΝΤΑ, on the stone || 97. Τελευτίας Θρασυκρίτου served as architheoros to Delos in 250 B.C. (*IG* XI 286 B L. 45), Ha. || 102. the son of Φίλων Τελεσάνδρου, Τελέσανδρος Φίλωνος, appears in the subscription list of 201 B.C. (*PH* 10 c LL. 29/30), Ha. || 105. the mason originally wrote ΠΟΛΟΧΟΟ and corrected it later || 105-106. τ[ρια]κοσίας. K.Ha. || B. K.Ha. arranged the fragments; LL. 21-34, read and restored by S.; LL. 1-20 added and restored by He. || 17. πε[ντακοσίας] He. || 21. Σ̣τ̣ράτιπ̣[πος?], He. || 22. π̣[εντ-], K.Ha. || 27. Ἐν....ς καὶ Ἐχέ[βουλος], S.; ε[υ.ου] καί, P.; Εὐ̣[κλεῦ]ς καὶ Εὐδ̣[άμου, He. || 33. restored by P.; Φίλ[ιππ]ος, S.

1099. Kos. Honorary decree (of a Koan demos?) for the doctor Praxianax, late 3rd cent. B.C. (after 242 B.C.). Fragment of a marble stele found in 1922 under the foundation of Temple C in the Asklepieion. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 124-127 no. 14 (German translation), on the basis of a copy made by R.Herzog who used ■ squeeze made by P.Schazmann. He. originally attributed this decree to Kalymna, later to Halasarna; the mention of Koan festivals (LL. 19/20) and of the Asklepieion (L. 22) suggest a Koan origin;. He.'s assumption that *SEG* XXVII 519 is the beginning of this decree cannot be accepted, since the squeezes show different letterings (edd.pr.).

[- -]
[- - - - σωθέντ]ες ἐγ μ[εγάλων κινδύνων?]
[- - φαίν]ωνται διὰ παν[τὸς - - - - - - - - - - - - -]
[- - - - - - - - -]μενοι, δεδόχθαι ἐπ[αινέσαι τε]
[Πραξι]άνακτα Ναννάκου καὶ στ[εφανῶσαι]
[χρ]υσέωι στεφάνωι ἐπιμελείας ἕ[νεκα]
καὶ δικαιοσύνας ἂμ πεποίηται κατὰ πᾶ[σαν]
τὰν ἀρχὰν ἀξίως τῶγ χειροτονησάν[των]
αὐτὸμ πολιτᾶν· ᵛᵃᶜᵃᵗ ἀναγράψαι δὲ ⟦- - - - -⟧
τόδε τὸ ψάφισμα ἐς στάλαν καὶ ἀναθ[έ]-
μεν ἐς τὸ ἱερὸν τοῦ Ἀπόλλωνος· τᾶς δὲ
ἀναγραφᾶς καὶ τοῦ στεφάνου ἐπιμεληθῆ-
μεν τὸν δάμαρχον· ᵛᵛᵛ ἑλέσθαι δὲ καὶ ἄνδρα
ἐκ πάντων· ὁ δὲ αἱρεθεὶς τὸ ψάφισμα καὶ τὸν στέ-
φανον ἀνενεγκάτω καὶ ἐπελθὼν ἐπὶ τὰν
βουλὰν καὶ τὰν ἐκκλησίαν παρακαλείτω
αὐτοὺς ἐπιμέλειαν ποιήσασθαι ὅπως ἅ
τε ἀναγγελία τοῦ στεφάνου καὶ ὧν ἕνεκα
τετίμαται Πραξιάναξ γενηθῆ ἐν τῶι χορι-
κῶι ἀγῶνι τῶν Διονυσίων καὶ ἐν τῶι γυμνι-
κῶι τῶμ Μεγάλων Ἀσκλαπιείων καὶ ὅπως
ἀναγραφὲν τὸ ψάφισμα εἰς στάλαν ἀνα-
τεθῆι εἰς τὸ ἱερὸν τοῦ Ἀσκλαπιοῦ ἐν τῶι
ἐπιφανεστάτωι τόπωι· ᵛᵛᵛ αἱρέθη ᵛᵃᶜᵃᵗ
vacat

Read and restored by He. || 4. for the name Πραξιάναξ cf. the physician Ἱπποκράτης Πραξιάνακτος (Suda, I 569 s.v. Ἱπποκράτης ζ') and our lemma no. 1103, edd.pr. || 7-8. Πραξιάναξ was a public physician, edd.pr. || 9. one expects λιθίναν, edd.pr. || 13. in fine, the letters extend over the right margin, edd.pr. || 21. the decree postdates the establishment of the Μεγάλα Ἀσκλαπιεῖα in 242 B.C., edd.pr.

1100. Kos. Honorary decree of Samothrake for Praximenes of Kos and his brothers, late 3rd cent. B.C. Five joining fragments of ■ marble stele found at various sites in Kos (city and Asklepieion) in 1900. Fr. a: R.Herzog, *MDAI(A)* 23 (1898) 459; id., *Koische Forschungen und Funde* (Leipzig 1899) 17-21 no. 6. Fr. a+b+e: *IscrCos* ED 28/29. Cf. P.Gauthier, *BE* (1995) no. 448; *SEG* XLIII 549. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 134-136 no. 20, publish fr. c and d and republish the entire text (German translation), on the basis of a copy and squeezes made by R.Herzog.

■ [ᵛᵃᶜᵃᵗ] Σαμοθράκων ψήφισμα·
[ἔδοξε] τῆι βουλῆι καὶ τῶι δήμωι· ἐ[πει]-
[δὴ Πρ]αξιμένης Πραξῆ Κῶιος πρ[όξε]-

[νος] ὢν τῆς πόλεως καὶ εὐεργέτ[ης κα]-
[τά] τε τὴν προξενίαν τοῖς παρα[γινο]-
[μέ]νοις τῶν πολιτῶν παρέχ[ων χρεί]-
[ας], καὶ τὰ πρὸς τὴν πόλιν κοι[νῆι ἀεὶ]
[φιλοτ]ιμούμενος κα[λὸς καὶ ἀγαθὸς καὶ]
[πρόθυμος ὢν διετέ]λει, π[άντα ἀεὶ λέ]-
[γων καὶ πράσσων] τὰ συμ[φέροντα τῶι]
[δήμωι, καὶ νῦν π]αραγεγέ[νηται εἰς τὸ]
[ἱερὸν? θεωρὸς ἀ]ποσταλεὶ[ς ὑπὸ -------]
[----, ἡ δὲ βου]λὴ προβεβο[ύλευκε αὐ-]
[τῶι περὶ ἐπα]ίνου καὶ στ[εφάνου καὶ]
[πολιτεία]ς, ἐψηφίσθαι τῶι [δήμωι· ἐπαι]-
[νέσαι μὲ]ν Πραξιμένη ὥ[ν ἕνεκεν εὐεργε]-
[σιῶν ἐνδ]είκνυται τῆι π[όλει τῆι Σαμοθρᾳι]-
[κων· στεφ]ανῶσαι δὲ [αὐτὸν χρυσῶι στε]-
[φάνωι Διον]υσ[ίων τῶι ἀγῶνι, τὴν ἀνάρρη]-
[σιν ποιούμενος· ὁ δῆμος στεφανοῖ Πρα]-
[ξιμένην Πραξῆ Κῶιον πρόξενον ὄντα τῆς]
b [πόλεως καὶ] εὐεργ[έτην χρυσῶι στε]-
[φάνωι εὐσ]εβείας ἕν[εκεν τῆς εἰς τοὺς]
[θεοὺς καὶ] εὐνοίας τῆ[ς εἰς τὸν δῆμον·]
[εἶναι δὲ] αὐτὸν καὶ τοὺς [ἐκγόνους πολί]-
[τας] μετέχοντας ὧν κα[ὶ οἱ ἄλλοι πολῖ]-
[ται·] δεδόσθαι δὲ αὐτῶι καὶ ἀτ[έλειαν] c
ὧν ἂν εἰσάγηται ἢ ἐξάγητ[αι εἰς τὸν]
[ἴ]διον οἶκον, καὶ προεδρίαν ἐν τ[οῖς ἀγῶ]-
σιν· εἶναι δὲ καὶ τοὺς ἀδελ[φοὺς αὐ]-
τοῦ Μενέστρατον καὶ Με[νεκράτη? καὶ]
Ὀνάσυλλον Κῴους προ[ξένους καὶ]
εὐεργέτας καὶ αὐτοὺς κ[αὶ ἐκγόνου]ς
καὶ ὑπάρχειν αὐτοῖς πάν[τα ἃ καὶ τ]οῖς
ἄλλοις προξένοις· ὑπάρχ[ειν δὲ] αὐτοῖς
[καὶ π]ροεδρίαν ἐν τοῖς ἀγῶ[σι, τὸν] δὲ πρεσ-
[βε]υτὴν τὸν κομίζοντα τ[ῆι πόλ]ει τῆι Κῴι-
[ω]ν τὸν στέφανον τὸν [χρυσοῦ]ν ἀπενε[γ]-
[κεῖ]ν καὶ Πραξιμένει τ[ὸν ψηφισ]θέντα στ[έ]-
[φα]νον καὶ αἰτήσασ[θαι --]Ο[--------------]
[----]Λ.ΝΤ.ΝΕ/[--------------------------------]
[--------]ΙΛ[--------------------------------------]

Restored by M.Segre, *IscrCos* (LL. 1-10, 16-22), G. (LL. 11-15), and He. (LL. 23-40); we do not list S.'s restorations of LL. 30-35, which the discovery of fr. c made obsolete || 3. Πραξῆς can be identified with Πραξῆς Πραξιμένευς who contributed to a subscription in ca. 240 B.C. (our lemma no. 1098 A L. 87), edd.pr. || 7-8. [κοι]νῆι διατελλεῖ φιλο]τιμούμενος καὶ [νῦν], He. || 26. in fine-27, initio. G.; κα[ὶ οἱ ἄλλοι μετέχουσι], S. || 32. the name Ὀνάσυλλος was hitherto unattested in Kos, edd.pr. || 40. αἰτήσασ[θαι Κῴι]ο[υς? τόπον], He.; possibly [Κῴι]ων {τὸν δῆμον}, edd.pr. || 41. [τὸν ἐ]ν τ[ῶ]ι ἱε[ρῶι?], He.

1101. Kos. Honorary decree of Nisyros for the doctor (?) Philinos of Kos, late 3rd cent. B.C. Fragment of a marble pedimental stele found in the Asklepieion (baths) in 1907; a crown was probably painted above the inscription. Mentioned by A.Rehm, *Milet* I 3 p. 276. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 132-134 no. 19 (German translation), on the basis of a copy and a squeeze made by R.Herzog.

Ἔδοξε τᾶι βουλᾶι καὶ τῶι δάμωι, προσ-
τατᾶν γνώμα· ἐπειδὴ Φιλῖνος Ἀρατίδα
Κῶιος ἔν τε τῶι πρότερογ χρόνωι πᾶσαν
εὔνοιαγ καὶ προθυμίαν διετέλει παρε-
χόμενος εἰς τὸν δᾶμον τὸν Νισυρίων
[-------] καὶ [ἰδί]αι τᾶ[ι πόλει? -------]
[---]

Restored by He. || 1-2. it is unusual for a Nisyrian decree that the δαμιεργός is not mentioned and the decree was not proposed by the βουλή (cf. *IG* XII 3 87-90; N. and M.Chaviaras, *AEph* 52, 1913, 8 no. 2; W.Peek, *Inschriften von den dorischen Inseln* (Leipzig 1969) 27/28), edd.pr. || 2. Φιλῖνος Ἀρατίδα may be the man mentioned in *PH* 10 b L. 22, c L. 70 (not [Κ]ρατίδα); cf. R.Herzog, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (1901) 481 no. 3 L. 13 (not Κρατίδα); a younger member of the same family is the doctor Ἀρατίδας in *Milet* I 3 184 (ca. 138 B.C.); for this name see also *IscrCos* ED 47 L. 12, edd.pr. || 6. [--πο]λιτα[ν --], He.; [ἰδί]αι τᾶ[ι], K.Ha.

1102. Kos. Subscription list, ca. 205-201 B.C. *PH* 10. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 126, restore in b L. 55 [Νάννακ]ος Πραξιάνακτος, possibly a relative of the physician honored with the decree of our lemma no. 1099; they also tentatively suggest restoring in fr. d L. 43 Ἀ[ρατ]ίδα[ς] Ἑκατοδ[ώ]ρου, instead of Κ[ρατ]ίδα[ς] (133 note 109); cf. our lemma no. 1101 app.cr.

1103. Kos. Subscription list and list of names, ca. 200 B.C. Fragment of a stele, inscribed on both faces, found in the Asklepieion in 1903. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 154-156 no. 25, based on a copy and squeezes made by R.Herzog. The document on face A is a subscription, the document on face B is an alphabetically arranged list of names; two of the donors of the subscription list (A L. 4: Ἀριστόπολις Βοήθου; A L. 17: Βότριχος Διονυσίου) and a person on face B (B L. 5: Δίων Κλείνου) also appear in the subscription list of 201 B.C. (*PH* 10 c LL. 33, 67, and 70/71).

A [--------]ΤΙΩΝ[---------------------]
[------]ος Ἀριστ[------------------ ---]
[Ἀπολ]λόδωρος Διο[κλεῦς --------------]

['Αρισ]τόπολις Βοήθου [- - - - - - - - - - - - - - - - -]
[Νικ]ομάχου Καρπασέω[ς - - - - - - - - - - - - - - -]
[δέ]κα· 'Αριστεὺς Θευδ[- - - - - - - - - - - - - - - - -]
[τε]σσαράκοντα· 'Αριστα[- - - - - - - - - - - - - - -]
[- - -]νιος τριάκοντα· 'Αρισ[τ- - - - - - - - - - - - -]
[- - - -]νύμου δέκα· 'Αλέξα[νδρος - - - - - - - - - -]
[[- -]]
[- - 'Αρ]ιστοφάνης Εὐετηρίδ[α - - - - - - - - - - - -]
[- - - - - - -]ος δεκαπέντε· 'Αρι[- - - - - - - - - - - -]
[- - - - - - - - -] καὶ ὑπὲρ τοῦ ὑοῦ 'Ασ[- - - - - - - -]
[- - - - - - - - α]νδρος Κλευμέδον[τος - - - - - - - -]
[- - - - - - - - δ]εκαπέντε· 'Αλέξα[νδρος - - - - -]
[- - - - - - - - Αἰ]σχρίων Πυρρίχου δ[έκα - - - - - -]
[- - - - - - - - Βότρ]ιχος Διονυσίου [- - - - - - - - - -]
[- - - - - - - - - - Δα]μοφῶντος [- - - - - - - - - - - -]
[- - - - - - - - - - - - - -] δέκα· Διο[- - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]ος Τε[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]Ν[- - - - - - - - - - - - - - - - -]
[- -]

B

[- -]
[- - - - - - - - - - - - - - - - - -] 'Αριστόδαμος vacat
[- - - - - - - - - - - - - - - - - - - 'Αρί]στων Δαμοκλεῦς
[- - - - - - - - - - - - - - - - -]όστρατος 'Αλεξάνδρ[ου]
[- - - - - - - - - - - - - - - - - - -]ης 'Αγησικλεῦς vacat
[- - - - - - - - - - - - - - - -]οφῶντος, Δίων Κλείνο[υ]
[- - - - - - - - - - - - - , Δαμ]όκριτος Δαμοκλεῦς vacat
[- - - - - - - 'Ηρα]κλείτου, Διογένης Δαμοκρ[ίτου]
[- - - - - - - - - - - - - - - - -], Δαμοφῶν Νικηράτου vacat
[- - - - - - - - - - - - - - - - -]ς Δαμάτριος Νικομά[χου]
[- - - - - - - - - - - - - -]ίνου, Δαμοσθένης ΑΙ[- - - - -]
[- - - - - - - - - - - - - - - -]υ, Διοκλῆς 'Απολλοδώ[ρου]
[- - - - - - - - - - - - - -]τάλα, Δαμαγόρας Τιμ[- - - - -]
[- - - - - - - - - - - - -]ς Νικάνδρου, Εὐκράτη[ς - - - - -]
[- - - - - - - - - - - - - - -] 'Εκατόδωρος 'Αρισ[τωνυμίδα]
[- - - - - - - - - - 'Εκ]αταῖος 'Εκατοδώρ[ου vacat?]
[- - - - - - - - - - - - - -]ΙΙΗΣΝΟΕΑΤΑΔΑ[- - - - - - - - - - -]
[- - - - - - - - - - - 'Ε]κατόδωρος Φιλίσ[κου?, - - - - - -]
[- - - - - - - - - - - - -]μοστάτου, Εὔδα[μος - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]ος 'Αριστι[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]αίου, 'Εκα[- - - - - - - - - - - - - -]

[- - - - - - - - - - - - - - - - - -]ς, 'Εκ[- - - - - - - - - - - - - - -]
[- -]Τ[- - - - - - - - - - - - - - -]
[- -]

Restored by He. || A 3. for 'Απολλόδωρος Διοκλεῦς cf. *PH* 44 L. 13; G.Pugliese Carratelli, *ASAA* 25/26 (1963/1964) 188 no. XXVI B I LL. 46/47 and 70/71; L.Robert, *BCH* 59 (1935) 421 LL. 3/4, Hab. || 7. the mason wrote ΣΣΑΡΟΝ and corrected it later; Διογένης Δαμοκρίτου is the son of Δαμόκριτος Διογένευς in *PH* 10 a L. 47, Hab. || 20. or -ος τρ[ιάκοντα || II 4. for [---]ης 'Αγησικλεῦς cf. 'Ονασικλῆς 'Αγησικλεῦς in G.Pugliese Carratelli, *art.cit.*, 188 XXVI B III LL. 34/35 and 'Αγησικλῆς 'Ονασικλεῦς in Maiuri, *Nouva Silloge* 675 L. 30, Hab. || 6. Δαμόκριτος Δαμοκλεῦς proposed the decree *PH* 387 LL. 3/4, Hab. || 10. -ίνου K.Ha., -lιος, He. || 14. restored by Hab. (cf. G.Pugliese Carratelli, *art.cit.*, 167/168 no. IX a LL. 33 and 57) || 16. read by K.Ha., possibly a name in -τάδα; Πεισιστράτου? Δα-, He. || 15. 'Εκαταῖος 'Εκατοδώρου served as a priest; his son 'Εκατόδωρος served as a hieropoios (*PH* 388 L. 2); his son 'Εκαταῖος is mentioned in *PH* 10 c LL. 32/33, Hab. || 17. 'Εκατόδωρος Φιλίσκου is the son of the eponymous monarchos of 221 B.C.: see T.Klee, *op.cit.* (our lemma no. 1098) 6 I C L. 15), Hab.

1104. Kos. Honorary decree of Halasarna for Diokles, ca. 200 B.C. Two fragments of a marble stele found in Kos in 1900. A: R.Herzog, *RFIC* 70 (1942) 16 (only LL. 9-17). B: R.Herzog, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (1901) 472-474 no. 1; *Syll.*³ 568. Cf. R.Herzog, *Klio* 2 (1902) 320/321; A.Wilhelm, *GGA* (1903) 794; P.Gauthier, *BE* (1992) no. 342. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 116-121 no. 12 (German translation), publish A LL. 1-8 and 17-21, and republish the entire text on the basis of a copy and squeezes made by R.Herzog.

a

"Ε δ ο ξ ε τ ῶ ι δ ά μ ω ι
vacat τῶι 'Αλισαρνιτᾶν, ναποῖαι εἶπαν Νίκαρχος Χαρμίππου, vacat
Τιμασικλῆς 'Ηρακλείτου, Νοσσύλος Πολυμνάτου· v ἐπειδὴ Διοκλῆς
Λεωδάμαντος ἀκόλουθα πράσσων τᾶι παραδεδομέναι διὰ προγόνων κα[λο]-
κἀγαθίαι διατετέλεκε τὰν πᾶσαν σπουδὰν καὶ πρόνοιαν ποιεύμενος
ὑπὲρ [το]ῦ δάμου τοῦ 'Αλισαρνιτᾶν ἔν τε τοῖς πολέμοις ποτὶ τὸ δια[φυ]-
λάσσε[ι]ν τὸ περιπόλιον καὶ τὸς κατοικεῦ(ν)τας τὰν χώραμ τὰ ἄρισ[τα]
βουλευόμενος καὶ ἑαυτὸν ἐπιδιδοὺς ἐς πάντα (κ)ίνδυνον ὑπὲρ τούτ[ου,]
καθ' ὃμ μὲγ γὰρ καιρὸν ποταγγέλλετο ἐν τῶι Κρητικῶι πολέμωι ἐπιβο[υ]-
λεύεσθαι τὸν τόπον, αὐτὸς παραγενόμενος μετὰ πλειόνων συνε-
φώδευε μετὰ τῶν τεταγμένων ἐπὶ τᾶς φυλακᾶς τός τε κατοικεῦν-
τας παρακαλέσας παρεστάσατο συνελθεῖν ἐς τὸ περιπόλιον καὶ συνδ[ι]-
ατηρεῖν μέχρι ὅτου συνέβα τᾶς ἐπιβολᾶς ἀποσστᾶμεν τὸς ὑπεναντίο[ς·]
ὅπως τε καὶ ἐν τῶι ἐνεστακότι πολέμωι διατηρηθῆι πλείονας ἐπιβολὰς π[οι]-
ευμένων τῶν πολεμί[ων], καθ' ὃν καιρὸν συνάχθησαν ἐς 'Αστυπάλαιαν
ναυτικαὶ καὶ πεζικα[ὶ δυνά]μιες πλείονες, ὄργανά τε ἀνάγαγε καὶ βέλη
καταπαλτικὰ καὶ τοπ[άρχο]ς ἑλόμενος κατὰ ψάφισμα τὸς μάλιστα δυνα-
σομένο[ς ἐπιμ]εληθῆ[μεν τ]ᾶς φυλακᾶς καὶ ἄνδρας ὑποτάξας τούτοις

τὸς ἱκανὸς οἵ[τιν]ες καὶ ἐφαμερήσευσ[ι] τ[- ---------------------------------]
.ει καὶ αὐτὸς παραγενό[μενο]ς ἐ[πὶ τὰν τοῦ τόπου φυλακὰν -----------]
...ς προαισθόμεν[ος τὰν τῶν πολεμίων ἐπιβολὰν καὶ τὸ μέγεθο]ς τῶ[ν] b
[κινδύνων -------------------------- ὁ εὐκαιρότατο]ς τόπος τοῦ περιπ[ο]-
[λίου γενομένας τε τᾶς ἐπιβολᾶς] ἀ[κ]ολουθήσας παρακατέσχε τὸς ὑπε[ν]-
[ναντίος ὑπὸ τὸ περιπ]όλιον, κοινολογηθεὶς Νικοστράτωι τῶι Νικοστράτου ὥ[σ]-
[τε ποτιλαβ]όντα τὸς ἐλαφρωτάτος ἐν τοῖς ὅπλοις τῶν συνεξοδευ-
[σάντων αὐτῶι] συμμῖξαι, οὗ παραγενομένου κατὰ τὰν πρόνοιαν φιλοτί-
[μως συνέβα τὸν] τόπον μὴ προκαταλαμφθῆμεν τός τε ἐνβαλλόντας
[ἀποχωρῆσαι μη]θὲν ἐπιτ[ε]λεσαμένους ἀδίκημα κατὰ ⟦ς⟧ χώρας· κατὰ
[-------------- π]άντας τοῖς τε ἱερεῦσι ποτὶ τὰ{ς} συντελεύμενα ἱερὰ
[ἐπιδιδοὺς ἑαυ]τὸν ποτὶ τὰν τῶν θεῶν ἐπικόσμησιν διατελεῖ, καθ' ἰδίαν
[τε τοῖς ἐντυγχάνο]υσι τῶν δαμοτᾶν βοαθεῖ φροντίδα ποιεύμενος, οὐ
[μόνον ὅπως ἐπιόντε]ς τοῖς ἀρχήιοις ἐς μηθὲν δυσχερὲς ἐμπίπτωντ[ι]
[ἀλλὰ καὶ ὅπως μη]θενὸς καθυστερῶντι κατὰ δύναμιν τὰν αὐτοῦ· ὅ-
[πως οὖν ὁ δᾶμος] ὁ Ἁλισαρνιτᾶν φαίνηται τὰ δίκαια ποιῶν το(ῖ)ς αὐτὸ[ν]
[εὐεργετεῖν προαιρο]υμένοις, Διοκλῆς τε τιμαθεὶς πολὺ προθυμότερο[ν]
[αὑτὸν παρέχηται ἐ]ς τὰ τοῦ δάμου συνφέροντα, δεδόχθαι ἐπαινέ[σαι]
[Διοκλῆ Λεωδάμα]ντος ἀρετᾶς ἕνεκα καὶ εὐνοίας τᾶς εἰς τοὺς πο[λί]-
[τας πάντας καὶ εἰς] τὸν δᾶμον τὸν Ἁλασαρνιτᾶν· στεφανῶσαι δὲ αὐτὸ[ν]
[στεφάνωι χρυσ]έωι ἀπὸ χρυσῶν Ἀλεξανδρείων vacat ν' vacat τοὶ δὲ [να]-
[ποῖαι ἐγδόντω ἀν]αγράψαι τὸ ψάφισμα τόδε ἐστάλαν λιθίναν καὶ ἀ[να]-
[θέντω ἐν τῶι ἱερῶ]ι τοῦ Ἀπόλλωνος ἐς τὸν ἐπιφανέστατον [τόπον]

1-2. Restored by He. || 2-3. the same ναποῖαι proposed the decree *Syll.*^{3} 569; for Νοσσύλος see also *PH* 388 L. 4, edd.pr. || 3-4. Diokles was one of the leaders of the Koan defence against the Cretans and king Philip V (ca. 204-200 B.C.); he is known from several inscriptions: *SEG* XL 683; *PH* 10; *PH* 45 = *IscrCos* ED 52 LL. 3/4; *IscrCos* EV 231 (C.Habicht, *ZPE* 112, 1996, 93; cf. *SEG* XLIII 549); T.Klee, *op.cit.* (our lemma no. 1098) 7 no. I D 7, edd.pr. || 7. ΚΑΤΟΙΚΕΥΤΑΣ, on the stone || 8. ΒΙΝΔΥΝ-, on the stone || 8. in fine, restored by K.Ha.; ΤΟΥ., He. || 10-11. the verb συνεφοδεύω is attested for the first time, edd.pr. || 14. in fine, πο-, He. (1942); π[οι]-, K.Ha. || 19. ἐφαμερήσευσ[ι] τ[--], K.Ha. || 20. ἐ[πὶ τὰν τοῦ τόπου φυλακάν τε καὶ σωτηρίαν καί], He. || 21. the two fragments do not join, and it is not certain whether the first line of fr. B is the end of fr. A L. 21, edd.pr. || 21, in fine-22, initio. τῶ[ν | κινδύνων], K.Ha.; [τοῦ | κινδύνου], He. || 22-41. restored by He. in his diary; the division of words on the right hand margin was corrected by K.Ha. [we do not list all the differences between the new edition and He.'s restorations in 1901 and in *Syll.*^{3}] || 24. Νικόστρατος is not a Rhodian admiral ■ assumed by several scholars, but a Koan, known also from *IscrCos* ED 2 LL. 7/8; cf. also our lemma no. 1111 L. 68, edd.pr. || 28. κατὰ ⟦ς⟧, corrected by the mason || 29. [κοινόν τε ξενίων], He. (diary); [κοινόν τε εὖ ποιῶν], He. in *Syll.*^{3} || 34-35. read and restored by K.Ha.; initio, [ὅ τε ὁ δᾶμος ὁ]; in fine, τοῖς [ἐς αὐ]τὸ[ν | φιλοτιμο]υμένοις, He. in *Syll.*^{3}; το(ῖ)ς [δὲ εὐεργετεῖν προθυμο]υμένοις, He. (diary) || 39. the letter (number) Ν is bigger; ΔΔ, He. in *Syll.*^{3}.

1105. Kos. Proxeny decree, 3rd cent. B.C. Marble fragment found in Aspos in 1902. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 112/113 no. 8 (German translation), on the basis of a copy and squeezes made by R.Herzog.

[---]
[ἔσπλουν καὶ ἔκπλουν κ]αὶ ἐ[ν] π[ο]λ[έ]-
[μωι καὶ ἐν εἰράναι ἀσυ]λεὶ καὶ ἀσ-
[πονδεὶ καὶ αὐτοῖς καὶ] χρήμασι· τοὶ
[δὲ πωληταὶ μισθωσά]ντω ἀνα-
[γράψαι τὰν προξενί]αν ἐς τὰν στά-
[(λαν καὶ στᾶ)σαι ἐς τῶι ἱερῶι] τῶν Δυώδεκα
[Θεῶν· ἔδοξε τᾶι βου]λᾶι καὶ τῶι δά-
[μωι, γνώμα προστα]τᾶν· χρῆσθαι
[τᾶι ------ ca. 17 ------ ἐφόδ]ωι vacat

Restored by He.; cf. *IscrCos* ED 54; *PH* 2; Maiuri, *Nuova Silloge* 342 || 1. read by K.Ha. || 3. or [αὐτῶι], He. || 5-6. there is not enough space for the restoration of καὶ στᾶσαι; the scribe possibly confused the words ΣΤΑΛΑΝ and ΣΤΑΣΑΙ, K.Ha. || 9. [τᾶι τοῦ δεῖνος καὶ τοῦ δεῖνος ἐφόδ]ωι; the decree was proposed by two persons, K.Ha.

1106. Kos. Proxeny decree, 3rd cent. B.C. Fragment of a marble stele found in Aspos in 1902. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 113 no. 9, on the basis of ■ majuscule copy and squeezes made by R.Herzog.

[--------------------------]
[καὶ ἦμεν αὐτοῖς προε]-
[δρίαν καὶ ἀσυλίαν καὶ]
[ἀ]τέ[λειαν πάντων καὶ ἔσ]-
πλου[ν] κα[ὶ ἔκπλουν καὶ]
ἐμ πολέμ[ωι καὶ ἐν εἰρά]-
ναι ἀσυλε[ὶ καὶ ἀσπον]-
δεὶ καὶ αὐτο[ῖς καὶ χρή]-
μασι· τοὶ δὲ π[ωληταὶ]
[μ]ισθωσάντω [ἀναγρά]-
[ψα]ι τὰν προξεν[ίαν εἰς]
[στ]άλαν λιθί[ναν καὶ ἀνα]-
[θέμ]εν εἰς τ[ὸ ἱερὸν τῶν]
[Δυώ]δε[κα Θεῶν --------]

3. initio, read and restored (also with the preceeding text) by K.Ha.; cf. *IscrCos* ED 73; [ἦμεν δὲ αὐτοῖς ἔσ]πλου[ν], R.He. || 4-13. restored by He. || 4. in fine, [καί], K.Ha. || 7. the plural form suggests that more than one person were honored (a man and his descendants?), edd.pr.

1107. Kos. Honorary decree of an Ionian city (Kolophon?) for ■ Koan citizen, 3rd cent. B.C. Fragment found in the Asklepieion. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 140/141 no. 22 (German translation), on the basis of a copy and a squeeze made by R.Herzog.

[--]
[ἵνα δὲ καὶ] ὁ δῆμος ὁ Κώ[ιων εἰδήσηι τὰ ἐψηφισ]-
[μένα ἀπο]δεῖξαι πρεσβε[υτὴν ἕνα τοῦ μηνὸς]
[τοῦ Κ]ρονιῶνος μετὰ τὴγ [κύρωσιν τοῦδε τοῦ ψη]-
[φίσ]ματος· τὸν δὲ αἱρεθέντ[α ἀφικόμενον εἰς]
[Κ]ῶ καὶ ἐπελθόντα ἐπί τε τ[οὺς ἄρχοντας καὶ]
τὸν δῆμον τό τε ψήφισμα [τόδε ἀποδοῦναι καὶ]
παρακαλεῖν Κώιους ψηφίσ[ασθαι, ἵνα καὶ πα]-
ρ' αὐτοῖς γένηται ἥ τε ἀ[ναγγελία τοῦ στεφάνου]
καὶ ἡ ἀναγραφὴ τοῦ [ψηφίσματος καὶ ἡ ἀνάθεσις]
τῆς στήλης ἐν τ[ῶι ἱερῶι τοῦ Ἀσκληπιοῦ, καὶ]
ἀξιοῦν αὐτοὺς κ[αὶ εἰς τὸν ὑπόλοιπον χρόνον]
τὴν εἰς τὸν [δῆμον εὔνοιαν διαφυλάσσειν ἀξί]-
ως τῶμ π[ρουπαρχόντων ἀπὸ τῶμ προγόνων]
ταῖς πόλ[εσι φιλανθρώπων ------------------]
AN[---]
[--]

Restored by He. || 3-4. for the expression μετὰ τὴγ κύρωσιν τοῦδε τοῦ ψηφίσματος cf. *IG* XII 1 1032 L. 30 (Brykountioi on Karpathos); *I.Priene* 57 LL. 12/13 (Kolophon); since the month Κρονίων is attested in Kolophon, this may well be a Kolophonian decree, He., edd.pr.

1108. Kos. Honorary decree of Halikarnassos for a citizen of Kos, 3rd/2nd cent. B.C. Two non-joining fragments found in the Asklepieion in 1904. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 129-131 no. 17 (German translation), on the basis of a copy and squeezes made by R.Herzog. He. observed that this text was written by the same mason who inscribed the honorary decree of Aptera for the doctor Κάλιππος of Kos (*I.Cret.* II III 3*; ca. 221-219 B.C.; confirmed by K.Ha.) and suspected that it is part of a dossier of this person. Cf. C.Habicht, *EA* 31 (1999) 22.

vacat
a Ἁ λ ι [κ α ρ ν α σ σ έ ω ν]
ἐπὶ τοῦ θεο[ῦ ------------------------------]
Ἀθηνίωνα, μην[ὸς ------------------------------]
ἐπὶ πρυτανεί[ας τῆς μετὰ --------------------------]
τοῦ Φιλοκράτο[υ, γραμματεύοντος ---------------]
κράτου τ[οῦ ---]
Ι[--]
lacuna
[--- ἐπιμέλειαν ποι]-
b [ή]σα[σθαι ἵνα ἀναγγελῆι καὶ παρ' αὐτοῖς ὁ στέφα]-
νος ἐν τῶ[ι θεάτρωι Διονυσίοις τοῖς πρώτοις]

καὶ τοῖς Ἀσ[κλαπιείοις τοῖς γινομένοις κατὰ]
πανήγυριν, κα[ὶ ὅπως ἂν τόπον ἀποδείξωσιν]
τῆι ἀναγραφῆ[ι τοῦ ψηφίσματος ἐν τῶι Ἀσκλη]-
πιείωι, ἵνα φανε[ρὰ πᾶσιν ἦι ἡ τοῦ δήμου εὐχαρισ]-
τία· ψῆφοι ἐγένο[ντο ἐν μὲν τῆι βουλῆι ἑκατὸν]
δεκατρεῖς, αἱ δ' ἐν [τῶι δήμωι τρισχίλιαι ἐνακό]-
σιαι· ἡιρέθη Μηνόφ[- --------------------------------]
vacat

Restored by He.; for LL. 9-17 cf. *IscrCos* ED 132 LL. 14-22, edd.pr. || 2. [τοῦ μετὰ νεωποίην], Hab. 1999; cf. our lemma no. 1329 ter LL. 1-2; θεο[ῦ στεφανηφόρου τοῦ μετά], Hab.; θε[οῦ τοῦ μετὰ ἱεροποιόν], He. || 3. Ἀθηνίων is mentioned as stephanephoros in *SEG* XXVI 1223, edd.pr. || 8-10. restored by Hab. || 9. [ὅσ|τι]ς ἀ[φικόμενος], He. || 12-17. restored by He. || 15-16. the number of votes is recorded also in *IscrCos* ED 132 and *SEG* XLI 687, edd.pr.

1109. Kos. Honorary decree for Athenagoras of Larissa, 168 B.C. Fragment of a marble stele found in the Asklepieion in 1907. Mentioned by F.Münzer, *RE* XVII.2 (1937) 1812, s.v. Octavius 17; P.Charneux, *BCH* 81 (1957) 138; J. and L.Robert, *BE* (1958) no. 229; L.Moretti, *ISE* I p. 99; S.M.Sherwin-White, *op.cit.* (cf. our lemma no. 1092) 134 note 278. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 105-109 no. 6 (German translation), on the basis of a copy and a squeeze made by R.Herzog.

vacat
[Ἔδοξ]ε τᾶι βουλᾶι καὶ τῶι δάμωι, γνώμαι προστα-
τᾶν· ἐπειδὴ Ἀθηναγόρας Στάχυος Θεσ-
σαλ[ὸ]ς ἐγ Λαρίσας ἰατρὸς μὲν ὑπάρχων
Γναίου τοῦ Γναίου Ὀκταΐου στραταγ[οῦ],
εὔνους δὲ τῶι π[λ]ήθει τῶι Κώιων [διά τε τὰν]
συγγένειαν καὶ τὰν Κώιων [ποτὶ τὸς Θεσ]-
σαλὸς ἐκτένειαν [-----------------------------]
χρήσιμος [---]
καὶ ΑΣ[- --]
[--]

Restorations by He. || 1. γνώμαι = γνώμα with iota parasiticum; cf. L.Threatte, *The Grammar of Attic Inscriptions* I (Berlin-New York 1980) 365/366, edd.pr. || 2/3. Athenagoras served as ταγός in Larissa in ca. 170 B.C. (H.Kramolisch, *Die Strategen des Thessalischen Bundes vom Jahr 196 v.Chr. bis zum Ausgang der römischen Republik*, Bonn 1978, 63 with note 67); he is one of many Hellenistic doctors with political influence, edd.pr. || 3-4. the praetor Cn.Octavius Cn. f. was the commander of the Roman fleet in the war against Perseus (cf. *IvO* 934 = *Syll.*³ 650; *SEG* XVI 255 = *ISE* 42; *SEG* XXV 642 = *ISE* 93; *SEG* XLIII 227; *I.Délos* 1429 A I LL. 11/12); Athenagoras probably met Octavius in Larissa, the Roman headquarters in this war, edd.pr. || 6. this is the first epigraphic attestation of συγγένεια between Kos and Thessaly, but there were traditions about a colonisation

of Kos from Thessaly; the cult of Demeter was allegedly introduced to Kos by the Thessalian Erysichthon, and the Koans regarded the Thessalian Trikka as Asklepios' birthplace, edd.pr.

1110. Kos. Honorary decree for a δικασταγωγός, ca. 200-150 B.C. Two non-joining fragments of the lower part of a marble stele. Fr. a was found in 1903 in the debris of the temple of Asklepios, fr. b was found in 1910 built into a private house in the modern city of Kos. Fr. a: Edd.pr. C.V.Crowther - C.Habicht - L.Hallof - K.Hallof, *art.cit.* (cf. our lemma no. 1087) 95/96 no. 2, on the basis of a copy and a squeeze made by He. and a squeeze made by S.-W. Fr. b: Edd.pr. L.Hallof - K. Hallof - C.Habicht, *ibid.* 113/114 no. 10 (German translation), based on a copy made by R.Herzog on the basis of a squeeze sent by I.Zarraftis. C.Crowther, *Chiron* 29 (1999) 308/309, recognized that the two fragments belong to the same stele (confirmed by K.Hallof) and republished the entire document.

a [-- ὑπὲρ ὧν]
ἁπάντων δια[μεμαρτυρήκαντι -----------------]
διὰ τᾶς δοθείσας αὐτῶ[ι ἀποκρίσιος, παραλα]-
βών τε τὸς ἄνδρας καὶ παραγ[ενόμενος ἐς τὰν]
πόλιν πᾶσαν κακοπαθίαν καὶ ἐπιμ[έλειαν πε]-
ποίηται ποτικαρτερήσας καὶ τᾶι δικαστ[οφυ]-
λακίαι ἐκτενῶς καὶ δικαίως καὶ ἀκολούθως τ[ῶι]
ὅρκωι, ἕως οὗ διεξαχθῆμεν τά τε δημόσια καὶ ἰδ[ι]-
ωτικὰ συμβόλαια, διαφυλάξας ἴσως καὶ δικαίως
καὶ μισοπον(ή)ρως πᾶσιν τὰν ἐνχειρισθεῖσ(α)ν αὐ-
τῶι πίστιν ὑπὸ τοῦ σύμπαντος δάμου, δαπάνας
τε ποταναδέδεκται ἐκ τῶν ἰδίων ἔς τε τὰν παρου-
σίαν αὐτῶν καὶ ἐν ταῖς δαμοτελέσιν δὲ ἑορταῖς ἀπ[ο]-
στολὰς ποιεύμενος κατὰ τὸς ἁρμόζοντας ἀε[ὶ] καιρ[ὸς]
[ἕ]νεκεν τοῦ κοινᾶι συμφέροντος· ὅπως οὖν καὶ ὁ δᾶμ[ος]
[ε]ὐχαρίστως ἁπαντῶν φαίνηται τοῖς ἀ[γα]θοῖς τῶν ἀ[ν]-
[δρῶ]ν τοί τε ἄλλοι θεωρεῦντες τὰν εὐχαριστίαν [τοῦ]
[πλήθευς πο]λὺ προθυμότερον ἐ[πι]δ[ι]δ[ῶντι ἑαυτὸς ἐς]
[πάντα τὰ συμφέροντα τᾶι πόλει, ἀγαθᾶι τύχαι, δεδόχ]-
[θαι τᾶι ἐκκλησίαι· ἐπαινῆσθαι -------- τοῦ ------- καὶ]
[στεφανῶσαι αὐτὸν χρυσέωι στεφάνωι ἐπὶ τῶι ἐξαπο]-
[σταλέντα δικασταγωγὸν διαφυλάξαι πᾶσιν ἴσως τὰν]
[δοθεῖσαν αὐτῶι πίστιν ὑπὸ τοῦ δάμου· ἀναγορευσάτω]
[δὲ καὶ ὁ ἱεροκᾶρυξ τὸν στέφανον Διονυσίων τῶι πρά-]
[τωι ἀγῶνι με]τὰ τὰς σπονδ[ὰς καὶ τῶν μεγάλων 'Ασκλαπι]- b
[είων καὶ 'Ρωμ]αίων ἐν τοῖς γυμνικ[οῖς ἀγῶσι· τᾶς δὲ ἀν]-
[αγγελίας ἐπι]μεληθέντω τοί τε προ[στάται καὶ ὁ ἀγωνο]-
[θέτας· ἐξέστ]ω δὲ αὐτῶι τ[όδ]ε τὸ ψάφι[σμα ἀναγράψαι]
[ἐστάλαν λι]θίναν καὶ ἀναθέμ[ε]ν ἐ[ν τῶι ἱερῶι τοῦ]

['Ασκλαπι]οῦ· vv ἔδοξε τᾶι βουλᾶι κα[ὶ τῶι δάμωι, γνώ]-
[μα προσ]τατᾶν· χρῆσθαι τᾶι Πειθάν[ορος ἐφόδωι· ψᾶ]-
[φοι στερε]αὶ διδοῦσαι τὸν στέφανον [----------------- τε]-
[τρυπαμέ]ναι ΔΙΙΙ vacat

1-18. Readings and restorations of He. (cf. our lemma no. 1112 LL. 14-35), who assumed that this is a copy of our lemma no. 1089 bis; but the space in L. 1, in fine, is longer than that required for the restoration ['Αλινδεῖς], edd.pr. || 9. ΜΙΣΟΠΟΝΕΡΩΣ and ΕΝΧΕΙΡΙΣΘΕΙΣΑΝ on the stone || 19-25. restored by C. || 25. [Ρωμ?]αίων ἐν τοῖς γυμνικ[οῖς], He.; [ἀγῶσι], Hab.; the 'Ρωμαῖα are attested in Kos for the 2nd cent. B.C. in an unpublished inscription; cf. *PH* 105 for the Augustan period, edd.pr. || 27-28. restored by K.Ha.; cf. our lemma no. 1112 LL. 43-45 || 28. in fine, ἀναθέντ[ω] ἐ[ς τὸ ἱερόν], He. || 30. or Πειθάρ[χου], edd.pr. || 30-32. for the recording of the positive and negative votes cf. our lemma no. 1112 LL. 47/48, edd.pr.

1111. Kos. Subscription list, ca. 180-175 B.C. Two non-joining fragments of a marble stele inscribed on both faces; fr. a was found in a private house; fr. b was found by I.Zarraftis in 1904. Fr. a: M.Segre, *IscrCos* ED 37. Fr. a+b: Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 157-161 no. 26, based on a copy and squeezes made by R.Herzog, who recognized that the two fragments belong to the same stele. The document registers contributions (42,150 drachmai) made for the defence of Kos in two consecutive years (cf. LL. 47-49), probably during a war; a series of persons ('Αγησίας 'Αγησία, Φιλῖνος Φωκίωνος, Νικόμαχος Νικομάχου, Ξενόμβροτος 'Αρχιμένου, Λαμπίας Ξενομβρότου; LL. 5, 18, 27, 66, and 69) also appear in another subscription list (G.Pugliese Carratelli, *ASAA* 25/26, 1963/1964, 188-210 no. XXVI B I L. 44, III LL. 25/26, VI LL. 59/60, and VIII LL. 39/40, 57; Hab.).

A [--]
a [--------]ος ὑπὲ[ρ α]ὐτοῦ καὶ τᾶ[ς γυναικὸς -------]
[--------] Δάμων καὶ 'Ασκληπ[ιάδας ------------]
[--- Ϝ] ´β Διοκλῆς 'Αρίστου Ϝ ´β [---------------]
[------] Ϝ ´α Πύθων Θεοδότου [----------------]
[---- Ϝ] ´α 'Αγησίας 'Αγησία Ϝ ´β Δαμα[----------]
[--- Χάρ]μιπ[π]ος Χαρμίπου Ϝ ´β Αὐτο[-----------]
[------]νας Θράσωνος καὶ ὑπὲρ τοῦ [υἱοῦ ----------]
[------ο]υ κατὰ φύσιν δὲ 'Αριστάρχου [-----------]
[-------]υ Ϝ ´β Εὐκ(λ)ειτίδας καὶ 'Αγρα[---------
[-------]χου Ϝ φ´ Φιλῖνο[ς] Καλλιστρά[του ------]
[---- Κ]ράτωνος Ϝ ´β Κ[λ]ηναγόρ[ας -----------]
[---- 'Α]πελλεῦς ὑπὲρ αὐτοῦ κα[ὶ ----------------]
[---------] Διοκλῆς Κληναγόρα [----------------]
[---------]ς Ϝ ´γ Αἰσχύλος [------------------]
[----------] τοὶ 'Αριστάρχου Ϝ [----------------]
[--------------]Μ[--].όχου Φ[- ---------------]

A lacuna of unknown length

b [-----------------ο]κ[λ]εῦς Ͱ [-------------]
[-----------------] ρ´ Φιλῖνος Φωκ[ίωνος -------]
[-------------- Ἀ]ρχέστρατος Ἀρχ[- -----------]
[----------------] Πραξίας Παρμενίσ[κου -------]
[------------] ´ᾳ Κλεωνυμίδας Χαρί[νου ---------]
[----------------]κλεῦς καὶ ὑπὲρ τῶν υἱῶ[ν- ------]
[------------] Ξενοδίκου Ͱ ρ´ Χρηστίων Ἀριστ[---]
[----------] Νόσσων Τιμοκλεῦς Ͱ ρ´ Θρασύμβροτος [--]
[----------]ρος Ͱ ρ´ Νικήρατος Νικηράτου καὶ ὑπὲρ [-]
[----------]ου Ͱ σ´ vacat Ἀσκληπιόδωρος Ἀσκ[λ- --]
[-----------]σ´ vacat Νικόμαχος Νικομάχου Πάμφυ[λος ---]
[-- Ἀσκληπ]ιόδωρος Ἀπολλοδώρου καὶ ὑπὲρ τῶν [υἱῶν ---]
[---------]ς Θευδώρου Ͱ ρ´ vvv Ἀσκλαπ(ι)ων Ἀπ[ολλ- -]
[---------- --]υ Ͱ σ´ Δημήτριος Δημητρίου [----------]
[----------]ρου Ͱ ρ´ Μολπῖνος Μητροδώ[ρου -------]
[------- Τιμ]όξενος Θίβρωνος Ͱ ρ´ vv Εὐνο[μ- --------]
[-----------] Ἡρακλείδα καὶ ὑπὲρ τοῦ [-------------]
[---------- Ε]ὐτυχίδας Δαμοξέ[νου ---------------]
[-----------] Διονῦδος Ͱ ν´ [-------------------]
[--------- Ἀσκ]ληπιόδωρος Λ[- -------------------]
[-------------] ρν´ vv Διονυ[σ- ------------------]

vacat

B a [--]
[--------- καὶ ὑπὲρ] τοῦ υἱοῦ Ͱ [--]ΑΙ[----------------]
[------------ κα]ὶ ὑπὲρ τοῦ υ[ἱο]ῦ Ͱ σ´ [-------------]
[------------ Ἐ]πικράτης Ἀπολλων[ίου -------------]
[-------- ὑπὲρ τῶ]ν υἱῶν Ͱ χ´ vv Εὔπολις Εὐ[πόλιος ----]
[---------- Ͱ] v ν´ vv Ποσειδώνιος Δαμοίτ[α ---------]
[--------------] Νικόδρομος Νικοδρόμ[ου -----------]
[-------------]θένης Θευπόμπου Ͱ τ´ v Λα[---------
[-------------]της Ποτάμωνος Ͱ ρ´ Ἑλλη[- --------]
[--------------] καὶ ὑπὲρ τοῦ υἱοῦ Ͱ σ´ vacat [--------]
[--------------] ἐπὶ μονάρχου Πυθονίκου [------------]
[------ τοίδε ἐπαγ]γείλαντο τῶν πολιτᾶν κα[ὶ -----------]
[----- πόλιος καὶ τ]ᾶς χώρας καὶ περιπολίων· [-----------]
[-------------]ωι vacat Φυλίας Θεσσαλοῦ [-----------]
[----------------]τιον καὶ τριῶν σωμάτων [σιτηρέσιον --]
[---------------- Πε]ισ[ι]δάμου καὶ ὑπὲρ το[ῦ υἱοῦ -----]
[---------------- κ]αὶ [ὑ]πὲρ τοῦ πατ[ρὸς ------------]
[------------------]οδωρο.[--------------------]
[---]

A lacuna of unknown length

b [---------------]..ΟΣ[-------------------------]
[---------------]τωνος Ͱ vv ´α Υ[-----------------]
[------------ Φί]λιππος Λύκωνος vv Ͱ ´α [-----------]
[--------------]ας Κλεωνυμίδα Ͱ ´α vv Ἱππ[----------]
[---------------]ς Ἐπιγόνου καὶ ὑπὲρ τοῦ υἱοῦ Ͱ [-------]
[---------------]ύλου καὶ ὑπὲρ τοῦ υἱοῦ Ͱ ´α v Πα[-----]
[------------ Ἀπ]ολλώνιος Ἡροστράτου Ͱ ´α Να[-- ---]
[-------------ο]υ καὶ ὑπὲρ τῶν υἱῶν Ͱ ´αφ vv Φιλῖνος[----]
[------------ Ποτ]άγορος Αἰσχύλου Ͱ φ´ vv Θεύδωρο[ς ---]
[-------------] Ͱ τ´ Τελέσανδρος Σωνίκου καὶ [ὑπὲρ ----]
[---------------]τεράτου καὶ Δαματρίου τοῦ Φ[- --------]
[-------- Ξενόμ]βροτος Ἀρχιμένου καὶ ὑπὲρ τῶν υἱ[ῶν ------]
[--------- Φεί?]δωνος ὑπὲρ α[ὐ]τοῦ καὶ τοῦ υἱοῦ [----------]
[---------- Νικό]στρατος Νικοστράτου τοῦ Δινία Ͱ [------]
[---- Λαμπίας?] Ξενομβρότου [Ͱ] τ´ vv Ἀριστώνυμος [-------]
[------------] τ´ Λυκῖνος Δαμοσθένου Ͱ v . vv Ο[--------]
[---------------]Ἀργεῖος [κ]αὶ Κ(λ)ηναγόρας τοὶ [--------]
[------------- καὶ ὑ]πὲρ τῶν υἱῶν Ͱ φ´ Σίμακο[ς ------]
[---------------- κ]αὶ ὑπὲρ τοῦ υἱοῦ Ͱ ´α vv Λ[-------]
[-------------------]ς Διοκλεῦς καὶ ὑπ[ὲρ ----------]
[---------------------]ς Θευμνάστου κ[αὶ ὑπὲρ ------]
[-----------------------]ου Ͱ ´α vv Ὀρθα[γόρας]
[---------------------------]νος ὑπὲρ τᾶ[ς ματρὸς?]
[-------------------------------]ογένου κα[ὶ ----]
[---------------------------------]ου Ͱ φ´[---]
[------------------------ καὶ ὑπὲρ τοῦ] υἱο[ῦ- ------]

vacat

Restorations by He.; fr. a also restored by S. ‖ 1. S.; [- -]ος Ἱ[ππολ]ύτου καὶ ὑ[πέρ], He. ‖ 4. Θευδότου κ[αὶ ὑπέρ, He. ‖ 6. Αὐτο[φῶν], He. ‖ 7. [Αἰσχί]νας?, Herzog. ‖ 9. ΕΥΚΑΕΙΤΙΔΑΣ, on the stone; in fine, Ἀγη[σ-], He. ‖ 10. [---μ]άχου Ͱ β Φιλῖνος, He.; Καλλιστίδα, S. ‖ 11. [Στ]ράτωνος Ͱ γ, He. ‖ 16. K.Ha.; [Χαρ]μύλου τοῦ Φί[λ--], He.; Π.ΟΥ.ΟΦ, S. ‖ 20. Πραξίας, Hab.; [--]πραξίας, He. ‖ 21. ´α, K.Hall.; Λ´, He.; Χαρί[νου] (see G.Pugliese Carratelli, *art.cit.*. 171 no. IX a L. 103), Hab. ‖ 24. -νοσσων He.; corrected by Hab. ‖ 29. ΑΣΚΛΑΠΩΝ, on the stone; corrected by K.Ha. ‖ 32. or [Δαμ]- (cf. *PH* 10 b L. 56), He. ‖ 33. in Ἡρακλείδα the I was added later ‖ 38. [--- ὑπὲρ] τοῦ [υ]ἱοῦ, S. ‖ 39. τοῦ [υἱο]ῦ Σ[--], S. ‖ 42. or [Ͱ ρ]ν´ ‖ 44. [Δαμοσ]θένης or [Καλλισ]θένης, He. ‖ 47-50. Πυθονίκου [τοῦ Ἡροπύθου τοίδε | ἐπα]γγείλαντο τῶν πολιτᾶν κα[ὶ παροίκων καὶ ξένων ὑπὲρ | σωτηρίας τ]ᾶς χώρας καὶ περιπολίων [ἐν τῶι Κρητικῶι | πολέμ]ωι· Φυλίας, He.; [τοίδε ἐπαγ]γείλαντο τῶν πολιτᾶν κα[ὶ πολιτίδων καὶ νόθων καὶ παροίκων καὶ ξένων ἐς σωτηρίαν τᾶς | πόλιος καὶ τ]ᾶς, S. ‖ 52. [Φ]ιλ[ο]δάμου, S. ‖ 54. [--]ΟΔΕΡΟ[--], S. ‖ 56. K.Ha.; [---]τωνος Ͱ ´α[--], He. ‖ 57. Φίλιππος Λύκωνος is the son of Λύκων Φιλίππου (*PH* 10 d L. 48), Hab. ‖ 60. [--]ίλου, He. ‖ 61. Μακ[αρ---], He.; Ἀπολλώνιος Ἡροστράτου is the son of Ἡρόστρατος Ἀπολλωνίου in *Tit.Cal.* 85 L. 61 (204/202 B.C.), Hab. ‖ 66. or [Θρασύμ]βροτος, He.; [Ξενόμ]βροτος, Ha. ‖ 69. [Ͱ] ´γ, He., corrected by K.Ha. ‖ 71. ΚΑΗΝΑΓΟΡΑΣ, on the stone.

1112. Kos. Honorary decree for the δικασταγωγός Theugenes, ca. 200-150 B.C. Marble pedimental stele decorated with a shield and a crown in relief, found in 1902 in the Asklepieion. Mentioned by R.Herzog, *AA* (1905) 11 no. 7; H.F.Hitzig, *ZRG* 28 (1907) 240 (LL. 18-23); L.Robert, *OMS* III 1500 and 1604 and V 143; S.Sherwin-White, *op.cit.* (cf. our lemma no. 1092) 185 note 63. Edd.pr. C.V.Crowther - C.Habicht - L.Hallof - K.Hallof, *art.cit.* (cf. our lemma no. 1087) 88-95 no. 1 (ph.; German translation), on the basis of a copy and a squeeze made by He. and a squeeze made by S.-W. C. and Hab. discuss the position and services of δικασταγωγοί (87/88 and 91-93); although references to δικασταγωγοί (cf. also ἀγωγοί and οἱ ἄγοντες τὰ δικαστήρια) are common (87/88 note 4; 92), this text and our lemmata nos. 1089 bis and 1110 are the only known honorary decrees for δικασταγωγοί (but *I.Erythrai* 122 combines honors for δικασταί and δικασταγωγοί).

wreath

Ἐπὶ Φαινίππου, Γεραστίου νουμηνία,
Θεύδοτος Μενητίδα εἶπεν· v ἐπειδὴ
Θευγένης Ἑρμογένου ἀποσταλεὶ[ς]
δικασταγωγὸς ποτὶ Ζμυρναίος οἰ-
κείος εὔντας καὶ εὔνους καὶ φίλους
τοῦ δάμου ἐπελθὼν παρ' αὐτοῖς ἐπί
τε τὰν βουλὰν καὶ τὰν ἐκκλησίαν καὶ
ποιησάμενος τὸς κατὰ μέρος λόγ[ος]
μετὰ πάσας φιλοτιμίας καὶ ἐκτενε[ίας]
παρεστάσατο δόμεν τᾶι πόλει δι[κασ]-
τὰς δύο καὶ γραμματῆ ἄνδρας καλοὺς
καὶ ἀγαθοὺς καὶ πιστευομένους παρ' αὐ-
τοῖς, τάν τε παρεπιδαμίαν ἐποιήσα{ν}το
ἀξίαν ἀμφοτέραν τᾶν πολίων, ὑπὲρ
ὧν ἁπάντων διαμεμαρτυρήκαντι Ζμυρ-
ναῖοι διὰ τᾶς δοθείσας αὐτῶι ἀποκρίσι-
ος, παραλαβών τε τὸς ἄνδρας καὶ παρα-
γενόμενος ἐς τὰν πόλιν πᾶσαν κακοπα-
θίαν καὶ ἐπιμέλειαν πεποίηται ποτικαρτε-
ρήσας καὶ τᾶι δικαστοφυλακίαι ἐκτενῶς
καὶ δικαίως ἀκολούθως τῶι ὅρκωι, ἕως οὗ
διεξάχθη τά τε δαμόσια καὶ ἰδιωτικὰ
συμβόλαια, διαφυλάξας ἴσως καὶ δικαίως
καὶ μισηπονήρως πᾶσι τὰν ἐνχειρισθεῖσαν
αὐτῶι πίστιν ὑπὸ τοῦ σύμπαντος δάμου,
δαπάνας τε ποταναδέδεκται ἐκ τῶν ἰδί-
ων ἔς τε τὰν παρουσίαν αὐτῶν καὶ ἐν ταῖς δα-
μοτελέσι ἑορταῖς ἀποστολὰς ποιούμενος
κατὰ τοὺς ἁρμόζοντας καιροὺς ἕνεκεν
τοῦ κοινᾶι συμφέροντος· ὅπως οὖν καὶ ὁ δᾶ-

μος εὐχαρίστως ἁπαντῶν φαίνηται τοῖς ἀγα-
θοῖς τῶν ἀνδρῶν, τοί τε ἄλλοι θεωρεῦντες
τὰν εὐχαρι(σ)τίαν τοῦ πλήθευς πολὺ προθυμό-
τερον ἐπιδιδῶντι ἑαυτοὺς εἰς πάντα τὰ συν-
φέροντα τᾶι πόλει· ἀγαθᾶι τύχαι· δεδόχθαι τᾶι
ἐκκλησίαι· ἐπαινῆσθαι Θευγένην Ἑρμογένου κα[ὶ]
στεφανῶσαι αὐτὸν χρυσέωι στεφάνωι ἐπὶ τῶι ἐ-
ξαποσταλέντα δικασταγωγὸν διαφυλάξαι πᾶ-
σιν ἴσως τὰν δοθεῖσαν αὐτῶι πίστ[ιν] ὑπὸ τοῦ δά-
μου· ἀναγορευσάτω δὲ καὶ ὁ ἱεροκᾶρυξ [τὸ]ν στ[έ]φα-
νον Διονυσίων τῶι πράτωι ἀγῶνι με[τὰ τ]ὰς σπον-
δάς· τᾶς δὲ ἀναγορεύσιος ἐπιμεληθέντω το[ί τε]
προστάται καὶ ὁ ἀγωνοθέτας· ἐξῆ[με]ν δὲ αὐτῶ[ι]
τόδε τὸ ψάφισμα ἀναγράψαντι ἐστάλαν λιθίναν
ἀναθέμεν ἐν τῶι ἱερῶι τοῦ Ἀσκλαπιοῦ· ἔδοξε τ[ᾶι]
βουλᾶι καὶ τῶι δάμωι, γνώ{ι}μα προστατᾶν· χρῆσθαι
τᾶ Θευδότου ἐφόδωι· ψᾶφοι στερεαὶ ἐπιδιδοῦσα[ι]
τὸν στέφανον ωπε', vacat τετρυπαμένα[ι οὐδεμί]α vacat

Reading and restorations of He. ‖ 1. Φαίνιππος is the eponymous μόναρχος in *PH* 384 L. 1, C.-Hab. ‖ 4. for judges from Smyrna serving abroad see also *I.Smyrna* 585/586, C.-Hab. ‖ 12. for πιστευόμενοι cf. *SEG* XXVI 677 = XLVII 753; *I.Mylasa* 631; J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 2 L. 7, C.-Hab. ‖ 13. ΕΠΟΙΗΣΑΤΟ, on the stone ‖ 20. δικαστοφυλακία is an hapax, but cf. δικαστοφυλακέω in *I.Magnesia* 93 a L. 23; the δικασταγωγός was obliged to protect the judges from bribery efforts; cf. *Gonnoi* no. 91 LL. 20-26; *I.Mylasa* 134 LL. 3-5, C.-Hab. ‖ 21. for the oath of the δικασταγωγός cf. *F.Delphes* III 1 362 I LL. 24-37, C.-Hab. ‖ 24. the scribe wrote XHP and corrected it to XEIP later ‖ 28. ἀποστολαί = presents; cf. *I.Stratonikeia* 527 and 706, C.-Hab. ‖ 33. ΕΥΧΑΡΙΤΙΑΝ on the stone ‖ 45-47. for this formulation cf. *PH* 2 LL. 7-10 and our lemmata nos. 1105 LL. 7/8 and 1113 LL. 6/7, C.-Hab. ‖ 46. ΓΝΩΙΜΑ on the stone ‖ 47-48. for ψῆφοι στερεαί and τετρυπημέναι cf. no. 1110 LL. 30-32; *IG* II^2 1035 L. 3; 1051 LL. 26/27; 1053 LL. 11-13, C.-Hab.

1113. Vacat.

1114. Kos. Honorary decree for a doctor, 2nd cent. B.C. Fragment of a marble stele. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 115/116 no. 11 (German translation), based on a copy and a squeeze made by R.Herzog. He. suspected that this is a decree of Kalymnos, but the crowning formula (L. 20) and the double erection of a stele (LL. 21-23) are attested in Kos; it may be a Koan decree for a foreign doctor (edd.pr.).

[--]ΟΣ/[------]
[--]σι γενόμενο[ς]
[-- εἰς Κ]ῶ τὰν ἐπιμε-

[--].θεν πολίων
[--- αὐ]τὸς πλεύσας
[--- -]ΤΑΤΑΝ τιμαν
[--] ἀναγορευσίων
[--- το]ῖς δαμοσίοις
[ἰατροῖς ------------------------------------ δ]όμεν ἐς τὰν
[τῶν πολιτᾶν σωτηρίαν? ---------- τὸν ἴδιον] λυσιτελὲς ἀξι-
[ῶν ἐν ἐλάσσονι τίθεσθαι ---------- τᾶς τ]ῶν πολιτᾶν σωτη-
[ρίας ------------------------------------ ἐποή]σατο· vacat
[ὅπως οὖν καὶ ὁ δᾶμος ὁ ---------- εὐχάρισ]τος ὢν φαίνηται
[τοῖς ἐς αὐτὸν καλοῖς κἀγαθοῖς ἀνδράσι γεγ]ονόσι τοί τε ἀεὶ
[ἐπιδαμεῦντες τῶν ἰατρῶν πολὺ προθυμότε]ρος αὐτὸς κατὰ
[τὰν ἰατρικὰν τέχναν παρέχωνται ἐς τὸς ἀρρωσ]τεῦντας ἐν τᾶι
[πόλι ---------------------------------- θεωρεῦντ]ες τὰ παρὰ τοῦ
[δάμου φιλάνθρωπα -------------------- τὰ δεδο]μένα· τύχαι τᾶι
[ἀγαθᾶι· δεδόχθαι τῶι δάμωι· ἐπαινέσαι --------] Καλλιάνακτος
[καὶ στεφανῶσαι χρυσῶι στεφάνωι ἀπὸ χρυσῶν π]εντήκοντα ἀρετᾶς
[ἕνεκα καὶ ἐπιμελείας ἂμ ποιεῖται τῶμ πολιτ]ᾶν· v ἀναγράψαι δὲ
[τόδε τὸ ψάφισμα ἐς στάλας λιθίνας δύο καὶ ἀ]ναθέμεν τὰν
[μὲν ------------------ τὰν δὲ ἐς τὸ ἱερὸν τοῦ 'Ασκλα]πιοῦ
[--]

Restored by He. || 10-11. cf. *SEG* XLI 680 LL. 33/34, edd.pr. || 6. [---]τα ταν τιμαν (accusative singular or genitive plural), edd.pr. [or a superlative [--]τάταν τιμαν, Chaniotis] || 23. He.'s restoration [μὲν ἐς τὸ ἱερὸν τοῦ 'Απόλλωνος, τὰν δὲ etc.] is too long, edd.pr.

1115. Kos. Honorary decree of an association, 2nd cent. B.C. Marble fragment. Edd.pr. L.Hallof - K.Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 128/129 no. 16, on the basis of a copy made by R.Herzog and a squeeze made by I.Zarraftis.

[-------------------------------]
..ων καθὰ [----------------------]
τὰν θυσίαν [- -------------------]
εἰσενηνε[- ----------------------]
ΟΛΙ ἀνατιθη[- ------------------]
..ν διατει[- ----------------------]
τῶν γενεθλ[ίων --------- · δεδόχ]-
[θ]αι τῶι κοιν[ῶι ---------- ἐπαι]-
[νέ]σαι Δορκ[- ------- ἐπί τε τᾶι]

[πο]τὶ τὸς θ[εὸς εὐσεβείαι ------]
..ι ἂν ἔχε[ι ποτὶ -----------------]
καὶ τὰ τέκ[να --------------------]-
αν ἂν πεπ[οίηται ------------ κα]-
θὰ παρακ[αλεῖ -----------------]
[ὑ]πέρ τε τ[- --------------------]
.αι τα[- -------------------------]
[-----------------------------------]

Restored by He. || [3-4. e.g., [ἐν τᾶι π]όλι· ἀνατίθη[σι δὲ καί], Chaniotis] || 6. γενέθλια = possibly the birthday of a king, edd.pr. || 7. κοιν[ῶι τῶν 'Οσειριαστᾶν?], He., who suspected that the honored person was in

the service of the Ptolemies || 8. Δόρκ[ωνα] or Δορκ[ύλον], He. || 9-10. [αἱρέlσε]ι, He.; [εὐνοίlα]ι, He. || 10. e.g., ἔχε[ι ποτὶ βασιλῆ Πτολεμαῖον καὶ βασίλισσαν Βερενίκην], He. || 11. τὰ τέκ[να] is possibly a reference to the children of a royal couple mentioned in L. 10, He.

1116. Kos. Decree of a foreign city, 2nd cent. B.C. *SEG* XXXVIII 813. See now also M.Kajava in H.Solin (ed.), *Epigrafi e studi epigrafici in Finlandia* (Rome 1998) 74/75 no. 1 (text; no new readings).

1117. Kos. Honorary decree of a Koan demos for a public doctor, 1st cent. B.C. Fragment of a marble stele found in Marmaroto in 1904. Edd.pr. L.Hallof - K. Hallof - C.Habicht, *art.cit.* (cf. our lemma no. 1087) 127/128 no. 15 (German translation), on the basis of a copy and a squeeze made by R.Herzog.

[ἐπειδὴ --------------------------- ὑπὸ τοῦ]
δάμ[ου τοῦ ---------- ἰατρὸς δαμόσιος]
χειροτονη[θεὶς ἀξίως ἀνέστραπται]
κατά τε τὰ[ν ἐμπειρίαν καὶ τὰν ἄλλαν]
ἀναστροφ[ὰν καὶ πολλοῖς τῶν τε πολιτᾶν]
καὶ τῶν παρ[οικεύντων εἰς μεγάλας]
ἀρρωστίας [ἐμπεσόντων καὶ κινδύνος]
τὸς ἐσχάτο[ς αἴτιος γέγονε τᾶς σωτηρίας]
πᾶσιν παρασ[κευάζων ἀπροφασίστως]
τὰν τέχναν [μετὰ πάσας προθυμίας·]
ὅπως οὖν κα[ὶ ὁ δᾶμος ὁ -------------]
φαίνηται κα[ταξίας χάριτας]
ἀποδιδοὺς [τοῖς αὐτὸν εὐεργετεῖν]
προαιρευμέ[νοις τοί τε ἐπιγινόμενοι]
προτρέπω[νται ἐς τὰν αὐτὰν αἵρεσιν διὰ]
μνάμας ἔ[χοντες ----------------------]
τας τὸς ἀ[- ------------------· ἀγαθᾶι]
τύχαι· δεδ[όχθαι τῶι δάμωι τῶι ------]
ἐπαινέσ[αι ----------------------------]
ἀρετᾶς [ἕνεκα τᾶς περὶ τὰν τέχναν]
[-------------------------------------]

Restored by He. || 1. restored by Hab.; δάμ[ου --- ἐφ' ἔτη καὶ πλείονα], He. || 2. or [ἀνέγκλητον αὑτὸν παρέσχηται], He. || 3. or τὰ[ν τέχναν καὶ τὰν κατὰ βίον], He. || 4. in fine, or [τῶν τε δαμοτᾶν], K.Ha. || 6. [ἐμπεσόντων], Hab.; [ἐμπεσοῦσι], He. || 7. [αἴτιος], Hab.; [παραίτιος], He. || 15/16. [τὸς καταξίως τιμῶν]lτας τὸς ἀ[γαθὸς τῶν ἰατρῶν], He., rejected by Hab.

1118. Kos?. Honorary decree for [---]nabos of Thessaly, 1st cent. B.C. For this text which was found in the Asklepieion of Kos, but probably is from Halikarnassos see our lemma no. 1329 ter.

1119. Kos?. Dedication of Apollonidas of Alexandria to Sarapis and Isis, early 2nd cent. B.C. *GIBM* 818; *SIRIS* 268. D.Bosnakis, *art.cit.* (cf. our lemma no 1089), 56 note 145, points out that according to the earliest references to this inscription its provenance is not Knidos, but Kos.

1120. Kos. Boundary stone of the burial grounds of the association of the Agathodaimonistai, undated. Boundary stone found in situ at Marmaroto. Ed.pr. D.Bosnakis, *art.cit.* (cf. our lemma no. 1089) 59 note 167: ὅρος | θηκαίων θιάlσου Ἀγαθοδαιlμονιστᾶν | τῶν σὺν Μονίlμωι

For two similar texts see Maiuri, *Nuova Silloge* 494; *AD* 38 B2 (1983) [1989] 398), B.

NAXOS

1121. Naxos. Security horos of a real estate, 4th cent. B.C. *IG* XII Suppl. 194; Finley, *SLC*[2] no. 131. M.Brunet - D.Rousset, *Histoire et sociétés rurales* 9 (1998) 1, 244/245 no. 55, republish the text (French translation) with commentary. Cf. our lemma no. 2099.

1122. Naxos. Security horos of a house, ca. 300 B.C. *IG* XII Suppl. 195. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138), 176, 183, 187, 189, discuss this text in association with the size and treatment of the dowry.

1123. Naxos. Dedication to Demeter, Kore and Zeus Eubouleus, 4th cent. B.C. *IG* XII Suppl. 196; D.Gill, *Greek Cult Tables* (New York 1991) 55 no. 27 (*SEG* XLII 1806). A.P.Matthaiou, *Horos* 10-12 (1992-1998) 419-422 (ph.; dr.), republishes this inscription after the discovery and joining of a third fragment (c). M. observes that this monument is not a base, but a cult table; it was probably found in the vicinity of the Thesmophorion (near the modern Gymnasium of Naxos).

c b a
[------ κ]αὶ παῖδες [Δ]ήμητ[ρι] καὶ Κόρηι καὶ Διὶ Εὐβ[ο]υλεῖ

1124. Naxos. Funerary epigram for Leokrates and Euphrenor, ca. 475-450 B.C. (469? B.C.). Fragment of a marble base of a stele found near Sangri. Ed.pr. A.P.Matthaiou, *Horos* 10-12 (1992-1998) 411-418 (ph.; dr.).

[-- ca. 6 --]Ν̣Η π̣α̣ισὶν καὶ Γοργίο̄ν μνῆμα θ̣ανόν̣τ̣ο̄[ν]
[στ]ῆ̣σεν Λεοκρ̣άτ̣εος καὶ Εὐφ̣ρή̣νορος ϝόνεκα φ̣όρ̣ο̄

The funerary epigram consists of two dactylic hexameters; the monument was set up by Leokrates' and Euphrenos' mother and Gorgion; the latter may have been their stepfather or brother, ed.pr. || 1. the first letter is Ν or Λ (=Γ); in ΓΟΡΓΙΟΝ, the scribe corrected the first letter from Α to Λ (=Γ), ed.pr. || 2. in ΕΥΦΡΗΝΟΡΟΣ the scribe inscribed only the circle of Φ; possibly Εὐθρήνορος, an unattested variant of this name (cf. ἐλαθρά = ἐλαφρά); in fine, φόρο̄ = θούρου; for Θ instead of Φ cf. *IG* XII 5 97; θοῦρος is an attribute of Ares (cf. *IG* I[3] 1240; *IG* VII 96), i.e., Leokrates and Euphrenor died in a war, possibly the war between Athens and Naxos in 469 B.C., ed.pr.

KEOS

1125. Keos. History: Koresia and Poiessa. G.Reger in L.G.Mendoni, A.Mazarakis Ainian (edd.), *Kea - Kythnos. History and Archaeology. Proceedings of an International Symposium, Kea-Kythnos, 22-25 June, 1994* (Athens 1998) 633-641, dates the disappearance of Poiessa (absorbed by Karthaia) to ca. 235-220 B.C. (later than *IG* XII 5 571 III and earlier than the Delphic list of the theorodokoi); Koresia/Arsinoe (cf. *IG* XII 5 1061) still existed in 205 B.C. (*I.Magnesia* 50) and was probably absorbed by Ioulis in the early 2nd cent. B.C. Unlike Koresia which had a long tradition of joining federations with other Keian poleis, Poiessa enjoyed relative isolation from Karthaia (possibly with support from the Antigonids) and was probably compelled to merge with Karthaia.

1126. Keos. History of epigraphic research. L.G.Mendoni in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 17-48, summarizes the history of epigraphic and archaeological research on Keos (18th-20th cent.) and presents facsimiles of *IG* XII 5 535 and 556 (by P.O.Brönstedt), *IG* XII 5 530, 532, 546-548, 556/557, 564 and 566 (by I.Rotas) as well as photos of *IG* XII 5 566.

1127. Keos. Relations with Rhodes. A.Bresson in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 643-647, examines the epigraphic evidence concerning the relations between Rhodes and Keos (*IG* XII 5 535, 599, 1069; *SEG* XIV 544). Only the honorary decree of Karthaia for Ἀρίσταρχος Θήρωνος (*SEG* XIV 544) can be dated safely; B. suggests identifying the war mentioned in it (L. 10: ἐν τῶι ἐνεστηκότι καιρῶι) with

the war against Antiochos III in 192 B.C. and exludes the possibility that 'Ἀρίσταρχος was a Rhodian. The decree refers to envoys sent to Rhodes in order to defend Karthaia against calumniation; the fear felt by the Keians towards Rhodes (cf. A.Maiuri, *ASAA* 8/9, 1925/1926, 313-315; J. and L.Robert, *La Carie* II, Paris 1954, no. 167; *Amyzon* 23; *I.Stratonikeia* 5/6) indicates the harsh regime of the Rhodians in the Kyklades in the early 2nd cent. B.C.

1127 bis. Ioulis. Two honorary decrees, ca. 194-192 B.C. For two texts that were found in Ioulis, but probably are from Karthaia see our lemma no. 1130.

1128. Ioulis. Dedicatory epigram to Athena, late 6th cent. B.C. *IG* XII 5 611; *LSAG*[2] 297 and 306 no. 46; *CEG* 410; *SEG* XXVIII 704. C.Vlassopoulou in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 463/464, discusses this epigram as evidence for the cult of Athena in Ioulis.

1129. Ioulis. Dedication to Theoi Olympioi and Theoi Sebastoi, ca. 27 B.C.-14 A.D. Two joining fragments of a marble block of an epistyle. Fr. a: Left part of the block found in 1964 in the Kastro of Ioulis. Fr. b: Right part of the block with the last 15-16 letters of each line. Published in *IG* XII 5 629 (dr.), but now lost. Ed.pr. S.Zoumbaki - L.Mendoni in L.Mendoni - A.J.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 669-678 (ph.), join the two fragments and publish the entire text. The dedication for the well-being of Augustus stood on the epistyle of a building (the Sebasteion?) which was probably erected in the area of the sanctuary of Apollo Pythios.

a b
Ὑπὲρ τῆς τοῦ θεοῦ Καίσαρος Σεβαστοῦ σωτηρίας
θεοῖς Ὀλυμπίοις καὶ θεοῖς Σεβαστοῖς ὁ ἀρχιερεὺς
[θεῶν] Σε[βαστῶν] Θεοτέ[λ]ης) φιλόκαισαρ

2. The θεοὶ Σεβαστοί can be identified with Augustus and Livia; Livia was sometimes designated as Augusta/Σεβαστή in the Eastern provinces prior to Augustus' death; the new evidence makes a re-examination of the date and the significance of references to the Θεοὶ Σεβαστοί in the Greek East necessary, edd.pr. [for such inofficial designations cf. *SEG* XLVII 847, Chaniotis] || 3. the sign) indicates homonymity of father and son; Theoteles is also mentioned in *IG* XII 5 558, edd.pr.

1130. Karthaia (?). Two honorary decrees for Adeimantos, Menippos, and Kriton, officers of Antiochos III, ca. 194-192 B.C. Stele found reused in the mediaeval fortification of Ioulis. Ed.pr. P.Kalligas in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 625-632 (ph.), who regards these decrees as decrees of Ioulis. A.P.Matthaiou, *Horos* 13 (1999) 239/240, suggests a few restorations. Similar restorations are

made independently by P.Gauthier, *BE* (1999) no. 423, who also observes the similarity of these decrees with the decrees of Karthaia (*IG* XII 5 595, 598/599, 601 and 1102).

Ἀρχέλας εἶπεν· ἔδοξεν τῆι βου[λῆι καὶ τῶι δήμωι]
ἐπειδὴ ἀναγγέλλει Θεοτελίδης Ἀ[δείμαντον]
καὶ Μένιππον Κρίτωνος τεταγμέ[νους ὑπὸ]
τὸμ βασιλέα Ἀντίοχον, ἄνδρας ἀγαθ[οὺς εἶναι]
περὶ τὴμ πόλιν καὶ τοῖς ἐντυγχάνουσ[ιν τῶμ]
πολιτῶν χρείας παρέχεσθαι καὶ ποιεῖν [ὅ,τι δύ]-
ναντα ἀγαθόν, ἐπαινέσαι αὐτοὺς καὶ σ[τεφα]-
νῶσαι θαλλοῦ στεφάνωι ἀρετῆς ἕνεκεν
καὶ εὐνοίας ἧς ἔχοντες διατελοῦσιν εἰς
τὴμ πόλιν τὴν ἑαυτῶν καὶ ἀνακηρῦξαι τὸν
στέφανον Διονυσίοις τῶι ἀγῶνι τῶν τρα-
γωιδῶν, ἀναγράψαι δὲ τὸ ψήφισμα εἰς στή-
λην λιθίνην καὶ στῆσαι εἰς τὸ ἱερὸν τοῦ
Ἀπόλλωνος, τὸ δὲ ἀνάλωμα δοῦναι τὸν
ταμίαν· vacat
Ἀρχέλας εἶπεν· ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι
ἐπειδὴ ἀναγγέλλει Ἀρχέστρατος Κρίτωνα
Ἀδειμάντου πολίτην ὄντα καὶ τεταγμέ-
νον ὑπὸ τὸμ βασιλέα Ἀντίοχον πᾶσαν ἐπι-
μέλειαν ποιεῖσθαι βουλεύοντα καὶ πράτ-
τοντα τῆι τε πατρίδι τὰ συμφέροντα καὶ
τοῖς ἐντυγχάνουσιν αὐτῶι τῶμ πολιτῶν
βουλόμενο(ν) ἐνδείκνυσθαι τὴν εὔνοιαν
καὶ τὴν φιλοτιμίαν ἣν ἔχων διατελεῖ, δεδό-
χθαι τῆι βουλῆι καὶ τῶι δήμωι ἐπαινέσαι Κρί-
τωνα Ἀδειμάντου καὶ στεφανῶσαι θαλλοῦ
στεφάνωι ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς
τοὺς πολίτας καὶ ἀνακηρῦξαι τὸν στέφανον
Διονυσίοις τῶι ἀγῶνι τῶν τραγωιδῶν, ἀναγρά-
ψαι δὲ τὸ ψήφισμα εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος,
τὸ δὲ ἀνήλωμα δοῦναι τὸν ταμίαν vacat
vacat

2. Ἀ[δείμαντον], M. and G.; Ἀ[δειμάντην], ed.pr. || 3. ed.pr. identifies Μένιππος with the homonymous envoy of Antiochos III to Rome in 194 and 193 B.C., but G. rightly points out that the envoy was a Macedonian (Liv. 36.11.6), the son of Φανίας (*IG* XI 4 1111) [cf. A.Tataki, *op.cit.* (cf. our lemma no. 704) 370 no. 56, Chaniotis] || 4. ἀγαθ[οὺς εἶναι], M. and G.; ἀγα[θούς], ed.pr. || 5. ἐντυγχάνουσ[ιν τῶμ], M.; ἐντυγχάνου[σιν αὐτοῖς τῶμ], ed.pr. || 6. M. and G. erase the komma placed by ed.pr. after χρείας || 23. βουλόμενος, on the stone, ed.pr.; βουλόμενο(ν), M.; in fine, εὔνοιαν, M.; εὔνοια, ed.pr. || 29-31. for the omission of the phrase

εἰς στήλην λιθίνην καὶ στῆσαι cf. *IG* XII 5 9 LL. 19-24; 534 LL. 13-15; 538 LL. 11/12; 571 L. 20; 715 LL. 7/8; 720 LL. 6/7. M.

1131. Karthaia. Inscriptions on the pediment of the temple of Athena, ca. 500 B.C. E.Østby, *OpAth* 13 (1980) 189-223. A.Papanikolaou in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 587-590 (ph.; dr.) and E.Touloupa, *ibid.* 609-623 (ph.), suggest a reconstruction of the group representing Theseus and Antiope on the south akroterion of the temple of Athena; these two figures are identified with inscriptions: Θ̣ησεύς, Ἀ̣[ν]τ̣ιόπ̣η

KYTHNOS

1132. Kythnos. Economy. P.Brun in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 657-667, observes that the references to the poverty of Kythnos in the literary sources are not confirmed by the epigraphic sources. The Athenian tribute lists of 450/449 B.C. record for Kythnos the payment of three talents, and the island was in a position to purchase 10,000 medimnoi of grain from Kyrene in 330-326 B.C. (*SEG* IX 2). The natural resources permitted the self-sufficiency of the island, and when the island did not suffer under the attacks of pirates or epidemics, it could be relatively prosperous.

1133. Kythnos. History of epigraphic research. A.Mazarakis-Ainian in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemma no. 1125) 49-63, summarizes the history of epigraphic and archaeological research on Keos (18th-20th cent.) and presents photos of three inscribed funerary stelae (*IG* XII 5 525 and *IG* XII Suppl. 231 = M.-T.Couilloud, *BCH* 98, 1974, 485 no. 94 and 477 no. 85).

PAROS

1134. Paros. Epigraphical Collection. F.Zafeiropoulou, *Πάρος* (Athens 1998), presents a guide to the monuments and the Museum of Paros, mentioning the following inscriptions (no reference to their editions): *IG* XII 5 192, 194 and 198 (79; ph.); 214 (83; ph.); 444 (64; ph.); M.-T.Couilloud, *BCH* 98 (1974) 469 no. 71 (87; ph.; epitaph; 2nd/3rd cent A.D.: Καρπᾶς | Φιλήτου, Ἐπιτε.[--] | Θυσίας); N.Kontoleon, *Aspects de le Grèce préclassique* (Paris 1970) 59 = *CEG* 412 = *LSAG*² 446 no. F; (75; dedication; ca. 600-550: Παῖς ὁ Χσενοδοκō Πολυαρήτō μ' ἀνέθēκε, Κλēνις ἐπόēσεν); N.M.Kontoleon, *AEph* 87 (1948/49) 1-5 (79; ph.: Διὸς Ἐλαστέρō; ca. 450 B.C.). See also our lemmata 1140/1141.

1135. Paros. Honorary decrees for the Athenians Leodamas and Aristokrates, ca. 350 B.C. Upper part of a marble stele. Ed.pr. A.P. Matthaiou, *Horos* 10-12 (1992-1998) 430-436 no. 3 (ph.).

[Θ] ε ο [ί]·
[ἔδο]ξεν τῆι βουλῆι κα̣[ὶ]
[τῶι δ]ήμωι Λεωδάμα[ντα]
[Φαία]κος Ἀθηναῖον Ἀ[χαρ]-
[νέα] πρόξενον εἶναι [Παρί]-
[ων α]ὐ̣τὸγ καὶ ἐκγόνο̣[υς]
[καθ]άπερ οἱ πρόγονοι [αὐ]-
[τοῦ] ἦσαν· vacat
[τῆς] ἀ̣ναγραφῆς ἐπε[με]-
[λήθ]η Ἀλύπητος ταμί[ας]
vacat
Θ ε ο [ί]·
[ἔδο]ξεν [τ]ῆι βουλῆι καὶ τῶ[ι δή]-
[μωι] Ἀριστοκράτην Χάρητ̣[ος]
[Ἀθη]ναῖον Θορίκιον εἶναι [πρό]-
[ξενο]ν κα̣ὶ̣ εὐεργέτην τῆ[ς πό]-
[λεως] τῆ̣ς Παρίων αὐτὸγ [καὶ]
[ἐκγό]νους πρὸς τοῖς ὑπάρ[χου]-
[σιν, ἐπ]ειδὴ ἀνὴρ ἀγαθός ἐ[στι π]-
[ερὶ τ]ὸν δῆμον· εἶναι δὲ αὐ̣[τῶ]-
[ι πρ]όσοδομ πρὸς τὴμ βο[υ̣λ]-
[ὴν κ]αὶ τὸν δῆμον, εἰάν τ[ου]
[δέη]τ̣αι πρώτωι μετὰ τὰ ἱε̣[ρὰ]·
vacat
[⟨τῆς⟩] ἀναγραφῆς ἐπεμελ̣[ήθη]
[.]Ỵ Λ̣ Ḥ Ṇ Ọ Σ̣ τ̣αμί[ας]

The second decree (LL. 11-24) was written some time after the first; other contemporary Parian honorary decrees for Athenians are *IG* XII 5 113/114; the services of the two Athenians may be related to one of the loans given to Paros by Delos, ed.pr. || 3-5. the name Λεωδάμας is only attested in the deme of the Ἀχαρνεῖς; Λεωδάμας may be identified with a statesman of the mid-4th cent. B.C. (Davies, *APF* s.v. Φαίαξ Ἐρασιστράτου), ed.pr. || 13. Ἀριστοκράτης may be identified with Ἀριστοκράτης Θορίκιος in *SEG* XXIII 78 LL. 11/12 (361/360 B.C.), ed.pr. || 17-18. for the expression πρὸς τοῖς ὑπάρχουσιν cf. P.Gauthier, *BE* (1999) no. 419 || 21. for εἰάν for ἐάν cf. *IG* II² 28 L. 17; *IG* XII 5 1105 LL. 5/6; *IG* XII 7 62 L. 36, ed.pr. || 23. initio, there is only space for two letters before ἀναγραφῆς, ed.pr. || 24. the second letter may be A, Δ, Λ or M; possibly [E]ὔ̣λ̣η̣ν̣ο̣ς or [E]ὔ̣δ̣η̣ν̣ο̣ς rather than [E]ὔ̣δ̣η̣μ̣ο̣ς, ed.pr.

1136. Paros. Altar of Zeus Elasteros, ca. 525-500 B.C. Fragment of a marble stele inscribed in the Parian alphabet in the boustrophedon style. Mentioned by A.-M.Vérilhac in *Περιλήψεις ἀνακοινώσεων τοῦ 8ου Διεθνοῦς Συνεδρίου Ἑλληνικῆς καὶ Λατινικῆς Ἐπιγραφικῆς* (Athens 1982) 173 no. 3; D.Beranger, *Recherches sur l'histoire et la prosopographie de Paros à l'époque archaïque* (Clermont-Ferrand 1992) 279 nore 162; M.H.Jameson et alii, *A Lex Sacra from Selinous* (Durham 1993) 117 and 162. Ed.pr. A.P.Matthaiou, *Horos* 10-12 (1992-1998) 424-426 (ph.; dr.), with a detailed discussion of the cult of Ζεὺς Ἐλάστερος (427-430). Id., *Horos* 13 (1999) 241/242, discusses the form of the epithet ἐλάστερος/ἀλάστορος.

[Δ]ιώς εἰμ̣ι̣ Ἐλαστέ- <—
ρω βωμὼς κάπω- —>
ἰησ' ἐμ' Ἐρύλεō̃ς <—
ἡωρυπύλω —>

1-2. The cult of Ζεὺς Ἐλάστερος was already attested in Paros (*IG* XII 5 1027; *IG* XII Suppl. 208; N.M.Kontoleon, *AEph* 87, 1948/1949, 1-5), that of Ζεὺς Ἀλάστορος Πατρῷιος in the Parian colony of Thasos (C.Rolley, *BCH* 89, 1965, 441/442 no. 1 and 445/446 no. 2); Zeus Elasteros was regarded as the prosecutor of murderers as one can infer from the function of the ἐλάστεροι in the sacred law from Selinous (see our lemma no. 1250), ed.pr. || 2. the stele was placed next to the altar, ed.pr. || 3-4. the names Ἐρύλεῶς and Ἐρύπυλος were hitherto unattested, ed.pr.; for Ἐρύλεως cf. the Homeric Ἐρύλαος; for Ἐρύπυλος cf. the Homeric phrase θύρας εἴρυσθαι (*Od.* 23.229), L.Dubois, *BE* (2000) no. 216.

1137. Paros. Dedication to Hermes and Aphrodite, ca. 400-350 B.C. Marble base found in Paroikia in 1996. Ed.pr. A.P.Matthaiou - Y.Kourayos, *Horos* 10-12 (1992-1998) 437/438 no. 1 (ph.): Εὔτυχος εὐχὴν | Ἑρμῆι καὶ Ἀφροδίτηι

The cult of Hermes and Aphrodite was already attested in Paros (Hermes: *IG* XII 5 232, 235, 290; *IG* XII Suppl. 20; Aphrodite: *IG* XII 5 134, 184, 219, 221-224); the name Εὔτυχος was hitherto unattested in Paros, edd.pr.

1138. Paros. Boundary stone of the sanctuary of Zeus Elasteros, ca. 475-450 B.C. Marble stele inscribed in the Parian alphabet. Ed.pr. A.P.Matthaiou, *art.cit.* (cf. our lemma no. 1136) 426 no. 2 (ph.): Διὸς Ἐλαστέρω stoichedon

For the cult of Ζεὺς Ἐλάστερος see our lemma no. 1136.

1139. Paros. Boundary stone of a sanctuary of Apollo Delios, Artemis and Leto, late 5th cent. B.C. Irregular stone found near the monastery of Longobarda in 1995. Edd.pr. A.P.Matthaiou - Y.Kourayos, *Horos* 10-12 (1992-1998) 438 no. 2 (ph.): Ἀπόλλωνος | Δηλίō, Ἀρτέμι|δος, Λητοῦς

The cult of the Delian triad was already attested in Paros (*IG* XII 5 271), edd.pr.

1140. Paros. Boundary stone of the city, ca. 350-300 B.C. Marble pillar found in a stone quarry ca. 3 km east of Paroikia. Mentioned by M.H.Hansen in *Introduction to an Inventory of Poleis* (Copenhagen 1996) 37; Y.Kourayos - S.Detoratou, *Archéologia* 347 (1998) 23; F.Zafeiropoulou, *op.cit.* (our lemma no. 1134) 88 (ph.). Edd.pr. A.P.Matthaiou - Y.Kourayos, *Horos* 10-12 (1992-1998) 438/439 no. 3 (ph.). Cf. A.P.Matthaiou, *ibid.* 441-447: Ὅρο|ς | πό|λε|ως

For a similar boundary stone from Chios see G.Zolotas, *Athena* 20 (1908) 260 no. 135 ([π]όλεως ὅρος); the word πόλις is used in the meaning ἄστυ (urban settlement; cf. *IG* I^3 1111); this boundary stone either marked areas of the urban settlement that lay outside the city wall or rather areas of the settlement in public ownership in order to prevent their occupation by private individuals (cf. *IG* I^3 1109/1110; *IG* XII 3 86; *SEG* XLIII 311); the fact that the stone was found in a stone quarry suggests that some texts were inscribed there; the stone may have never been used, M.; P.Gauthier, *BE* (1999) no. 420, tentatively suggests that this boundary stone may have separated the town from the harbour or the emporion (cf. *I.Knidos* 613: ὅρος λιμένος).

1141. Paros. Epitaph of Phronimon, undated. Funerary stele. Mentioned by F.Zafeiropoulou, *op.cit.* (cf. our lemma no. 1134) 69 [apparently unpublished; the names are not in *LGPN* I, Chaniotis]: Φρόνιμον Ἀντανδρία [sic]

TENOS

1142. Tenos. Register of contracts of sale and of dowries, late 4th cent. B.C. *IG* XII 5 872; *SEG* XLVII 1150*. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 114, 156 note 69, 159/160, 167, 192 and 202/203, exploit the evidence provided by this text for the legal and socio-economical context of marriage, especially for the dowry.

1143. Tenos. Law concerning admission to a πάτρα, 4th cent. B.C. *IG* XII Suppl. 303 (*LSCG Suppl.* 48); *SEG* XLVI 1149*. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 65, attempt to explain the discrepancy between the prohibition to admit a νόθος into the πάτρα (L. 4) and the regulation concerning the admission of a νόθος (LL. 5/6): 'elle [the πάτρα] ne peut admettre que des personnes répondant aux critères fixés par la loi de la cité. Elle n'a pas le pouvoir d'accepter ou de "rejeter" (*exôthein*) un *nothos* qu'elle sait tel: seul la cité peut décider ou refuser la naturalisation du *nothos* sollicitée par le père. Si sa demande n'a pas été rejetée par la cite, le père introduit son *nothos* dans sa propre *patra* '.

1144. Tenos. Sundial, ca. 100-50 B.C. *IG* XII 5 891 (+ *IG* XII Suppl. p. 139). See our lemma no. 2196 in fine for a new restoration of the signature.

CHIOS

1145. Chios. History, cults, and institutions. T.C.Sarikakis, *Ἡ Χῖος στὴν ἀρχαιότητα* (Athens 1998), exploits the epigraphic material in his reconstruction of the history of Chios and his discussion of the cults (281-306), the festivals (371-375) and the institutions of Chios (307-370: φυλαί, βουλή, γερουσία, ἐκκλησία, officials); he also compiles a list of Chian athletes known to have participated in contests in other cities (375/376).

1146. Chios. Society: marriage and citizenship. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 60/61, discuss the Koan laws which required citizenship of both parents for the legitimacy of the children, adducing in particular G.Pugliese Carratelli, *ASAA* 41/42 (1963/64) 183/184 no. 26 (Halasarna) and *PH* 10 LL. 7-11 (for the difference between νόθοι, πάροικοι and ξένοι) [cf. *SEG* XLVI 1075].

1147. Chios. Epitaph of Antiochos, undated. Marble stele with an inscription copied by Cyriacus of Ancona (no. 87 in his manuscript.). Ed.pr. F.Di Benedetto, *op.cit.* (cf. our lemma no. 2103) 155 no. 5: Ἀταλάντη Ἀγαθοκλέους τ(ῶ)ι ἑαυτῆς ἀνδρὶ Ἀ(ντι)όχωι | Ὀλύμπου, χρηστὲ χαῖρε

1. το ιεαυτης and αΗΠοχωι, C.; corrected by ed. pr.

SAMOS

1148. Samos. Honorary decree for Antileon and Leontinos of Chalkis, ca. 321-319 B.C. Seven fragments of a marble stele with moulding found in the Heraion and its vicinity (a: 1924 in Kollona; b, d and g: 1994 in the Lapidarium; c and f: 1984 and 1914 in the sacred street; e: 1931 or 1932 near the Heraion). Fr. **a+e+f**: C.Habicht, *MDAI(A)* 72 (1957) 156-164 no.1 (with contributions by G.Dunst); J.Pouilloux, *Choix d'inscriptions grecques* (Paris 1960) 44-47 no. 8; A.Bielman, *Retour à la liberté* (Paris 1994) 22-31 no. 7; cf. P.J.Rhodes - D.M.Lewis, *The Decrees of the Greek States* (Oxford 1997) 276 no. 15; cf. *SEG* XXXVII 717.Fr. **a-f**: Ed.pr. K.Hallof, *Chiron* 28 (1998) 43-53 (ph.; dr.; German translation), (re)publishes the entire document after the discovery of four new fragments (b-d and g); see now *IG* XII 6 1 42. This is a double decree (cf. the use of δεδόχθαι in LL. 39 and 61) in honor of Antileon and his son Leontinos for achieving the release of Samian exiles, who had been arrested and condemned to death by the Athenians upon their return from Anaia (323 B.C.); the new fragments show that after Antileon had achieved the release, his son contributed to the solution of an undetermined (financial?) problem (L. 27: συνέβη δὲ...). The release of the captives must have taken place between September 323 and August 322 B.C.; the reference to an agon for Philip Arrhidaios and Alexander IV (LL. 64/65) shows that the decree was issued between 321 and 319 B.C. (ed.pr).

a Χα(λκιδέων)·
ἔδοξε τῶι δήμωι· ἐπειδὴ Ἀριστοφῶντος εἰπόν-
τος καὶ γνώμην ἐν Ἀθηναίοις συγγραψαμέν-
ου τὸν στρατηγὸν τὸν ὑπ' Ἀθηναίων εἰΣάμον
κεχειροτονημένον Σαμίων τοὺς ἐξ Ἀναίω-
ν κατελθόντας καὶ α[ὐ]τοὺς καὶ ἐκγόνους

συλλαβόντα ἀποστέλλειν εἰς Ἀθήνας,
τοῦ δήμου τοῦ Ἀθηναίων ταῦτα ψηφισα-
μένου καὶ τὴμ Πάραλον τὸ ψήφισμα φέρ-
ουσαν εἰΣάμον ἀποστείλαντος, ὁ στρατη-
γὸς πολλοὺς καὶ καλοὺς καὶ ἀγαθοὺς τῶ-
ν πολιτῶν συλλαβὼν ἀπέστειλεν, οὓς Ἀ-
θηναῖοι καθέρξαντες εἰς τὸ δεσμωτήριον
θάνατον κατέγνωσαν· Ἀντιλέων δὲ Λεοντί-
νου Χαλκιδεὺς τῶν ἀπ' Εὐρίπου, πυθόμενος
τοὺς περιεστῶτας κινδύνους Σαμίων τοὺς
ἐν Ἀθήναις εἰργμένους, διαφυλάσσων τήν
τε φιλίαν τὴν Χαλκιδεῦσι καὶ Σαμίοις ὑπά-
ρχουσαν καὶ τὴν εὔνοιαν ἣν εἶχεν αὐτὸς [ε]-
ἰς Σαμίους ἐνδεικνύμενος, χρήματ' ἀπ[ο]-
στείλας ἐκ τῶν ἰδίων εἰς Ἀθήνας εἰς τὴ[μ]
βουλὴγ καὶ τοὺς ἕνδεκα διέσωισ[εν τοὺ]-
ς ἄνδρας καὶ διεκώλυσεν ὑπ' Ἀθην[αίων ἀ]-
ποθανεῖν, καὶ τῶν ἀνδρῶν διασωθ[έντ]ων b
εἰς Χαλκίδα κατα[σκε]υάσα[ς ἐφοδί]οις τε καὶ τοῖς
ἄλ[λοι]ς ὧ[ν ἐτύ]γχανον δεόμενοι ἀπέστει-
[λε αὐτοὺς --------]Ι· συνέβη δὲ Γ.ΙΙΙΙ. τὰ χρήμα-
[τα --------------- -]ας Ἀντιλέοντα κομίσασθα[ι]
[--------------- κα]τὰ τὰς φυγὰς καὶ τὰς ἀτυχία[ς]
[------------------ -]μων πρότερον Ἀντιλέω[ν ..]
[---------------------]ην· Λεοντῖντος δὲ ὁ υἱὸς [αὐτ]-
[οῦ τήν τε εὔνοιαν παρ]αλαβὼν παρὰ τοῦ πα[τρὸς]
[καὶ τὴν φιλίαν ἣν αὐτὸς ἔσ]χεν εἰΣαμίους δε[ικ]-
[νύμενος ------------------------------]..ς αὐτ[----------]
[--]ΡΓΓ[---------]

An unknown number of lines is missing

[----------------------]ΝΝ[-------------------------------] c
[---------------- ἐ]ντυγχ[αν- ---------------------------]
[--- καθ' ὅσον δυ]νατός ἐ[στι -----------------------]
d ΤΕ[-------- δεδό]χθαι τῶι δήμ[ωι· Λεοντῖνον Ἀ]-
ντιλ[έοντος μ]ὲν ἐπαινέσα[ι ὑπὲρ τῆς ἑαυτοῦ κ]-
αὶ ὑπ[ὲρ τῆς το]ῦ πατρὸς ἀνδ[ραγαθίας ὅτι ἄνδ]-
ρες ἀ[γαθοὶ γ]εγένηνται π[ερὶ τοὺς ἀπαχθέν]-
τας Σ[αμίου]ς· δεδόσθαι δ[ὲ αὐτοῖς καὶ πολιτεί]-
ν καὶ π[- ---------- καὶ ἐπικληρῶσαι αὐτοὺς ἐπὶ]
[φ]υλὴμ [καὶ χιλιαστὺν καὶ ἑκατοστὺν καὶ]
[γ]ένο[ς καὶ ἀναγράψαι καθάπερ καὶ τοὺς ἄλ]-
[λο]υς Σ[αμίους· τῆς δὲ ἀναγραφῆς ἐπιμεληθ]-
[ῆ]ναι τ[οὺς πέντε τοὺς ἡιρημένους· -----------]

..ENT[---]
...ΡΟΥ[--]
[... σ]ωτ[- ---]
.....ΔΕ[--]
......Σ[---]

An unknown number of lines is missing

e [----------------------------]\Ο[-----------------]
[--------------------------- τα]ῦτα .[----------]ΙΕΔ g
[------------------------- Λεο]ντίνου [---------]ΩΝ
[-------------------- τῶν] χρημάτω[ν ὧν 'Αν]τιλέ-
[ων ------------------ εἰ]ς τὴν σω[τηρίαν τ]ῶν ἀ-
[νδρῶν· ὅπως οὖν τιμῶ]μεν 'Αντι[λέ]οντα .. ΛΕ
[-----------------------]ΣΔΕ ἀποδ[ο]χ(α)ῖς ἁρμοζού-
[σαις ---------- δεδό]χθαι τῶι δ[ή]μωι· 'Αντιλέοντ-
[ος στῆσαι εἰκόνα χα]λκῆν εἰς [τ]ὸ ἱερὸν τ[ῆ]ς "Ηρη-
[ς, στεφανῶσαι αὐτ]ὸν δὲ χρυ[σ]ῶι στεφάνωι ΣΤΗΦΑ
[-------- ἀπὸ -- δρ]αχμῶν, [ὅτ]αν τοῖς βασιλεῦσ[ι]
[τὸν ἀγῶνα συντε]λῶμεν· τ[ὸ] δὲ ψήφισμα τόδε ἀ-
[ναγράψαι τοὺς ἐ]ξετασ[τ]ὰς εἰστήλην λιθίν-
[ην καὶ στῆσαι] εἰς τὸ [ἱερ]ὸν τῆς "Ηρης, τὸν δὲ
[ταμίαν εἰς ἀ]ναγρα[φὴν] τῆς στήλης ὑπη[ρε]-
[τῆσαι] vacat f vacat

Fr. a: LL. 1-26; b: LL. 24-35 (right side); c: LL. 36-43 (right side); d: LL. 39-53 (left side); e: LL. 54-68 (left side); f: LL. 59-69 (middle); g: LL. 55-68 (right side) || 1-25. Hab. || 1. Χα(λκιδέων), D., Hal.; Χα(λκιδεύς), Hab.; Χα(λκιδέως), B. || 2. 'Αριστοφῶντος, Hal.; 'Α[ριστο?]φῶντος, Hab. || 4. τὸν ὑπ' 'Αθηναίων, Hal.; [τ]ὸν [τῶν 'Α]θηναίων, Hab. || 5. κεχειροτονημένον, Hal.; [κ]εχει[ρ]οτον[η]μένον, Dunst. || [15. C.Kokkinia suggests to me that this is a reference to the fortress at Euripos (see S.C.Bakhuizen, *Studies in the Topography of Chalkis on Euboia*, Leiden 1985, 39-48), Chaniotis] || 25-57. Hal. || 25. α[ὐτοὺς --], B. || 27. πρὶν ἤ?, Hal. || 42. the scribe wrote ΓΕΓΗΝ and corrected it later || 43-48. citizenship was probably awarded to both Leontinos and his father (cf. the plural form in L. 42), Hal. || 44. π[ροξενίαν?], Hal. || 48. for οἱ πέντε οἱ ἡιρημένοι see *SEG* XLVI 1167, Hal. || 56. [Λεο]ντίνου, Hal.; ΤΙΝΟΣ?, Hab. || 57-58. χρημάτω[ν τῶν ἀνηλωμένων ὑπ' αὐτοῦ εἰ]ς τὴν σω[τηρίαν τῶν ἀνδρῶν], Hab. || 58. e.g. [προεισευπόρησε], Hal. || 59-61. 'Αντιλ[έ]οντ[α ἀντὶ τῆς εὐεργεσί-ας τῆ]σδε ἀποδ[οχ]αῖς ἁρμο[ζούσαις καὶ τιμαῖς?], Hab.; 'Αντι[λέ]οντ[α ταῖς μὲν τιμαῖς καλαῖς, ταῖ]ς δὲ ἀποδ[ο-χ]αῖς ἁρμο[ζούσαις], D.; 'Αντι[λέ]οντα δὲ Λε[οντί-νου μεγίσταις ταῖ]σδε, Hal. || 60. ΑΠΟΔ[Ο]ΧΙΣ, lapis || 61-63. restored by Hab. || 62. the erection of an honorary statue is otherwise unattested among the Samian honorary decrees of the 4th and 3rd cent. B.C., Ha. || 63. in fine, ΣΤΗΦΑ, lapis; possibly a diplography: {στ(ε)φά[νωι} ἀπὸ v ϝ v δρ]αχμῶν, Hal.; [ἀρετῆς ἕνεκε ἀπὸ . δρ]αχμῶν, Hab.; [ἀπὸ πεντήκοντα], D. || 64-67. restored by Hab. || 67-69. restored by Hal.; "Ηρη[ς· ἐπιμεληθῆναι δὲ τῆς ἀ]ναγρα[φῆς] τῆς στήλη[ς τοὺς πέντε], Hab.

1149. Samos. Grain Law, ca. 250 B.C. *IG* XII 6 1 172 (*Syll.*^{3} 976; *SEG* XXXI 752; XLII 776*). U.Fantasia in *La mémoire* -- (cf. our lemma no. 1354) 205-228, discusses the

modalities of the distribution of public grain and the part played by the civic subdivisions (χιλιαστύες), the ἐξετασταί (cf. *IG* XII 7 237; pp. 212/213), and the written records (LL. 14-17: δημόσια γράμματα; LL. 61-63: ἐξεταστήριον; for similar ἀπογραφαί cf. *SEG* XLI 1003 II LL. 17-23; *I.Lampsakos* 9 LL. 37-51; *I.Stratonikeia* 701 LL. 6-8; *MAMA* V 202; G.Pugliese Carratelli, *ASAA* 25/26, 1963/1964, 183-187).

1150. Samos. List of neopoiai, 1st cent. A.D. (after 14 A.D.). Two non-joining fragments of a marble plate found near the Heraion in 1937. Fr. a: E.Buschor, *MDAI(A)* 68 (1953) 20/21 (ph.); cf. M.L.Lazzarini, *RFIC* 112 (1984) 327-330 (*SEG* XXXIV 866). Fr. **a+b:** Ed.pr. K.Hallof, *Tyche* 13 (1998) 111-113 (dr.), who identified fr. b as part of the same text as fr. a. Republished now in *IG* XII 6 1 192. The new restoration shows that there were six νεωποῖαι in Samos (cf. *IG* XII 6 1 186 LL. 44-56); the three νεωποῖαι sent as envoys to Augustus (*IG* XII 6 1 7 LL. 55/56) represent half of the board (ed.pr.).

a ["Ετους ------ τῆς τοῦ] Σεβαστ[οῦ ἀπ]οθ[εώσεως]
[οἵδε νεωποῖαι εὐσ]εβεῖς κληρωτοί· vacat b
[---------- ----------]ώρου v Μᾶρκος Οὐιψάν[ιος] Ζήνων
[---------- ----------]ωνίου v 'Επαφρόδειτος ['Ιπ]πάρχου
[---------- --------]λύμου vv Λεύκιος Σ[αφίν]ιος
vacat 'Αλέ[ξανδρ]ος

Fr. a contains the left part of the text, fr. b the last letters of LL. 3-6 || 1-2. restored by B. || 2. [οἵδε], G.Dunst (unfinished ms. of *IG* XII 6 1) || 5. initio, [--]ύμου, B.; [--]λύμου, D.; in fine, Σ[αφίν]ιος, L.; cf. *IG* XII 6 1 7 L. 56 (Σαφίνιος Πίνδαρος) and 465 L. 3 (Σαφίνιος 'Αχ[---]), H. || 6. restored by H.; 'Αλι-, B.; 'Αλί[γκιος], D.

1151. Samos. Dedication of Eumnastos of Sparta to Hera, ca. 600 B.C. Bronze statuette of a lion from the Heraion. G.Dunst, *MDAI(A)* 87 (1972) 140-144 no. XX 7; *LSAG*^{2} 446 no. 16a. C.M.Stibbe, *JRZM* 43 (1996) [1998] 369-371 no. 7 (ph.; dr.), republishes the inscription and suggests dating it to ca. 600 B.C. in the light of its typological features (cf. p. 380). To be republished as *IG* XII 6 2 540: Εὔμναστος τᾶι "Ηρᾳ Σπαρτιάτας

1152. Samos. Inscribed Attic pottery, ca. 575-525 B.C. Ed.pr. B.Kreuzer, *Samos. Band XXII. Die attische schwarzfigurige Keramik aus dem Heraion von Samos* (Bonn 1998), publishes the Attic black figure pottery found in the Heraion of Samos (ph.); some of the vases bear inscriptions of the potters or painters (nos. 4, 7/8, 11) or legends explaining the representation (nos. 1-3, 5-7): 1) hερακλε̃ς, Νε̄ρεύς, "Εχιδνα (109-111 no. 5; amphora with a representation of the fight between Herakles and Nereus; ca. 575 B.C.) 2) Πρί[αμος] <—, Πάνθος <— (133-136 no. 75; hydria with a representation of Priamos and Panthoos; ca. 570/560 B.C.) 3) Ξάνθος, Εὔφορος (159 no. 159; lid of amphora with a representation of a chariot; the inscriptions refer to the horses; ca. 540 B.C.) 4) [ἐπ]οίεσεν (166 no. 186; kotyle

with a symposion scene; 580/570 B.C.) 5) τοχσεύς (173/74 no. 206; cup with a representation of an archer; ca. 575/570 B.C.) 6) Κελικλῆς, Ἱππόθοος, Μενέλαος, Αἴας, Με[---], Θε[---] (174/175 no. 207; cup with a scene from the Trojan cycle; 575/570 B.C.) 7) καλός (interior) [--]ος Νε[---], [---]λος Νεάρ[χου], [Τλέ]σον (exterior) (178 no. 224; cup with representation of Herakles; ca. 550/540 B.C.) 8) [Τλ]έσον (178 no. 225; cup; ca. 550/540 B.C.) 9) [---]σεις το[---] ΤΟ ΕΚΕΚΕΣ (181/182 no. 247; cup with a representation of Satyrs and Maenads; ca. 550/540 B.C.) 10) ΔΕΙΔΙΕΝ, [---]ΤΕ[---] (183 no. 250; cup with a representation of a deer and a panther; ca. 540 B.C.) 11) ἐπ[όησεν] (192 no. 320; cup; ca. 550-525 B.C.) 12) Σ[--] (199/200 no. 365; cup with a representation of two naked men; ca. 540 B.C.)

AMORGOS

1153. Aigiale (?). Epitaph, 2nd/3rd cent. A.D. *SEG* XLV 1177. Republished by A.Petronotis, *Horos* 10-12 (1992-1998) 455/456 no. 1 (ph.), with a new restoration in LL. 6/7: χαίρετέ | μοι παρο|[δεῖται] (χ'? οἱ παρο|[δεῖται], *SEG*).

1154. Aigiale. Funerary epigram for Ophelion, 3rd cent. A.D. *SEG* XLV 1178. Republished by A.Petronotis, *Horos* 10-12 (1992-1998) 456/457 no. 2 (ph.), with a new restoration in L. 6: ἀπενθῆ [κατέχει].

1155. Arkesine. Regulation concerning the leasing of the land of Zeus Temenites, 4th cent. B.C. *IG* XII 7 62 (*Syll.*³ 963; J.Pouilloux, *Choix d'inscriptions grecques*, Paris 1960, no. 35). M.Brunet - G.Rougemont, *Histoire et sociétés rurales* 9 (1998) 1, 222-231 no. 52, republishes the text (French translation) with detailed commentary of the conditions of leasing. Cf. our lemma no. 2099.

1156. Arkesine. Security horoi, 4th-3rd cent. B.C. *IG* XII 7 55-58. A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 203-205, discuss these texts as evidence for the protection of the dowry.

1157. Minoa. Cults. L.Marangou in R.Hägg (ed.), *Ancient Greek Cult Practice* -- (cf. our lemma no. 2161) 9-26, discusses the evidence for cult activity in a sanctuary on the acropolis from the 8th cent. B.C. to the late 3rd cent. A.D. M. assumes that originally a hero was worshipped there; he was assimilated to Dionysos from the 6th cent. B.C. onwards. Two sherds of a drinking cup (ca. 350 B.C.) inscribed with the name of Διόνυσος (*SEG* XLIII 576) were

found outside the peribolos. The cult of Dionysos in Minoa is attested epigraphically (*IG* XII 7 225/226, 228, 231, 247).

HERAKLEIA

1158. Herakleia. Decree forbidding the bringing of goats to the island, ca. 250-200 B.C. *IG* XII 7 509. In a discussion of the use of small Aegean islands as pasture land, especially for the raising of goats, C.Alfaro Giner in *L'Africa Romana* XII (Sassari 1998) 863-877, reprints LL. 4-11 of the text (Italian translation; 865) and suggests that this decree conceals a legal conflict between the farmers on the island and the owners of goats.

SAMOTHRAKE

1159. Samothrake. Regulations concerning the purchase and sale of grain by the sitothetai, ca. 300-250 B.C. *SEG* XXXVI 788. L.Migeotte, *art.cit.* (cf. our lemma no. 2116) 231-245, reprints the text (245) and discusses the purchase of public grain in Samothrake, the duties of the σιτοθέται, the public control over their activities (LL. 1 and 13/14), and the regulations concerning the sale of public grain.

1159 bis. Samothrake. Honorary decree of the Samothrakians for Praximenes of Kos and his brothers, late 3rd cent. B.C. See our lemma no. 1100.

1160. Samothrace. Epitaph of Rhedepe (?), ca. 460-450 B.C. Neck of a pithos used as an urn, found in a cemetery. *Samothrace* II 2 p. 317. Republished by E.B.Dusenbery, *Samothrace* 11. *The Necropoleis and Catalogues of Burials.* II 2. *Catalogues of objects by categories* (Princeton 1998) 438/439, 1152: Ῥεδέπε

1161. Samothrake. Sculptor's signature, 2nd cent. B.C. *IG* XII 8 239. I.S.Mark in *op.cit.* (cf. our lemma no. 2191) 164/165 note 13, rejects the attribution of this statue plinth with a fragmentary sculptor's signature to the Victory of Samothrace.

1162. Samothrake. Curse tablet, late 4th cent. B.C. Lead tablet pierced with a square implement and folded; found in the south cemetery. Ed.pr. E.B.Dusenbery, *op.cit.* (cf.

our lemma no. 1160) 1165-1168 (ph.; dr.), who suggests on the basis of the names that these men were Samothracians.

[Θ]εόδωρος Ἀπολλοδώρου,
Ἀρίστιπος Ἀποδήμου,
Θεμιστοκλῆς Αἰναίου,
Ἀρχένομος Προμάχου, vacat ΣẠΟΥ
Ἀντιφῶν Ἡδόλου, Πρόḷọχος vv Δ
Ἀσπάσιος Ἀπολλοδώρου, ΖΕΜ^{O}Δ^{P}Ρ
Θεώνδης Πολυξένου, Σωκλῆς,
Θεώνδης Ἀριστοδήμου,
Πολύφαντος, Χαριάδης
Ἰσχόμαχος, Δημήτριος

4. in fine, part of a name in the genitive, possibly the patronymikon of Πρόλοχος (L. 5), ed.pr. || 6. the letters O and P are smaller and written between LL. 5 and 6; a Thracian name? (Ζεμ-), ed.pr. || 7-8. ΘΕΟΝΔΗΣ; cf. the Samothracian name Theondas (Liv. 45.5.6) and the abbreviation ΘΕΩΝΔ. on Samothracian coins ed.pr. [ΘΕΩΝΔΗΣ in the dr., Chaniotis].

1163. Samothrake. Inscribed terracotta figurines, Hellenistic period. Three terracotta figurines, one with a graffito (1 = K.Lehmann in *Samothrace* II 2 no. 321 a), two with moulded inscriptions (2/3) found in cemeteries. Ed.pr. E.B.Dusenbery, *op.cit.* (cf. our lemma no. 1160) 1148-1150 and 1156 (ph.; dr.): A) Χαρ̣ι̣σ̣τος? | κύριος ὁ Ἔρως (1156-1159; winged Eros playing the kithara followed by a naked baby boy; ca. 275-250 B.C.) B) Ἑρμαφιλ. (1149; standing draped woman; ca. 25 B.C.) C) (1149/1150; rooster; ca. 25 B.C.)

A 1. read by D. [but Χώρ̣ισ̣τ̣ος should be corrected to Χαρ̣ισ̣τ̣ος, Chaniotis] || 2. κύριος, D.; Κύπριος, L.

1164. Samothrake. Graffiti on pottery and tiles. 17 fragments of vases, 4 fragments of tiles and a ceramic disk found in various cemeteries; a few texts had already been published by K.Lehmann in *Samothrace* II 2 (nos. 11, 14/15, and 18/19). Ed.pr. E.B.Dusenbery, *op.cit.* (cf. our lemma no. 1160) 1150-1163 (ph.; dr.). The graffiti include trade marks (1, 3, 6-10, 12-14, 16/17), names and abbreviated names (2, 5, 10/11, 20?), numerical signs (3), and references to the content (4?): 1) (1150; Attic? storage amphora; ca. 575-550 B.C.) 2) [--]ΙΑ (1151/1152; karchesion; 6th cent. B.C.) 3) / / / F (1151; Attic C-cup; ca. 500 B.C.) 4) ΜΑ (1151/1152; storage amphora, ca. 470 B.C.) 5) ΙΝ (1152; stemless cup; ca. 500-475 B.C.) 6) + (1152; Attic C-cup; early 5th cent. B.C.) 7) ΔΙ (1152; red-figure pelike; ca. 470 B.C.) 8) Μ (1153; storage amphora; ca. 450 B.C.) 9) Ε. (1153; Attic cup; 5th cent. B.C.) 10) ΑΡ (1154; storage amphora; 5th cent. B.C.) 11) ΑΡΙΣΤΟΥ (1155 = *Samothrace* II 2 no. 320; duck askos; 375-350 B.C.) 12) Μ (1155/1156; Attic stamped kantharos; 350-330 B.C.) 13) Ạ I (1156; kantharos; early 3rd cent. B.C.) 14) ΛΙΤ (on the rim) ΤΤΙΙΙΓΓ (on the shoulder) (1156 = *Samothrace* II 2 no. 319; pithos; late 4th/early 3rd cent. B.C.) 15) Ε (1156 = *Samothrace* II 2 no. 321; plate; late 4th/early 3rd cent. B.C.) 16) illegible (1159; storage amphora; undated) 17) | | | (1159; handle; undated) 18) ΑΔ (1161 = *Samothrace* II 2 no. 323; tile; 375-350 B.C.) 19) ΑΤ (1161 = *Samothrace* II 2 no. 318; ceramic disk; ca. 275 B.C.) 20) [---]ΡΟΝΑ (1161-1163; tile; after 150 B.C.) 21) Μ (397 and 1163; tile; ca. 25-1 B.C.) 22) Φ (1162; tile; undated)

9. The second letter is an illegible ligature, ed.pr. || 12. or ligature of MA; ed.pr. || 13. or Δ̣, ed.pr. || 15. possibly related to the higher degree of initiation in the Samothracian mysteries, L. || 20. ligature of NA || 21. or Σ, ed.pr.

THASOS

1165. Thasos. Amphora production. M.Debidour, *Topoi* 8 (1998) 591-606, addresses the open questions connected with the production of wine amphoras in Thasos (the role of eponymous magistrates, the number of workshops, public control over the production, the relation between production of amphoras and stamped tiles), focusing on the stamps belonging to the 'groupe au rhyton'; the stamps of this group were produced in four years (those of the magistrates Δημάλκης, Θεόπομπος, Ἰδνάσης and Φείδιππος (ca. 270-260 B.C.) and used 54 different symbols.

1166. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. *SEG* XLII 785; XLV 1203*; *Nomima* II 95. A.J.Graham, *JHS* 118 (1998) 22-40, convincingly associates a series of prohibitions in this document with prostitution. The prohibition against women looking out of windows (LL. 32-35) is connected with the use of windows by prostitutes which is often mentioned in ancient sources. The prohibition against looking from the roofs (LL. 30-32) should be seen in the same context; the word τέγος (L. 30) is often used in literary sources in the meaning 'brothel'; in L. 31 G. suggests reading κατ' οἰκιῶν τῶν δημοσίων (instead of κατοικιῶν δημοσίων) and translates the relevant passage as follows: 'on the roof let no one of those throughout houses, the public ones, the ones in this street, go up for the sake of looking'; the expression δημοσία οἰκία (also in *IG* I^3 84 L. 36) probably designates a brothel. The verb προΐσταμαι (L. 45: μηδὲ προϊστάσθω), does not mean 'pile up', but 'to stand (be made to stand) in front', i.e. 'to solicit as a prostitute'.

1167. Thasos (area of: Phonea Plakka). 'Pederastic' graffiti, 5th-4th cent. B.C. Graffiti engraved in a marble quarry at Phonea Plakka (south Thasos), near the ruins of the bastion, recorded in 1995 by A.Coulié and 1998 by T.Kozelj. Ed.pr. A.Coulié, *BCH* 122 (1998) 445-453 (ph.), associates these texts with graffiti of similar content (*SEG* XXXII 847); it is not clear whether these graffiti are quarrymen's jokes or erotic inscriptions related with military service in the nearby bastion: 1) ...χῖνος καλός 2) Βῖ̣ον 3) [---]ΘΕΟ[---]

The letter forms suggest a date around 350 B.C. for no. 1 and in the late 5th cent. B.C. for no. 2, ed.pr. || 1. Μοσχῖνος or Αἰσχῖνος, ed.pr.

1168. Thasos. Thasian amphora stamps, ca. 300-250 B.C. Three stamped handles of Thasian amphoras found in a mountain settlement at Treis Gremoi. Edd.pr. S.Papadopoulos - M.Sgourou, *AEMΘ* 9 (1995) [1998] 427 with note 12: 1) Κύχρις crescent moon, star 2) Θασίων, ΕΥ caduceus Ἀργεῖος 3) [Θ]ασίων caduceus Ἀργεῖος

1168 bis. Thasos. Amphora stamp of Ouranopolis, early 3rd cent. B.C. See our lemma no. 813.

1169. Thasos. Lead flask, Hellenistic period. Small lead flask found in a mountain settlement at Treis Gremoi. Edd.pr. S.Papadopoulos - M.Sgourou, *AEMΘ* 9 (1995) [1998] 428 (ph.): Διονυσίου

SKIATHOS

1170. Skiathos. Funerary epigram for Pelyessios, ca. 500-475 B.C. Fragment of a marble stele reused in a modern house. A.Johnston, *ABSA* 93 (1998) 389-392 (ph.; English translation).

[τῶ]ι με Λυκοφρον|[ί]δηι Πελυεσ(σ)ίωι | [ἐ]νθάδ' ἔθηκεν vv |
[.]εύκων τῶι Σαμ[ί|ω]ι μνῆμα φιλημο||σύνης

This is the earliest known inscription of Skiathos; the scribe used a Euboian variety of the alphabet (or the local alphabet of Skiathos), ed.pr. || 1-2. Λυκοφρονίδης must be the name of a civic subdivision (genos or hekatostys), ed.pr. || 2. for the name Πελυέσσιος cf. the Samian month name Πελυσιών, L.Dubois, *BE* (2000) no. 506 || 4-5. for φιλημοσύνη cf. *CEG* 32 (Athens) and 458 (Samos), ed.pr.

EUBOIA

1171. Euboia. Euboian cities and the Delphic Amphictyony. O.Picard, *Topoi* 8 (1998) 187-195 and D.Knoepfler, *ibid.* 197-214, continue their discussion on the validity of a principle established by K.J.Beloch (cf. *SEG* XLV 463) and confirmed by K., according to which the Aitolians did not tolerate as hieromnemones representatives of poleis under

Macedonian control; therefore, Euboian hieromnemones are present in the Amphictyonic lists only in periods in which their cities were not dominated by the Antigonids (contra P.).

1172. Euboia. Herodes Atticus' activities in Euboia. For a list of literary and epigraphic testimony for the activities of this prominent and wealthy Athenian on the island of Euboia, see J.Tobin, *op.cit.* (our lemma no. 12) 309–311. Specific inscriptions discussed include *IG* XII 9 134, 955 and 1179.

1173. Dystos (area of: Krieza). Epitaph of Kleippides, late 4th cent. B.C. Fragment of a marble stele found near the church of Zoodochos Pege at Krieza (ancient Dystos?); *IG* XII Suppl. 533 and 538 are built into the same church; cf. also *SEG* XXXVIII 868/869. Ed.pr. A.Chatzidimitriou, *Horos* 10/12 (1992/1998) 460/461 no. 3 (ph.): Κλειππίδης

1174. Eretria. Tribal system. D.Knoepfler in M.Bats - B.D'Agostino (edd.), *op.cit.* (cf. our lemma no. 576) 105-108, discusses the scanty evidence on the phylai of Eretria. The importance of phylai for the civic organisation is evident in the treaty between Eretria and Keos (*Staatsverträge* 232 = *SEG* XIV 530). Only the tribe Μηκιστίς was hitherto directly attested (*IG* XII Suppl. 549), but K. recognizes the name of the tribe Ναρκιττίς on two still unpublished tripod bases dedicated by a victorious choregos (D.Knoepfler, *AK* 19, 1976, 56-58): [---]τίδι καὶ Ναρκιττ[ίδι] and Ναρκιττίδ[ος] φυλῆς; these monuments show that choral competitions among the tribes took place in Eretria. This tribe was named after the heros Νάρκιττος (= Narkissos; cf. Strabo 9.2.10, C 404), probably a hunter closely associated with Artemis Amarynthia. Other Eretrian tribes must have derived their names from heroes as well: Μηκιστίς from Μήκιστος (see above; cf. the demotikon Μηκιστεύς in Kassandreia: *SEG* XXXIX 628), Ὠρεωνίς from Ὠρίων (cf. *IG* XII 9 191 A 41), possibly Μελανηίς from Μελανεύς (cf. Strabo 10.1.10, C 447) and Εὐρυτίς from Εὔρυτος, father of Melaneus. Other tribes may have been named after the founder heroes Αἶκλος and Κόθος (for Kothos' cult see *SEG* XXVI 1037). The tribal organisation of Eretria was probably introduced in the late 6th cent. B.C.

1175. Eretria. Dedicatory epigram of Philoxenos, early 4th cent. B.C. Fragment of a marble block, originally part of a thesauros; found on the acropolis, but probably originally set up in front of the temple of Apollo Daphnephoros. Ed.pr. D.Knoepfler, *AK* 41 (1998) 101-115 (ph.; dr.), with detailed discussion of other epigraphic evidence for θησαυροί and νεωκόροι (*IG* VII 235 = *I.Oropos* 277; *IG* XI 4 1247; XII 3 443; *SEG* XVIII 343; XXX 1571; XLI 182).

[----------- ἵδρυ]σε Φιλόξενος ἐμ προθύροισιν stoichedon
[θησαυρὸν τόν]δε μνῆμα νεωκορίης

Epigram in elegiac distich, ed.pr. || 1. initio, the name of a divinity in the dative, P.Gauthier, *BE* (1999) no. 430; [ἐξ ἰδίων?], ed.pr.; Φιλόξενος may be identical with a famous Eretrian painter, ed.pr. || 2. the text shows that the administration of a θησαυρὸς was one of the responsibilities of a νεωκόρος and that the νεωκόροι were not low officials, but wealthy men, ed.pr.

1176/1177. Eretria (territory of: Aliveri). Epitaphs. Two marble grave stelae found in the Electric Station at Aliveri (ancient Tamynai?). Ed.pr. A.Chatzidimitriou, *Horos* 10/12 (1992/1998) 459/460 nos. 1/2 (ph.). Cf. ead., *Ἀλιβέρι. Συμβολὴ στὴν ἀρχαιολογικὴ ἔρευνα τῆς περιοχῆς* (Athens 2000) 30.

1176: 459 no. 1 (ph.). **Epitaph of Aristo, 4th cent. B.C.:** Ἀριστώ

1177: 459/460 no. 2 (ph.). **Epitaph of Sostratos, late 4th/early 3rd cent. B.C.:** Σώστρατος Ἡρακλείδου

1178. Eretria. Epitaph of Aristippe. Early 3rd cent. B.C. *SEG* XXVIII 724. Republished by K.Reber, *Eretria. Ausgrabungen und Forschungen X. Die klassischen und hellenistischen Wohnhäuser im Westquartier* (Lausanne 1998) 52 (ph.).

1179-1181. Eretria. Inscribed pottery and instrumenta domestica, 4th-3rd cent. B.C. Ed.pr. K.Reber, *op.cit.* (cf. our lemma no. 1178) (re)publishes inscribed pottery and other instrumenta domestica found in Hellenistic houses in Eretria. Several texts had already been published: *SEG* XLVII 1368 (54); XL 763 (86 and 89; ph.). We present the inedita. See also our lemmata nos. 1178 and 1182-1201.

1179: 28/29 (ph.). **Owner's inscription, 4th cent. B.C.** Pithos with the name of the owner engraved after firing: Ὀψίνου

1180: 79 (ph.). **Lead medical bottle, Hellenistic period.** Lead bottle for medicinal substances; the name of the producer is written in relief: Παρὰ Λυσίου

1181: 84/85 (ph.). **Monogram, Hellenistic period.** Pithos with a monogram engraved after firing: AP

1182. Vacat.

1183-1200. Eretria. Amphora stamps, 4th cent.-1st cent. B.C. 22 fragments of stamped amphora handles from Chios, Ikos (Alonisos), Knidos, Kos, Paros, Rhodes and

Thasos found in three Hellenistic houses. Ed.pr. E.Schönenberger in K.Reber, *op.cit.* (cf. our lemma no. 1178) 238-247 (ph.; dr.); for 244 nos. 12/13 see already *SEG* XLVII 1364.

1183: 243 nos. 2-4. **Three Chian amphora stamps, Hellenistic period:** Ἑρμω.

Possibly Ἑρμῶ(ναξ), ed.pr.

1184: 245 no. 22. **Chian amphora stamp, ca. 250-225 B.C.:** Ἱκεσίου

1185: 245 no. 23. **Ikian amphora stamp, ca. 350-300 B.C.:** Ἴκιον

1186: 244 no. 9. **Knidian amphora stamp, ca. 150-100 B.C:** [Ἀγ]αθόδω[ρ|ος] Ἀπ[ο]λλώ|[νι]ος herm

1187: 243 no. 6. **Knidian amphora stamp, ca. 108-98 B.C.:** [Ἄνδρων Κλεύπολις Ἱππόστρατος] bucranion

1188: 244 no. 11. **Knidian amphora stamp, ca. 108-98 B.C.:** [Ἐπὶ] Στρατοκ[λεῦς | Μενεσ]τράτο[υ] | [Κνίδιον] herm

1189: 243 no. 7. **Knidian amphora stamp, ca. 98-88 B.C.:** Ἀρτέμ[ων] | crescent | Ἀριστοκλ[ῆς]

1190: 243 no. 8. **Koan amphora stamp, ca. 110 B.C.:** Βότρυο[ς]

1191: 244 no. 10. **Koan amphora stamp, early 1st cent. B.C.:** [...]Δ

1192: 243 no. 5. **Parian amphora stamp. ca. 250-200 B.C.:** Πάριον

1193: 244 no. 14. **Rhodian amphora stamp, after 240 B.C.:** Ζή|νων

1194: 245 no. 21. **Rhodian amphora stamp, ca. 222-217 B.C.:** [Μένω]νος [Ἀγρ]ιάνιος rose

1195: 244 no. 16. **Thasian amphora stamp, ca. 315-295 B.C.:** [Θασ[ίων | [Κλεο]φῶ[ν]

1196: 243 no. 1. **Thasian amphora stamp, ca. 255-240 B.C.:** Θασίων | snake on an altar | Ἀριστοφάνη|ς

1197: 244 no. 15. **Thasian amphora stamp, ca. 235-220 B.C.:** [Θασί]ων | vase, ladle | [Π]υθίων Λυ.

1198: 245 no. 18. **Thasian amphora stamp, ca. 250-200 B.C.**: Θασίων | [Λ]άβρος

1199: 245 no. 19. **Amphora stamp, 3rd/2nd cent. B.C.**: Κριτολάου

This stamp belongs to the 'Parmeniskos group', possibly produced in Meliboia, ed.pr. [cf. our lemma no. 865, Chaniotis].

1200: 245 no. 20. **Amphora stamp, 3rd/2nd cent. B.C.**: Ἀρτε.

This stamp belongs to the 'Parmeniskos group'; cf. the previous lemma, ed.pr.

1201. Eretria. Inscribed tiles, late 4th/early 3rd cent. B.C. Stamped clay tile found in a Hellenistic house in Eretria. Mentioned by K.Reber, *op.cit.* (cf. our lemma no. 1178), 107. R. also reports (127 and 140) that more than 35 Laconian roof tiles with the stamp Ἐρ(ετριέων) δή(μου) were found in the area of the Hellenistic houses I, II and IV and near the city wall: Ἀγεισίλαος

CRETE

1201 bis. Crete. Epigraphic research in the 19th century. J.Sakellarakis, *Ἀρχαιολογικὲς ἀγωνίες στὴν Κρήτη τοῦ 19ου αἰώνα. 51 ἔγγραφα γιὰ τὶς κρητικὲς ἀρχαιότητες (1883-1898)* (Herakleio 1998), publishes 51 documents which concern archaeological research on Crete (1883-1898); a few of them mention the discovery and study of inscriptions; we identify the following texts: *I.Cret.* I XII 3 (p. 83) and 8 (p. 87 no. 47); IV 344 (p. 53). See also our lemmata nos. 1206 and 1228 bis.

1202. Crete. Legal terminology. A.Martínez Fernández, *Fortunatae* 9 (1997) 103-123, analyses the legal terminology used in the Cretan inscriptions, in particular the vocabulary of judicial procedure (ἀποδικάζω, ἀπρόδικος, ϝαστία δίκα, γιγνώσκω, δίκα, δικάζω, δικαστάς, μέζατος δικαστάς, ἐπιδικάζω, ἐπικριτήριον, ἐπιτροπά, ϝίστωρ, καταδικάζω, κρίμα, κρίνω, κρίσις, κριτήριον, κσενεία δίκα, ὀρφανοδικαστάς, πρόδικος, συγκριτάς), the litigants (ἀνκεμολία, αἰτιάομαι, ἀμφιλέγω, ἀμφίμολος, ἀμφισβητέω, ἀντίδικος, ἀντιμολία, ἀπολέγομαι, ἄρχων τᾶς δίκας, διαδικάζομαι, διαμφισβήτησις, διαφέρομαι, ἐνδείκνυμι, μέμφομαι, μωλέω, πεύθω, πορτιπονέω = προσφωνέω), the testimonies (μαῖτυς, ἀποπονίō = ἀποφωνέω), the oath (ἀπόμνυμι, ἔνορκος, ἐπόμνυμι, ἐξόμνυμι, ἐξορκίζω, κατόμνυμι, ὄμνυμι, ὀμōμότας, ὅρκιος, ὁρκιώτερος, ὅρκος, ὁρκωμότας, ὁρκωτής, συνόμνυμι), the outcome of the trial (νικάω) and the penalties (ἄνατος, ἄπατος, ἄτα, ἀτάομαι, ἐπιτίμιον, ἐπίτιμον, ζαμιόω, ποινά, πρόστιμον, τιμά, τίνω, τίτας).

1202 bis. Crete. Lamps, Roman Imperial period. Ed.pr. P.Sapouna, *op.cit.* (cf. our lemma no. 1212) 175-200, presents lamps found in various parts of Crete, including several lamps with signatures of the worksops Γάμου (pp. 175, 182-184, 190, 193, 195-198; four from Gortyn, one from Hierapytna, three from Kavousi, one from Knossos, one from Lyttos, one from Olous [see *SEG* XXXII 906 = *SEG* XXXV 986], one from the cult cave at Psychro, and seven of unknown provenance), Ζωσ[ί]μου (197; Aptera), and Τρωΐλου (191; unknown provenance).

1203. Crete. Panhellenion. I.Romeo, *ASAA* 70/71 (1992/1993) [1998] 333-336, relates several honorary inscriptions for Hadrian (*I.Cret.* II XVI 13; IV 275/276) to the membership of the Cretan poleis in the Panhellenion and discusses the role played by the leading family of the Φλάβιοι Σουλπικιανοί of Hierapytna in the Panhellenion. A statue of Zeus Panhellenios found in Gortyn, inspired by the one which decorated the Nymphaion of Herodes Atticus and Regilla in Olympia, may have been dedicated at the initiative of Φλάβιος Ξενίων, archon of the Panhellenion (*I.Cret.* IV 300; ca. 161-165 A.D.).

1204. Crete. Poleis and territories. N.Faraklas et alii, *Οἱ ἐπικράτειες τῶν ἀρχαίων πόλεων τῆς Κρήτης* (Rethymno 1998), study the archaeological, epigraphic, and literary evidence for the Cretan poleis and other settlements and the extension of their territories from the 7th cent. B.C. to the Roman Imperial period. [The authors ignore the recent bibliography on the subject (especially *SEG* XLVI 1203, 1206/1207, 1212, 1228, 1231, 1236 and 1238). We only mention a few of the deficiencies. Ἄλβη or Ἄρβη (71 and 184) is probably identical with the community of the Ἀριαῖοι (186): see K.F. Kitchell Jr., *AJA* 87 (1983) 216-220; for Amnisos and Thenai (103/104) see J.Schäfer (ed.), *Amnisos nach den archäologischen, topographischen, historischen und epigraphischen Zeugnissen des Altertums und der Neuzeit* (Berlin 1992) especially 51-127; for Amyklaion (129/130, 185) see *SEG* XLVI 1213; the restoration [Λ]ασυνθίων (instead of [Ὑ]α(κ)υνθίων) in *I.Cret* I XVIII 13 L. 2 (108) was already suggested in 1996 by C.Kritzas; see now C.Kritzas in *Πεπραγμένα Η΄ Διεθνοῦς Κρητολογικοῦ Συνεδρίου* A2 (Herakleio 2000) 95; the plausible view of K.Rigsby that a city Βήνη never existed (*SEG* XXXVI 500) is rejected with no arguments (135 and 187); the community of the Κρανσόπειοι (134 and 193) exists only as the result of a wrong reading of *I.Cret* IV 165, as has been demonstrated by A.Wilhelm (*SEG* XIII 466; cf. Chaniotis, *Verträge* no. 71); Pantomatrion, probably another name of Amphimatrion, is regarded a separate settlement and assigned to Axos, not Eleutherna (78-86 and 197; but see Chaniotis, *Verträge* p. 163 note 1042, with further bibliography); the assertion that Sipilen is known from an inscription of Kydonia (78) is wrong (see Chaniotis, *Verträge* p. 112), Chaniotis].

1205. Eleutherna. Label of a wine amphora, 2nd/3rd cent. A.D. Four joining sherds of the shoulder of a wine amphora with a painted inscription; found in a house in Eleutherna. Mentioned in *SEG* XXXIX 959 and by A.Marangou-Lerat, *Le vin et les amphores de Crète de l'époque classique à l'époque impériale* (Athens-Paris 1995) 150 P106. Ed.pr. A. Matthaiou, *Horos* 10-12 (1992-1998) 571-576 (ph.): Ἐπὶ Ἱέρωνος· | ἀθάλασ(σ)ος | Ἡρακλῆς

1\. The origin of the eponymous official Ἱέρων and the provenance of the amphora are not known, ed.pr. || 2. ἀθάλασσος is wine not mixed with sea water (for θαλασσίτης οἶνος cf. Plin., *N.h.* 14.19.78; Athen. 1.59 etc.), ed.pr. || 3. Ἡρακλῆς is not in the genitive and, therefore, it cannot denote the owner, the trader or the producer; it is probably an attribute of the wine ('strong wine'); for this use of the name Ἡρακλῆς cf. Diod. 17.117; Plut., *Alex.* 75.4/5, ed.pr. [see also our lemma no. 871, Chaniotis]

1206. Gortyn. The 'law code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* XLVII 1390*. J.Sakellarakis, *op.cit.* (cf. our lemma no. 1201 bis) 22-36, publishes 12 documents (protocols of the Council of the Athens Archaeological Sociery and the correspondence of the society with archaeologists on Crete) which provide information on the discovery of the 'law code'.

After an analysis of col. IV 48-V 9, VI 9-25, IX 7-17 and XII 1-5, S.Link, *ZRG* 115 (1998) 214-234, plausibly suggests that the 'law code' neither aimed at limiting nor at increasing the rights of women on property; the legislators' primary aim was to safeguard the funding of the common meals by limiting the possibilities for women to acquire property (especially in the form of gifts), which would have otherwise been subject to the δεκάτη paid for the common meals; the law did not deprive women of their right to administer their property; with regard to gifts given by a father to his daughter the phrase πρόθθ' ἔδοκε (col. IV 52) refers to gifts made before the introduction of this law, and not before the father's death (217/218). A.-M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 110/111, 133, 136, 141/142, and 158/159, discuss the marriage regulations of the 'law code'. See also C.B.Patterson, *The Family in Greek History* (Cambridge, Ma. 1998) 71-73, 79-83, 91-106, and 123/124, for the regulations concerning inheritance and family.

A.Maffi in *Symposion 1995* -- (cf. our lemma no. 1230) 17-25, points to the similarity between the procedure described in col. I 1-24 with regard to the revindication of a slave and the Attic διαδικασία.

R.Martini, *Dike* 1 (1998) 87-94, reviews critically recent discussions of the private and public ownership of land in Gortyn by S.Link (*SEG* XLIV 716), A.Maffi (*SEG* XLVII 1390) and H.van Effenterre - F.Ruzé (*SEG* XLV 1284), focusing on the problems of the interpretation of the following passages: col. IV 31-38, V 26/27 and VII 52-VIII 7 (cf. *I.Cret.* IV 77 B = Koerner, *Gesetzestexte* 152; 81 = Koerner, *Gesetzestexte* 155 = *Nomima* II 47) [on κλᾶρος see now also A.Mandalaki, *Tekmeria* 5 (2000) 71-85].

1207. Gortyn. Treaty between Gortyn and Knossos, ca. 168 B.C. *I.Cret.* IV 181; Chaniotis, *Verträge* 43. A.Magnelli, *Dike* 1 (1998), restores in L. 13/14 the month name as [μηνὸς Ἐλευσι|[ν]ίω. This month is attested in Gortyn (see our lemma no. 1208).

1208. Gortyn. Decree concerning the manumission of slaves, ca. 150 B.C. Two joining fragments of a limestone block found in Agioi Deka (B) and in Gortyn (A). Fr. b: *I.Cret.* IV 232. Fr. a+b: Ed.pr. A.Magnelli, *Dike* 1 (1998) 95-113 (ph.), with detailed commentary; cf. id. *Sileno* 23 (1997) 165-173. This decree regulates the procedure of manu-

mission and the financial obligations of the manumitted slave (L. 3: ὁ ἀπολαγαθθείς) towards the city (L. 2); a few manumission records have been found in Gortyn (*I.Cret.* IV 233-236).

[Ἐπὶ] τῶν Αἰθαλέων κορμιόν[των τῶν] σὺν Ἀκρισίῳ τῶ Δορίω τάδ' ἔϝαδε [--------- πρὸ? τᾶς]
[Ἐλ]ευσινίας νεμονηΐας τᾶς [-- ca. 6 --]σας τὸ μὲν γιννόμενον τᾶι πόλι τᾶς λ[--------]
[ἐπ]ιτιθέτω δὲ ὁ ἀπολαγαθθὲς [τᾶς ἀ]πολαγάξιος καὶ τᾶς χρηματίξιος· αἰ [-----------]
[ca. 3]ς φιάλαν ἀ[ργ]υρίαν εὔκονσαν ^v^ ιε̣' Ⱶ̣ ἐ[ν ταῖ]δ δεκαδύο ἀφ' ἇς κ' ἀμέρας ἀπολαγα[θθῆι ---------]
[τᾶ]ι Ἥραι τᾶι [Κ]υδίσται ἐν τῶι ϝοίκωι κα[τὰ τ]αὐτὰ καὶ παρι[στ]άτω ὁ ἀντιθένς τ[---------]
[ca. 3]. π̣ε̣δ̣ὰ κ[όρ]μω γένηται ἐλεύθερος [ca. 4]ι μῆνα κ' ἀμέραν [ca. 3] τὸν ἀπολα-γάσα[ντα ---------]
[ca. 3] ἀπολαγαθθῆι καὶ τὰν χρημάτιξιν [διὰ τ]ῶ χρεοφυλα[κίω]· αἰ δέ τις μὴ ἀνθ[είη --------- τὰν]
[χρ]ημάτιξιν· τὰ δ' ἄλλα ἦμεν τῶι τε ἀ[πολα]γάσαντι [καὶ] τῶι ἀπολαγαθθέ[ντι ---]
[ὁ ἀπ]ολελαγασμένος ἐλεύθερος μὴ [------------]ΚΕΤ[-- ca. 6 --]ΟΜΕΝΟ[ca. 3]ΤΑΔ[----]
[ca. 3]ος πεδὰ τοῦτο τὸ ψάφισμα παρ[--------------]ΤΩ[------------------------------------]
[---]Τ[--------------------------------]

1-2. A reference to a deadline (πρὸ? τᾶς | Ἐλ]ευσινίας νεμονηΐας) rather than the date the assembly passed the decree (τᾶς | Ἐλ]ευσινίας νεμονηΐας τᾶς [ἐπιόν]σας), i.e., the day after the νουμηνία), ed.pr. [the second alternative, suggested by H.van Effenterre, should be excluded; the second day of the month is expressed with the phrase μηνὸς Ἐλευσινίω δευτέραι (cf. e.g. *I.Cret.* I xvi 4 A L. 6: μηνὸς Σπερμίω δευτέραι), Chaniotis]; if Eleusinios is the seventh month, the payments (cf. τὸ γιννόμενον) were to be made within the first half of the year, ed.pr. || 2. in fine, τᾶς λ[ύσιος?] which corresponds to the term ἀπόλυσις in the Delphic manumission records; in addition to the amount paid for the manumission (L. 3: [τᾶς ἀ]πολαγάξιος καὶ τᾶς χρηματίξιος), the slave probably had to deliver a phiale in order to be released (λύσις) from the obligation of παραμονή, ed.pr. || 3. for ἀπολαγαθθείς cf. *I.Cret.* I XXV 4, ed.pr. || 4. for the dedication of φιάλαι by the manumitted slave cf. the φιάλαι ἐξελευθερικαί in Athens; the silver phiale in Gortyn had a weight of 15 1/2 staters (32 drachmai), ed.pr. || 5-6. the phiale was dedicated in the οἶκος of Ἥρα Κυδίστα; for the cult of Hera in Gortyn see *I.Cret.* IV 3 and 65; the ἀντιθένς may be a person who dedicated the phiale on behalf of the manumitted slave, ed.pr.

1209. Gortyn. Dedication by the neotas, late 2nd/early 1st cent. B.C. Fragment of a block of limestone. Ed.pr. A.Magnelli, *ASAA* 70/71 (1992/1993) [1998] 291-305 (ph.), with a detailed discussion of the Gortynian board of the νεότας (cf. *I.Cret.* IV 162-164). M. plausibly suggests that the νεότας consisted of νέοι who exercised 'police' duties especially in the countryside and controlled the frontier of the city, assisting the board of the εὐνομία (cf. *I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61; *I.Cret.* II XII 22 LL. B 2/3 = Chaniotis, *Verträge* no. 68).

'Α νεότας [ἁ σὺν τῷ ---------------]
[τ]ῷ Θευγίν[ιος ἀνέθηκεν? ----------]·
ἐκόρμιον ο[ἵδε· ---------------- τῶ]
['Α]μνάτω, 'Ον[----------- τῶ ------]

[.]ος ἰαροργός, Α[--------- τῶ --------]
[.]ω, Σώαρχος [τῶ --------, -------- τῶ]
[Κα]λλιδάμω· κ̣[όρμων μνάμων -----]

1. Probably the name of the president of the board of νεότας, ed.pr. || 2. Θευγίν[ιος] = Θεογένιος, ed.pr. || 3-8. eight names of κόσμοι with father's names, ed.pr. [but in the light of the plausible restoration of L. 1 and the fact that Gortyn had ten kosmoi, one should rather expect the names of five kosmoi (half of the board, as in *I.Cret.* IV 260), Chaniotis] || 4. possibly 'Ον[ύμαρχος 'Αμνάτω], cf. *I.Cret.* IV 261 L. 7, ed.pr. || 5-6. initio, [..]ος and [..]ω, the ending of patronymika in the genitive, ed.pr. [but the photo shows that there is space only for one letter || 5. in fine, Λ or Α, ed.pr. [for ἰαροργός among the kosmoi in the inscriptions of Gortyn see *SEG* XLV 1288 || 7. after the name of the κόρμων μνάμων, possibly that of the ἰαροργῶ μνάμων as in *I.Cret.* IV 260, Chaniotis].

1210. Gortyn. Three honorary decrees, ca. 100-50 B.C. and late 1st cent. B.C./early 1st cent. A.D. Plaque of limestone built in a Byzantine basilica at Metropolis, near Gortyn. A.Magnelli, *L'Africa Romana* XII (Sassari 1998) 1291-1305 (ph.). See also our lemma no. 1210 bis.

I Εὔιππος καὶ
Πτολεμαῖος
[ο]ἱ Πτολεμαί-
[ο]υ Κυραναῖοι
[Γ]ορτυνίων πρό-
ξενοι καὶ πολί-
ται, αὐτοὶ καὶ
ἔκγονοι

II Γάϊος Μαμίλιος 'Αντᾶς
Γορτυνίων πρόξενος
καὶ πολίτας, αὐτὸς καὶ ἔκγονοι
vacat
III Λεύκιος Καικίλιος Λευ-
κίου υἱὸς Βάλβος Γορτυ-
νίων πρόξενος καὶ πο-
[λίτα]ς αὐτὸς καὶ ἔκγονοι

LL. 1-8 are written with bigger letters; the letter forms (cf. *I.Cret.* IV 200/201, 211, 218) suggest for II/III a date in the late 1st cent. B.C./early 1st cent. A.D., ed.pr. || 4. for other citizens of Kyrene awarded proxenia in Gortyn in the same period see *I.Cret.* IV 211, ed.pr. || 9. the nomen Mamilius and the name 'Αντᾶς (from 'Αντίοχος) were hitherto unattested in Crete; the latter name suggests an origin from North Africa (Pentapolis?) for Mamilius Antas, ed.pr. || 13-14. the names Caecilius and Balbus suggest connections of this person with Campania, ed.pr.

1210 bis. Gortyn. Decree, early 1st cent. A.D. *I.Cret.* IV 201. A.Magnelli, *art.cit.* (cf. our lemma no. 1210) 1300/1301, suggests restoring [ἐπὶ Γαΐωι Μαμ]ιλίωι 'Αν[τᾶτι πρωτοκόσμωι | ἔδοξε] τοῖς σὺν Γαΐω[ι κόρμοις] (LL. 1/2). The name Αὐγούστα (L. 4) may be a reference to Livia (after 14 A.D.) or the epithet of a goddess (e.g., Ceres Augusta, associated with Livia). Other early attestations of the form Αὔγουστος/Αὐγούστα instead of Σεβαστός/Σεβαστή are *SEG* XXXII 833 and possibly *I.Cret.* I XVII 40, in which M. tentatively suggests restoring [ἀπὸ τ]ῶν Αὐγούστη[ς ἀπελευθέρων] (b L. 2; [πρὸ καλανδ]ῶν Αὐγουστή[ων], *I.Cret.*).

1211. Gortyn. Epitaph of Satyros (?) and Moses, 5th cent. A.D. *I.Cret.* IV 509; A.C.Bandy, *op.cit.* (cf. our lemma no 1214) 140 no. 1. B.Nystrom, *art.cit.* (cf. our lemma no. 1214) 96-98, discusses the religious beliefs of the persons for whom this fragmentary epitaph was erected (Jews or Christians?). If the text is Jewish, it provides evidence for the role of priests (L. 2: ἱερεῦ) after the destruction of the Jerusalem Temple; Jewish priests are rarely attested in inscriptions (*CIJ* 346/347, 355, 375, 746, 785).

1212. Idaean cave. Lamps, Roman Imperial period. P.Sapouna, *Die Bildlampen römischer Zeit aus der Idäischen Zeusgrotte auf Kreta* (Oxford 1998), presents 342 lamps and 8 vases with relief representations found in the Idaean cave (21-62) and discusses their typology (63-89), the workshops (91-117), and the iconography (119-169). In her discussion of the workshops S. presents a list of the signatures of potters found on sherds (to be published by A.Chaniotis); the signatures belong to workshops in Athens (Λεοντέος, Πιρείθου, Πρείμου?), Corinth (Εὐτυχῆδος, Ζωσίμου, Κάρπου, Λουκίου, 'Ονησίμου, Πρείμου?, Σπωσιανοῦ), and Crete (Γάμου, 'Ελπιδιανοῦ, Κέλερ, Συνφόρου, Σεργίου and Τρωίλου). See also our lemma no. 1202 bis. [M.Vérilhac, C.Vial, *op.cit.* (cf. our lemma no. 2138) 329, misunderstand the potter's name Γάμου as a word and tentatively associate these lamps with nuptial rites, Chaniotis].

1213. Itanos. Fragment, Roman Imperial period. Fragment of a block reused in a Christian basilica. Ed.pr. E.Greco - T.Kalpaxis - A.Schnapp - D.Viviers, *BCH* 122 (1998) 601 A (ph.).

[-------------------]
[---------]Ι καλοῦσιν
[--- ἐ]ν γ[ῆι] θέντος ?
[--------------------]
[-----------]

[----------]ΙΕΡΕΣΙ vacat
[---]ΙΟΥ εὖ παρεῖν[ται?]
[-------]ΩΘẠΤΟ.[---]

Possibly a funerary inscription, edd.pr. [the vacat in L. 7 suggests a metrical inscription, Chaniotis] || 9. in fine, possibly rest of an Υ, edd.pr.

1214. Kisamos. Epitaph of Sophia of Gortyn, a Jewess, 5th cent. A.D. A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 142/143 no. 3. B.Nystrom, *'Αριάδνη. 'Επιστημονικὴ 'Επετηρίδα τῆς Φιλοσοφικῆς Σχολῆς* 8 (1996) 96-98, reprints the text of this epitaph and discusses the function of Σοφία as πρεσβυτέρα | κὲ ἀρχι-

συναγώ[γ]ισσα Κισάμου (LL. 2-4), supporting the view that she held this position as 'elder' and 'leader of the synagogue' by rights, and not as an honorary title or as the wife of an official.

1215. Kisamos. Epitaph of Andreas, 7th/87th cent. A.D. A.Bandy, *op.cit.* (cf. our lemma no. 1214) 132-134 no. 104. G.Velenis, *art.cit.* (cf. our lemma no. 858) 391 note 5, reads XMY (Χριστὸς Μαρίας υἱός) instead of XMΓ in L. 1.

1216. Knossos. Christian graffiti on a bowl, early 7th cent. A.D. Undecorated Phocean bowl with graffiti in the interior and exterior. Ed.pr. J.W.Hayes in N.Cambi - E.Marin (edd.), *op.cit.* (cf. our lemma no. 845) 548 (dr.): A) † Κύ[ριε ἐν]δυνάμοσον τοὺς ἐν [---]χω δουλεύων[--- ἀ]μήν B) ⳩ Κ(ύριο)ς ὁ Θ(εό)ς ΚΑΤ̣[---] ἡμᾶς κτήσας ΘΕΟΙΠΟΜ[..]ην κὲ ἀγάπην̣ [ca. 6]Μ̣ACHNAMETAΠPO[---] δουλεύσω

The two texts are written in the bowls's interior (A) and exterior (B); text in majuscules; no division of words, ed.pr. [we read the text from the drawing, Chaniotis].

1217. Lato. Funerary epigram for Kletonymos, after ca. 115 B.C. *SEG* XXXIX 972; XLVII 1400*. A.Martínez Fernández in R.M.Aguilar et alii (eds.), *Χάρις Διδασκαλίας. Studia in honorem Ludovici Aegidii. Homenaje a Luis Gil* (Madrid 1994) 243-247 (Spanish translation), republishes and discusses in detail this epigram (for M.'s restorations see already *SEG* XLVII 1400).

1218. Lyttos. Epitaph of Sotero, 1st cent. B.C./A.D. *I.Cret.* I XVIII 98 B. C.Dobias-Lallou, *REG* 111 (1998) 413/414, republishes this epitaph pointing to the use of the Cyrenean word ἄμναμμος = granddaughter (LL. 1/2).

1219. Polyrrhenia. Proxeny decrees for men from Chios and Sparta, 2nd cent. B.C. *I.Cret.* II XXIII 4. Republished by A.Martínez Fernández, *Fortunatae* 10 (1998) 102-105 no. 9 (ph.), who observes that a few letters seen by M.Guarducci are no longer visible.

1220. Polyrrhenia. Dedication of syneunomiotai to Pan, 2nd cent. B.C. *I.Cret.* II XXIII 9. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 96-100 no. 7 (ph.), with commentary [on the board of εὐνομία see our lemma no. 1209].

1221. Polyrrhenia. List of names, Hellenistic period. J.L.Myres, *JHS* 16 (1896) 181 no. 9; *I.Cret.* II XXIII 24. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 81-83 no. 1 (ph.):

Λ̣εαγό̣[ρα]ς [--]
Θρασυ̣κ-
λῆς Δα̣[---]
Μασστοκλῆς
Δάρμ̣οιτος Εὐ[---]

[------]
Σῶσ̣ο̣[ς ---]
Θεαγένη[ς ---]
[--]ΣΥ.[------]

1. ΕΛΛΗ, My.; .ΕΑ[---], *I.Cret.* || 2-3. ΘΡΑΣ, My.; Θ̣ΡΑΣ---|ΗΣ, *I.Cret.* || 4. Μ.ΣΤ, My.; ΜΑ[---], *I.Cret.* || 5. ΔΑΡΜ̣ΟΙΤΟΣ or ΧΑΡΜ̣ΟΙΤΟΣ, *I.Cret.* || 7. ..Σ[---], *I.Cret.* || 8. ΘΕΛΓΕΝ̣Η, *I.Cret.*

1222. Polyrrhenia. List of names, 2nd cent. B.C. J.L.Myres, *JHS* 16 (1896) 182 no. 10; G.De Sanctis, *Monumenti Antichi* 11 (1901) 482 no. 13; *I.Cret.* II XXIII 25. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 85-87 no. 2 (ph.; dr): Θυ̣ρα[ιγένης Ἀπ---] | Ποτῖτος Νικα[---] | Ἀρχῖνος Πα[---] | [Ὑ]περβάλλων

1. ΥΡΑΡ/ΕΝΗΣΑΠ--, My.; Θ[..]ρα[--], *I.Cret.* || 2. ΠΟΠΤΟΣ ΝΙΚΙΑ, My.; ΠΟΠΤΟΣ ΝΙΚΟΜ, D.; Ποτῖτος Νικα[--], *I.Cret.* || 4. Περβάλλων, *I.Cret.*, Ma.; [[Ὑ]περβάλλων, since there is enough space for one letter before the *pi;* the name Ὑπερβάλλων is very common; for Περβάλλων see *I.Cret.* II XXIII 10, Chaniotis].

1223. Polyrrhenia. List of names, 2nd cent. B.C. *I.Cret.* II XXIII 33. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 89-92 no. 4 (ph.; dr.), with a few new readings. L. 1 can be restored as [Ἄ]ν̣δ̣οκος; M. recognizes a few letters in L. 6: [ca. 4]Η[ca. 2]Ο[---].

1224. Polyrrhenia. List of names, Hellenistic period. *I.Cret.* II XXIII 48. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 92-94 no. 5 (ph.; dr.): Χώσ̣ιμος | [---]Λ̣..ΟΣ | [----]Α[--]

1. Χῶσμος, *I.Cret.*; Ζώσιμος ?, *LGPN* I, s.v. || 2. [---]ΟΣ, *I.Cret.* || 3. Read by M.

1225. Polyrrhenia. List of names, Hellenistic period. *I.Cret.* II XXIII 49. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 94-96 no. 6 (ph.; dr.), who restores the names Ἄνδρ[ο]ιτος Πασινό[ου] in L. 1 ([---]ΑΝ[---] ΠΑΣΙΝΟ[--], *I.Cret.*).

1226. Polyrrhenia. Epitaph of Geron from Gortyn, 3rd cent. B.C. *I.Cret.* II XXIII 17. Republished by A.Martínez Fernández, *art.cit.* (cf. our lemma no. 1219) 100-102 no. 8 with onomastical commentary.

1227. Sfakaki. 'Orphic' lamella, 1st cent. A.D. Gold lip-band found in a cemetery of the Roman Imperial period at Sfakaki (near Rethymnon). Edd.pr. I. Gavrilaki - Y.Tzifopoulos, *BCH* 122 (1998) 343-355 (ph.; dr.), who interpret this greeting addressing Plouton and Persephone as the beginning of the dialogue between the deceased person and the chthonic powers. I.Z.Tzifopoulos, *Θαλλώ. Περιοδικὴ ἔκδοση τοῦ Συνδέσμου Φιλολόγων Νομοῦ Χανίων* 10 (1998) 81-96, republishes this text and gives an overview of the 'Orphic/Dionysiac' texts hitherto found on Crete. Among the regions of Greece, so far Crete has presented the largest number of such texts (*I.Cret.* II XII 31a-c and 31 bis; *I.Cret.* II XXX 4; N.M.Verdelis, *AEph* 92.93, 1953/1954, 56-60 A and B; an ineditum); all of them were found in Eleutherna and its vicinity (Rethymnon, Mt. Ida). This concentration may be related to the existence of a mystery cult in the Idaean Cave. A particular feature of the Cretan lamellae is the reference to Plouton: Πλούτωνι | Φερσεφόνῃ

1228. Unknown provenance. Treaty between Lyttos and Malla, 3rd cent. B.C. *I.Cret* I XIX 1; *SEG* XLIV 735; *Staatsverträge* 511; P.Gauthier, *RD* 60 (1982) 553-572; Chaniotis, *Verträge* no. 11. A.P.Matthaiou, *Horos* 10-12 (1992-1998) 567-569, accepts P.Gauthier's interpretation of the phrase ὁ δὲ κόσμος [π]ραξάντω[ν...] τὸν ἐλούθερον in LL. 12/13: 'the kosmoi should extract (the object of σύλησις) from a free person'; contra Chaniotis: 'the kosmoi shall take back the (arrested) free person'. M. supports this interpretation through an emendation in L. 13: ὁ δὲ κόσμος [π]ραξάντω[ν τᾶν δέ|[κ'] ἀμερᾶν τὸν ἐλούθερον· ἄλλο(ς) δ' αἴ τ[ίς κα συλάλση]ι ἐν ἀμέραις ἴκατι (ΑΛΛΟ, on the stone). The text distinguishes between the payment of fines between free persons and ἄλλοι, i.e., persons μεταξὺ ἐλευθέρων καὶ δούλων (contra Chaniotis: the text distinguishes between the return of free persons within 10 days, and other objects of σύλησις within 20 days). A.Maffi in C.Bertrand-Dagenbach et alii (edd.), *Carcer. Prison et privation de liberté dans l'antiquité classique* (Paris 1999) 16/17, accepts C.'s interpretation, but in the phrase μὴ ἐξέστω δὲ συλῆν [μήτε] | τὸν Λύττιον ἐν τᾶι τῶν Μαλλαίων μήτε τ[ὸν Μαλ]λαῖον ἐν τᾶι τῶν Λυττίων (LL. 8-10) he plausibly regards the accusatives τὸν Λύττιον and τὸν Μαλλαῖον as the objects, not the subjects of συλῆν. Consequently, the treaty envisages the seizure of free persons in the territory of the partner, and not in that of their own city by brigands, as suggested by C.

1228 bis. Unknown provenance. Inscribed gold ring, undated. Gold ring sold to the Athens Archaeological Society by I.Mitsotakis in 1885. Mentioned in a protocol of the meeting of the council of the Society (28 November, 1885) published by J.Sakellarakis, *op.cit.* (cf. our lemma no. 1206) 42 no. 17 [apparently unpublished, Chaniotis]: Ἀχιλλέως monogram

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SICILY

1229. Sicily. For an inscription possibly from Sicily see our lemma no. 2076.

1230. Sicily. Constitutions of cities. After reflections on the law-givers Zaleukos and Charondas (mythical rather than historical) F.Costabile, *'Constitutions de Poleis Italiotes et Siceliotes'* in G.Thür, J.Vélissaropoulos-Karakostas (edd.), *Symposion 1995. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Korfu, 1.-5. September 1995)* (Cologne-Weimar-Vienna 1997) 211-219, resumes his earlier views on legal and administrative aspects of documents from the Olympieion of Lokroi Epizephyrioi (our lemma no. 1270; see *SEG* XLII 905 and F.Costabile, *'L'archivio dell'Olympieion di Locri Epizefiri'*, *Estudis Castellonences* 6, 1994/1995, 413-429), Entella (see F.Costabile, *Istituzioni e forme costituzionali nelle città del Bruzio in età romana. Civitates foederatae, coloniae e municipia in Italia meridionale attraverso i documenti epigrafici*, Naples 1984, 57-69) and Petelia (see *SEG* XXXIV 1008 and 1009 (XXXVI 921); cf. also F.Costabile, *'I magistrati eponimi di un bollo figulino nei Bruttii'*, *Panorami* 3, 1991, 171-178 and id., *'Dalle poleis ai municipia nel Bruzio romano'* in S.Settis (ed.), *Storia della Calabria antica* II, Rome-Reggio Calabria 1994).

See also F.Cordano, *'Le istituzioni della città greche di Sicilia nelle fonti epigrafiche'* in *Sicilia Epigraphica* 149-158.

1231. Sicily. Cult of Demeter and Kore. V.Hinz, *Der Kult von Demeter und Kore auf Sizilien und in der Magna Graecia* (Wiesbaden 1998), presents a primarily archaeological study of the cults and sanctuaries of this divine couple in Akrai, Akragas, Enna, Gela, Herakleia, Kamarina, Katane, Kaulonia, Kroton, Leontinoi, Lokroi, Megara Hyblaia, Metapontum, Morgantina, Naxos, Poseidonia, Rhegion, Selinous, Sybaris, Syracuse, and Taras; she also uses the literary, epigraphical and numismatical evidence. The inscriptions - mainly dedications to Demeter and/or Kore, Gaia, Persephone and Pais - are collected on 32/33 ('Möglichkeiten der Zuschreibung über literarische und epigraphische Zeugnisse'), and also adduced and occasionally briefly discussed (no new interpretations or readings) in the sections devoted to the individual sanctuaries: cf. the lemma 'Inschriften' in the Index 'Sachen und Begriffe' on 250. On 198 a ph. of *SEG* XXXIII 765.

1231 bis. Sicily. Greek inscriptions. A.Brugnone, *Kokalos* 43/44 (1997/1998) 573-605, presents an elaborate survey of the (discussion on) Greek inscriptions recently found on Sicily, with occasional mention of new readings in texts already known (many texts and bibliographical references; dr. of *SEG* XLVII 1427 and *SEG* XLIII 630 (= our lemma no. 1250)).

1232. Sicily. Indigenous and Greek inscriptions, Archaic to Hellenistic period. G.Manganaro, *Mediterraneo Antico* 1 (1998) 247-270, (re)publishes various Sikel and Greek inscriptions (for the latter cf. our lemmata nos. 1235-1239, 1241/1242, 1246-1249, 1251 and 1253/1254). In the introduction (247-251) he reflects on questions concerning the coexistence of the two categories. No bilingual inscriptions are known, presumably since documents in Sikel were of no interest to Greeks. The indigenous elite adopted the Chalkidian ('red') alphabet from the Greek colonists, and used it for their own language with some changes (e.g. ᚣ for A) until its definitive Hellenization. Greek inscriptions contain Sikel relics in the names of persons (e.g. Κέντος, Συταίς) and some realia (e.g. the ponderal and numeral standard λίτρα: cf. *SEG* XLIII 1325; the vase name σιπυίς: cf. *IGDS* 170; cf. also the expression ἐς τὸν δαμόσιον ῥογόν ('granary', 'barn') in the Tabulae Heracleenses: *IG* XIV 645 L. 102).

1232 bis. Sicily. Inscriptions on lamps, 50 B.C.-150 A.D. *IG* XIV 2405 (34) (a-f), (h/i), (k/l) and (o-r). M.G.Branciforte, *Cronache di Archeologia* 31 (1992) [1997] 93-104 (ph.; dr.), examines inscribed lamps with the ethnikon Ἀγυριναῖος found on various sites in Sicily. She also publishes new specimens now in the museum in Catania and Syracuse. Study of the typology, chronology and areas of diffusion (Sicily). On 104 brief summary of the main potters: Πρόκλος, Πουπίλιος, Γάϊος and Σεβῆρος, all from the city of Agyrion (Ἀγυριναῖος or Ἀγυ(ριναῖος); Ἀγύρι(ος)).

E.Vitale, *Kokalos* 43/44 (1997/1998) 397-407 (cf. also the tables on 414ff.), presents a survey of lamps found on Sicily in Roman Imperial contexts. Some bear Latin or Greek inscriptions. Apart from the lamps from Agyrion (398, 400, and 415), V. mentions the Greek inscriptions Κελσει (398/399; 1st/2nd cent. A.D.; equivalent of Celsus), Πρείμου (400; 150-200 A.D.) and Σαβαι (401; 2nd/ 3rd cent. A.D.).

For inscriptions on lamps from Sicily, especially from Agyrion, see also R.J.A.Wilson in *Sicilia Epigraphica* 535-537 (dr.). W. also mentions two lamps assigned to the workshop of Proklos by D.M.Bailey (potter Χηρυσέρως), and an unpublished lamp from Akragas with the inscription Ἀκρά(γας) (for the latter see already *SEG* XXXVIII 920).

1233. Sicily. Onomastics and river-gods in Sicily. Under this title J.B.Curbera, *Philologus* 142 (1998) 52-60, studies Sicilian names (on record mainly in inscriptions, mostly from Sicily but also from elsewhere) derived from or related to those of river-gods: Ἄναπις (Ἄναπος, river of Syracuse); Ἀσσινοκλῆς (Ἄσσινος, river of Naxos; L.Dubois, *BE* 1999, no. 160, adds the anthroponym Ἄσσινος on record in *SEG* XLVII 1414); Ἐλώριππος (hapax), Ἔλωρις (Ἔλωρος, river most documented in onomastics, having its sources in the territory of Akrai; its course was under Syracuse's dominion; the only river in Sicily whose cult is epigraphically documented: *IGDS* 101); Ἱππαρῖνος (Ἵππαρις, river of Kamarina; Dubois, *loc. cit.*, adds the name Ἱππαρίων); Σέλινις, Σελινώ (derived from σέλινον, 'celery', symbol of both the city and the Selinuntian river Σελινοῦς); Ὕψις (Ὕψας, river of Selinous; the Attic vase painter of this name (ὑφσις; Beazley, *ARV*², 30) may come from western Sicily; alternatively, his name could be interpreted as a shortened form of Ὑψικλῆς or Ὑψιγένης). Ἀδρανόδωρος and Ἀδρανίων, however, should be connected with the Sikel god Ἀδρανός rather than with the homonymous river-god; for Γελῶι, derived from the river name Γέλας according to F. Cordano (*art.cit.* in *SEG* XXXV 1001), see our lemma no. 1238. C. underlines that most Sicilian rivers have *not* inspired any proper name, and that names derived from rivers were rarely used in Sicily. None of the names considered is properly a theophoric name; in Sicily, there are no *nomina consecratoria* ending in -ιος of the type Ἀσώπιος, Κηφίσιος, etc., nor names ending in -δωρος of the type Ἀσωπόδωρος, Κηφισόδωρος [for Ὀροπόδωρος see now D.Knoepfler, 'Oropodoros: anthroponymy, geography, history' in S.Hornblower - E.Matthews (edd.), *Greek Personal Names. Their value as evidence* (Oxford 2000) 81-98], possibly because unlike in other Greek areas the Sicilian river-gods were considered civic and eponymous gods rather than givers of children (κουροτρόφοι); the latter function apparently passed on to other gods related with water and more intimately connected with the domestic cult, viz. the Nymphs and Artemis (cf. the abundance in Sicily of the names Νυμφόδωρος and Ἀρτεμίδωρος). Skeptical, Dubois, *loc. cit.*: 'Ceci est certes ingénieux, mais je crois qu'il faudrait se fonder sur des sondages dans maintes régions grecques pour étayer une hypothèse telle que celle-ci'.

1234. Sicily. Persistence of Greek in the Later Roman Imperial period. J.Irigoin, *Kokalos* 43/44 (1997/1998) 139-151, on 141/142 adduces the large number of Christian texts in S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) in general, and a number of epigrams in particular, in support of the passage in the *Expositio totius mundi* ch. 65 about Sicily having *viri divites et eruditi omni doctrina, Graeca quoque et Latina.* On 149/150 a brief Appendix with Agnello nos. 100-103, 105/106, and *SEG* XLIV 794.

See also L.Cracco Ruggini, *ibidem* 252, 255 and 258-260, for brief discussion of late Roman decrees for governors/benefactors in Greek (*IG* XIV 296, 453, 455 and 1078a (= *IGUR* 60)), of Greek inscriptions mentioning ναύκληροι, κολλυβισταί, τραπεζῖται and πρεσβύτεροι, and of Christian inscriptions (phylakteria, amulets).

1234 bis. Akragas (area of: Palma di Montechiaro). Inscription on a lead tablet, 4th cent. B.C.? *SEG* XLII 823 (XLV 1349). On the analogy of the interpretation of the bronze tablets from the sanctuary of Demeter in Herakleia (*SEG* XXX 1162-1170; dr. of 1163) by G. Maddoli (cf. *SEG* XXXVI 914), M.L.Lazzarini in L.Braccesi (ed.), *Hesperìa* 9. *Studi sulla grecità di Occidente* (Rome 1998) 155-160 (dr.), argues that this document is a sacred manumission: [--]ρητος (name of the manumittor in the nominative) παρκατίθεται (consecrates and 'deposits' in the sanctuary, i.e., πὰρ τῶι Ἡρακλεῖ) [--]τον (the name of the slave in the accusative). For παρ(α)κατ(α)τίθεναι in this sense in a manumission record cf. *IG* VII 1780. Our document was interpreted as a *defixio* by L.Dubois (cf. *SEG* XLV 1349 app.cr.). Admittedly, παρακατατιθέναι does occur in *defixiones*, but always in the first person: R.Wünsch, *Defixionum Tabellae* (*IG* III Suppl.; Berlin 1897) no. 100, *SEG* XLIII 434, and XLIV 844 (dr.; in L. 2 L. now prefers παρκατ(ί)θεμα(ι) - for which see *SEG* XLVII 1523 - to παρκάτθεμα; re-examination of the tablet revealed possible traces of the first iota). Other arguments against interpreting our tablet as a *defixio* are the (presumed) presence of the name of the

defigens and of Herakles, totally absent from the corpus of *defixiones*, but frequently attested as guarantor of manumissions.

1235. Akragas (area of: Sabucina). Inscription on a stamnos, early 5th cent. B.C. *IGDS* 174 = Arena II 109. Republished by G.Manganaro, *Mediterraneo Antico* 1 (1998) 265/266 (ph.): Πύραϊς ἐποίε͂σε καὶ Συτᾶς παρέθ̣[ε͂κε]

Συπ̣α̣ς παρ[ε]β̣[-], Arena, based on a drawing by P.Orlandini (reproduced in *IGDS*, without a new transcription) || Πυραίς: names in -ις (abbreviation of -ιος) are on record on Sicily from the 5th cent. B.C., e.g. Ἄριστις, Σέλινις/Σελίνιος, Φρῦνις; Συτᾶς is previously unattested: probably based on a Sikel root (cf. Latin Sutor) followed by -ᾶς, ed.pr.

1236. Centuripae? Inscription on a vase, undated. Graffito incised on the exterior above the foot of an Attic kotyle. Shown at Centuripe to ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 266/267: ΕΣΧ vacat Λ unclear sign ΚΟΡ

Probably Ἐχσάκο͂ρ, with inversion of ΣΧ for ΧΣ (Χ = the ksi of the 'red' alphabet): variant of the more common Ἐξάκων (cf. *IGDS* 121 LL. 7/8), diminutive of Ἐξάκεστος; cf. Θέστωρ and Θέστων, ed.pr.; contra, L.Dubois, *BE* (1999) no. 640.

1236 bis. Entella (area of: Petro)? 'Orphic' gold leaf, 3rd cent. B.C.? *SEG* XLIV 750. Republished by C.Riedweg, *art.cit.* (cf. our lemma no. 2187) 396/397, and by A.Bernabé in *Sicilia Epigraphica* 53-63, who also gives the texts of the tablets from Hipponion (*SEG* XXVI 1139; XLVI 1318*), Petelia (*IG* XIV 638), Pharsalos (*SEG* XXIII 410; XLVI 656*; *I.ThessEnipeus* 115) and Pherai (*SEG* XLV 646; XLVII 758). We give R.'s text (with many new restorations) and present B.'s readings in the app.cr. See also our lemma no. 2187.

[-------------------------]ΗΝΙΟΙΝ θανεῖσθαι
[-------------------------]ΕΜΝΗΜΕΟΣ ἥρως
[------------------------] σκότος ἀμφικαλύψας·
[εὑρήσεις δ' Ἀΐδαο δόμων ἐπὶ] δεξιὰ λίμνην,
[παρ' δ'αὐτῆι λευκὴν ἑστη]κῦαν κυπάρισσον·
[ἔνθα κατερχόμεναι ψυ]χαὶ νεκύων ψύχονται·
[ταύτης τῆς κρήνης μη]δὲ σχεδὸν ἐ(μ)πελάσ(ασ)θαι·
[πρόσθεν δὲ εὑρήσεις τῆς] Μνημοσύνης ἀπὸ λίμνης
[ψυχρὸν ὕδωρ προρέον]· φύλακες δ' ἐπύπε(ρ)θ(εν ἔ)ασιν·
[τοὶ δέ σε εἰρήσονται ἐνὶ] φρασὶ πευκαλίμησιν
[ὅττι δὴ ἐξερέεις Ἄιδος σκότο]ς ὀρφ{ο}νήεντο̣(ς)·
[εἶπον· ὑὸς Γᾶς εἰμι καὶ] Οὐρανοῦ ἀστερόεντος·
[δίψαι δ' εἰμὶ αὖος καὶ ἀπόλλ]υμαι· ἀλλὰ δότε μμοι

[ψυχρὸν ὕδωρ πιέναι τῆς] Μνημοσύνης ἀπὸ λίμνης·
αὐτὰρ ἐ[μοὶ γένος οὐράνιον· τόδε δ' ἴστε καὶ αὐτοί]·
καὶ τοὶ δὴ [ἐρέουσιν ὑποχθονίωι βασιλείαι]·
καὶ τότε τ[οι δώσουσι πιεῖν τῆς Μνημοσύνης ἀπὸ λίμνης]
καὶ τότε δ[ὴ --------------------------------]
σύμβολα· φ[--------------------------------]
καὶ φε[--------------------------------------]-
σεν [--------------------------------------]

1. [Μνημοσύνης τόδε --- ἐπεὶ ἂμ μέλ]λησι θανεῖσθαι?, R.; [Μναμοσύνας τόδε ἔργον ἐπεὶ ἂν μέλ]λησι θανεῖσθαι, B. || 2. μ]εμνημένος?, R.; μ]εμνημέ(ν)ος, B.; ἐμνήμεος, *SEG* || 3. ἀμφικαλῦψαι, B., *SEG* || 4. or [εὑρήσεις Ἀΐδαο δόμοις ἐν]δέξια, B.; ἑστ' ἐπὶ] δεξιὰ, *SEG* || 5.[---]κῦαι, *SEG* || 7. ἐπελάσθαι, *SEG* || 8. or [πρόσσω δ' εὑρήσεις τῆς] or εὑρήσεις δ' ἑτέραι, B. || 9. φύλακες δ' ἐπύπε(ρ)θ(εν ἔ)ασιν: cf. already A.C.Cassio (*art.cit.* in *SEG*); φυλακοὶ δ' ἐ̣π̣ύ̣πε(ρ)θ(εν ἔ)ασιν, B.; φύλακοι θ' ὑποπέθασιν, *SEG* || 10. τοὶ δέ σε εἰρήσονται ἐνὶ: cf. already H.W.Pleket in *SEG*, app.cr.; [οἵ δέ σε εἰρήσονται ἐν], *SEG* || 11. [---]μου φονηεντά, *SEG* || 12. [γῆς οἱός εἰμι καὶ], *SEG* || 13. or [δίψηι δ' εἰμὶ αὔη καὶ or δίψαι δ' αὖος ἐγὼ καὶ, B.; [δίψαι αὖος κ' ἀπόλλ]υμαι ἀλλὰ δοτεμμοί, *SEG*; for δότε {μ}μοι see already Pleket in *SEG*, app.cr. || 15. αὐτὰρ ἐ[μοὶ γένος οὐράνιον], *SEG* || 16. or τότ̣(ε) δὴ, B.; [ἐλεῶσιν ὑποχθόνιοι βασιλεῖς], *SEG* || 17. τ[οὶ πιεῖν ὕδωρ προρέον], *SEG* || 18. perhaps δ[ὴ σὺ πιὼν ὁδὸν ἔρχεαι ἥν τε καὶ ἄλλοι] or δ[ὴ ἄλλοισι μεθ' ἡρώεσσιν ἀνάξεις], R.; δ[ώσωσιν τῆς Μνημοσύνης ἀπὸ λίμνης], *SEG* || [19. initio perhaps a form of Φερσεφόνα (cf. *SEG* XXXVII 497), Chaniotis]; perhaps Φ[ερσεφόνα(ι), B. || 20. perhaps Φε[ρσεφόνη(ι), B.

1237. Gela. Inscriptions on vases, 6th-4th cent. B.C. *SEG* XXIX 833-920. G.Manganaro, *Mediterraneo Antico* 1 (1998) 260/261, argues that these graffiti were written by semi-literate Greeks rather than by indigenous people; consequently they do not contain evidence of Sikel. He points to various mainly orthographic irregularities, and presents (new) readings of the following texts:

837 (Arena II 52): [Ὁ δεῖνα] ὁ [Φι?]λάρχ[ο͂] ἔθ[ε͂κε] instead of [--]ο̣ Ἰ̣λάρχ[ο͂] ἔθ[ε͂κε] (*SEG*, Arena; or Ἐφ[εσίο͂?], *SEG*);
843 (*IGDS* 144 c; Arena II 55): Εὐχ(α)ρίδας (Εὐχ(α)ρίδας or Εὐχ{ρ}ίδας or Εὐαρίδας, *SEG*; Εὐχ(α)ρίδας or Εὐαρίδας, *IGDS*; Εὐχρίδας or Εὐαρίδας, Arena);
863 (*IGDS* 145; Arena II 36): for M.'s and earlier readings see *SEG* XLV 1360;
866: [Οἰ]ο͂νικλέο[ς] instead of [--]ονσκυ Πo[--] (*SEG*);
872 (Arena II 75; ph.): see *SEG* XLVII 1423;
888: [Λ?]έαγρε (name in vocative) instead of ε̣αγαϝ̣ (*SEG*);
905 (Arena II 88): Ἰθο͂(μ)ᾶ τὸ χεῦμ(α) instead of Ι̣θοΠ α τὸ χεῦμα (*SEG*; Arena; or Ι̣θοΠ α Τοξεύς, *SEG*);
919 (Arena II 83): Μογέο͂ ὤν[ος] or ὤν[ιον] instead of Μάγεο͂ ων[--] (*SEG*; Arena).

1238. Gela (area of: Bitalemi). Graffito on an Attic kylix, ca. 500 B.C. *IGDS* 157 (cf. *SEG* XXXV 1001). J.C.Curbera, *Philologus* 142 (1998) 58, argues that Γελοι[ος] (= Γελῷος) should be read rather than Γελῶι, allegedly derived from the river name Γέλας (cf. our lemma no. 1233).

1239. Gela (area of?). Inscription on a vase, 5th cent. B.C. Graffito under a foot originally belonging to an Attic black-glazed lekythos. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 269 (ph.): Πιθάρō

Πίθαρος: new name, derived from πίθος/πιθάριον, ed.pr.; rather from πίθηκος, L.Dubois, *BE* (1999) no. 640.

1240. Halaesae. Tabulae Halaesinae. *IG* XIV 352 (*IGDS* 196; *SEG* XLV 1363). In A.M.Prestianni Giallombardo (ed.), *Colloquio Alesino* (Atti del Colloquio tenutosi il 27 maggio 1995 in S.Maria delle Palate (Tusa); Catania 1998) the following five articles are relevant for Greek epigraphists: S.Calderone, *'Le Tabulae Halaesinae: alcuni problemi'* (21-39); G.Nenci, *'Spigolature alesine'* (45-58); A.M.Prestianni Giallombardo, *'Società ed economia in Alesa Arconidea'* (61-80); M.G.Bacci, *'Problematiche archeologiche: qualche aggiornamento'* (83-87); A.Ragonese, *'Ipotesi e verifiche su Alesa Arconidea'* (91-97). See now also A.M.Prestianni Giallombardo, *'Le Tabulae Halaesinae: alcuni aspetti grafici e linguistici'* in *Sicilia Epigraphica* 449-463, and G.Manganaro, *ZPE* 135 (2001) 66-72, especially on the ἐλαιοκόμιον δίκλαρον (= LL. 69-71 [see already *SEG* XLV 1363]) and on *SEG* XXXI 825 (not belonging to *IG* XIV 352, though the script is similar and the date about the same; comment on τὰς δεκάτας read by M. in L. 2).

1241. Herbessos (Montagna di Marzo). Inscription on a cup, undated. Graffito incised on the interior of an Ionic cup; now in the Museum of Agrigento. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 264 (ph.): Πὰ(ρ) Ῥαικινᾶ Νενδᾶι ἐστὶ Βιβονό́ι

ΠΑΡΑΙΚΙΝΑ, cup; Sikel alphabet; careless lettering, for which ed.pr. adduces *SEG* XLV 1378 as a parallel || 'Bibonò appartiene a Nendas da parte di Rhaikinas' -- 'la formula resta dubbia', ed.pr. (L.Dubois, *BE* 1999 no. 640, is skeptical: 'il faudrait aussi des parallèles grecs'), who for Ῥαικινᾶς refers to Ῥαικαῖος on record on a sling bullet from Herbessos: G.Manganaro, *Sikelika. Studi di antichità e di epigrafia greca della Sicilia greca* (Pisa-Rome 1999) 28 no. 6.

1242. Hybla Heraia. Inscription on a cup, undated. *SEG* XLIII 620. G.Manganaro, *Mediterraneo Antico* 1 (1998) 264, reads this graffito as Ῥε̄δορᾶ ἐμί instead of Ῥεδόραι ἐμί; the vertical hasta before ἐμί marks the division of the words rather than being a letter (cf. *SEG* XLVII 1423). Ῥε̄δōρᾶς may be the hypercoristic of Ῥήτωρ, with substitution of delta for tau (cf. Ῥατορᾶς in a graffito from Herbessos (Montagna di Marzo; G.Manganaro, *Sikelika. Studi di antichità e di epigrafia greca della Sicilia greca*, Pisa-Rome 1999, 21) and Ῥατορό́ in a defixio from the area of Agrigentum (Arena II 117)); contra, L. Dubois, *BE* (1999) no. 640: 'il faudrait d'autres parallèles grapho-phonologiques'.

1243. Iaitas (Monte Iato). Graffiti on vases. Graffiti incised on the rim of a clay pot ('pentola'); found in a circular building ('laconicum'). Ed.pr. H.P.Isler, *Sicilia Archeologica* 31 (1998) 21, with 23 note 75 (ph.): Φάνου and ΛΞΥ (?) (twice, one incomplete); undated.

See also id., *AK* 41 (1998) 1-16 (ph.; dr.) for a detailed publication of the red-figured kylix inscribed Χαιρίας καλός mentioned in *SEG* XLVI 1258bis.

1244. Kamarina. Museum. G.Di Stefano, *Sicilia Archeologica* 31 (1998) 209-231, presents a survey of the objects now on display in the Museum of Camarina. He briefly presents the following inscriptions: *SEG* XLII 848 (229/230; dr.; text and translation), *SEG* XLIV 760 (1-6) (214/215; dr.) and the graffito Κλευλλίδος on an Attic oinochoe (227; unpublished?; graffito under the lower ovulo-fascia; undated). For *SEG* XLIV 760 see also G.Di Stefano - M.Oddone - A.Savio, *RIN* 99 (1998) 195-205.

1245. Kamarina. Inscription on a lead leaf, 5th cent. A.D. Fragment of a lead leaf inscribed on both sides (A, B). Ed.pr. F.Cordano, *Kokalos* 43/44 (1997/1998) 295/296 (ph.), who interprets it as a phylakterion. A: στόμα, possibly στόμα[χος], with three magical *charakteres* ('amuletto "digestivo"'); B: Κ(ύρι)ε with one magical *charakter*.

1246. Licodia Eubea. Inscription on a cup, undated. Ionian cup; inscription in the center; seen by ed.pr. in a house in the 'campagna di Palagonia' and said to have been found in Licodia Eubea. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 262/263 no. 3 (ph.).

Ταρμίδας

Chalkidian alphabet, ed.pr. [on 261 ed.pr. writes about a series of graffiti on Ionian cups, 'tre indubbiamente in Siculo, gli altri in greco'. It looks as if by 'tre -- in siculo' he means nos. 1-3. Nos. 1 and 2 are in a sort of adapted Greek alphabet and carry Sikel names; however, no. 3 is in a rather normal Greek alphabet; therefore, we include the text in *SEG*. Texts which use a sort of semi- or adapted Greek alphabet and moreover carry non-Greek names or words are to be excluded, Pleket].

1246 bis. Lipara. Various inscriptions. In L.Bernabó-Brea, M.Cavalier, F.Villard, *Meligunìs Lipára* vol. IX, Parte I: *L'Acropoli* (1998) 75-77, 127/128 and 147-152 and L.Bernabó-Brea, M.Cavalier, *Meligunìs Lipára*, vol. IX, Parte II: *La città bassa* (1998) 82, 145,

172, 192 and 223/224 various inscriptions are presented: on ceramic fragments, amphora handles, weights and on stone (epitaphs). We return to this material in vol. XLIX (1999) [2002].

1247. Montagna di Ramacca. Inscription on a cup, undated. Graffito incised on the interior of an Ionic cup; now in the Museum of Syracuse. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 263/264 (ph.): Στοαρκιμος Αρ(γ)ενοι

ΑΡΓΕΝΟΙ, cup; either a digamma or a gamma, ed.pr. || two names: the first consists of the elements Σōτ- (written Στο-, with metathesis) and -αρκιμος (cf. Σώταρχος) (contra, L.Dubois, *BE* 1999, no. 640), the other may be a male name in the dative or a female name in -ōι derived from a root Αργε/Αργος (cf. the toponym Ἄργεν(ν)ον: promontories in Lesbos, Asia Minor and Sicily (Capo S.Alessio)), ed.pr. || on 263, M. mentions a graffito on the foot of an Attic cup (ph.): ϙΟΙ, perhaps an abbreviation of ϙοι(νά), sc. κύλιξ (E.Procelli, *Sicilia Archeologica* 66-68, 1988, 77; cf. also G.Manganaro, *QUCC* 78, 1995 note 7).

1248. Palma di Montechiaro. Inscription on a vase, 5th cent. B.C. Graffito incised on the bottom of a black-glazed kotyle; the first three letters are sinistrorsum; now in the Museum of Syracuse. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 266 (ph.): Δειπίλō

Chalkidian lambda (ⱶ) || the name (with psilosis) corresponds with Δειφίλō; the vase owner was possibly a Cretan, ed.pr.; contra, L.Dubois, *BE* (1999) no. 640: ΔΕΙΠΙⱶΟ cannot be the Cretan spelling of Δειφίλō in the 5th cent. B.C.; one would expect Διϝει-, Διει or Δῖ.

1249. Paternò (area of: Monte Giaconia)? Inscription on a vase, undated. Graffito on the exterior near the foot of a clay cup; said to come from M. Giaconia (Paternò). Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 269/270 (ph.): Μαραῖος

Name of the potter: known Italic (Mamertine?) name, related to Oscan Maras, ed.pr., who refers to Campanian mercenaries being settled in Aitna-Inessa near Paternò during the reign of Dionysios I and that of the Catanian tyrant Mamerkos.

1250. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630 (XLVII 1455*). A.Giuliani, *Aevum* 72 (1998) 67-89, argues that the purification prescribed in (B) concerns persons haunted by spirits (ἐλάστεροι) rather than killers (αὐτορέκτας). The ritual aimed at the re-integration of these persons into normal life, which shows that the problem was considered to affect the whole community. For an analysis of this text see also E.Curti - R.van Bremen, *Ostraka* 8 (1999) 21-33 (translation), M.Rausch, *'Damos, gruppi e individui in una lex sacra di Selinunte'*, *Minima Epigraphia et Papyrologica* 3 (2000) 39-52 (ph.; dr.), G.Camassa in *Sicilia Epigraphica* 141-148, and our lemma no. 1136.

1251. Terravecchia di Grammichele. Inscription on a vase, undated. D.Comparetti, *Archivio Storico della Sicilia Orientale* 16/17 (1919/1920) 200-203; G.Manganaro, *Kokalos* 14/15 (1968/1969) 196ff.; M.L.Lazzarini, *ArchClass* 25/26 (1973/1974) 345 note 10; M.Lejeune, *Kokalos* 18/19 (1972/1973) 306/307. Republished by G.Manganaro, *Mediterraneo Antico* 1 (1998) 267/268 (ph.): Ϝολτέσϙō· Ζεῦ, δαῒ δέδαξε, Δᾶ, ποτέριομ

The koppa is corrected from an omikron; in fine iota added under the omikron || Ὀλτέσϙος (here with superfluous digamma) = Ὀλτίσκος, an extended form of Ὄλτος; δέδαξε = δίδαξε; Δᾶ: Doric form of Γᾶ; δαῒ: 'nella tenzone' (cf. Hom., *Il.* 13.286), ed.pr., who translates 'di Oltiskos (io sono): o Zeus, nella tenzone (conviviale) egli ha ammaestrato, o Terra, il bicchiere', ed.pr.; cf. L.Dubois, *BE* (1999) no. 640: 'Même si je suis sceptique sur l'interprétation --, la mise en relation du nom Ὀλτέσϙος avec le nom Ὄλτος me paraît intéressante et plaide en faveur d'une érosion locale -ίσκος > -έσκος'.

1252. Unknown provenance. Epitaph of Latinos, 6 cent. B.C. (ca. 550-500?). Rectangular coarse brownish stone; said to come from Sicily; now in the J.Paul Getty Museum at Malibu, California. Edd.pr. M.H.Jameson - I.Malkin, *Athenaeum* 86 (1998) 477-486 (ph.; translation): Λατίνō {η} ἐμί, | τō Ῥεγίνō ἐμί | vacat

Provenance: possibly Selinous on account of the nature of the stone and the origin of other Sicilian objects in the Getty Museum, edd.pr. || epichoric alphabet (not that of Rhegion): bowed gamma (found in Rhegion and other Euboian colonies), four-bar epsilon (sporadically attested at Gela), Λ (non-Euboic; the Euboic uses the fish-hook lambda), and legless and tailess rho (non-Euboic); Λ and the bowed or angled gamma are found at Gela and Akragas, and in the Megarian colonies of Megara Hyblaia and Selinous; however, the gravestone does not show the more distinctive features of the Megarian alphabet (slanting cross-bar in alpha and beta-shaped epsilon). The writing fits in with epichoric Rhodian; 'a native Rhodian cannot be ruled out though he seems rather unlikely. The lettering ... could be the somewhat idiosyncratic script of a native of Selinous or of Gela or Akragas' (or of the mother cities of these colonies); 'the distinctive tilted and curved epsilon suggests that he has spent time in the region of Kyme, if not himself a Kymean', edd.pr.; 'L'alphabet ... laisse perplexe', L.Dubois, *BE* (1999) no. 641, with further comment || 1. {η} ἐμί may show hesitation between ἡμί (found on Rhodes and at some other Doric cities) and ἐμί (normal at Gela, Akragas, and Selinous); however, since for the writer, H is the aspirate (cf. E in Ῥεγίνō), the H may be a mistake. || 2. the ethnic is probably mentioned since Latinos died away from home. Latinos appears to be an 'ethnic *xenia*-name' (ξένοι often call their sons after the name of their ξένος, e.g. Τυρσανός in *Agora* XXI F 44, probably a xenia name following trade contacts). Our epitaph testifies to the relations between the Greeks of Magna Graecia and central Italy. The term 'Latin' is first attested epigraphically in the Etruscan graffito *mi Tites Latines* (J.Palm, *Opuscula Archaeologica* 7, 1952, 57 no. 8; from Veii; late 7th cent. B.C.). In literature, the earliest mention is Hesiod, *Theogony* 1011-1018 ("Αγριος and Λατῖνος, the sons of Odysseus and Kirke; contra M.L. West, this passage should not be considered an interpolation). Hesiod's Latinos is almost unanimously identified with the ancestor of the Latins: an authentic mythical and possibly cultic figure, to be dated very early (at least to the 6th cent.). In Hesiod, Latinos goes together with the Tyrsenoi; the latter is 'the general Greek appellation of Italic peoples', edd.pr., with further comment on Λατῖνος and Γραῖκος on record in Hesiod, *Fr.* 5 Merkelbach-West.

1253. Unknown provenance. Inscription on a cup, 5th cent. B.C. Graffito incised on the exterior of an Attic kotyle. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 265 (ph.): Δυσπέτας

Cf. *IGDS* 172 = Arena II 107 (ph.): Δυσποέτας ἐμί, considered a non-Greek female name (Δυσποέτα) by *IGDS* and Arena; rather Δυσπ{σ}έτας, the genitive of the female name Δυσπέτα (cf. Εὐπέτης), ed.pr.

1254. Unknown provenance. Inscription on a vase, undated. Graffito on the shoulder of an Attic lekythos (under the handle; opposite a black-figured scene representing an armed Athena and two warriors); now in a private collection at Sciacca. Ed.pr. G.Manganaro, *Mediterraneo Antico* 1 (1998) 268 (ph.): Νυνο̃ς εἰμὶ τᾶς Αἰνε̃σο̃ς

Νυνο̃ς: genitive of (indigenous?) female name Νυνό, followed by a matronymic (Αἰνε̃σο̃ς: genitive of Αἰνε̃σο̌), ed.pr.

ITALY

1255. Italy. For an inscription possibly from South Italy, see our lemma no. 2076.

1256. Italy. Corpus. In reviews of A.Guillou's corpus of early Byzantine and medieval inscriptions from Italy (cf. *SEG* XLVI 1302), C.Mango, *ByzZ* 91 (1998) 129-132, and W.Hörandner, *JÖByz* 48 (1998) 307-316, present numerous observations and some new readings. We give the new readings, and summarize the most important remarks pertaining to the inscriptions mentioned in *SEG* XLVI 1302 (i.e., the inscriptions not too late to be relevant to *SEG*). H. frequently comments on metrical questions, and often provides essential bibliographical additions occasionally including alternative readings not recorded by G. in his app.cr.; we do not repeat these known readings and observations, for which see especially H. sub nos. 76 (*CIG* 8784), 77 (*CIG* 8812), 78 (*CIG* 8815), 90 (*CIG* 8721; in L. 6 in fine κατεκρίθην should be read instead of κατεκρίθηη, corrected by G. to κατεκρί(θη(ς)), 95 (*CIG* 8706; H. prefers the text of *CIG*), 186/187, 203 and 208-210 (*SEG* XLV 1344 (5), (6), (3), (2), (1), and (7), respectively), 196 (*CIG* 9535; H. prefers the text of *CIG*), and 197 (*CIG* 9536; criticism of G.'s translation).

For no. 103 (*IG* XIV 2314) see our lemma no. 1303. No. 192 (*CIG* 9540) should not have been included in *SEG* XLVI 1302, since it is dated to 1199 A.D.; for this text see also W.Hörandner in I.Vassis - G.S.Henrich - D.R.Reinsch, *Lesarten. Festschrift für Athanasios Kambylis zum 70. Geburtstag* -- (Berlin 1998) 97-100.

Mango

no. 15 (*CIG* 8694): the prose inscription is the original one; hence it is incorrect to say that the ivory dates to 963-969 A.D. (on the basis of the verse inscription, naming the emperor Nikephoros). In the prose inscription (Τῇ θρεψαμένῃ μονῇ ΕΥΗΜΗΣ προσφέρει), ΕΥΗΜΗΣ should be corrected to εὐ(μεν)ής rather than to εὐή(θ)ης;

nos. 16 and 48 (*CIG* 8811 and *IGUR* 57): on the basis of the script, M. dates these texts to the 12th and 9th/10th cent. A.D., respectively [on the assumption that M.'s observations are right, these inscriptions should be deleted from *SEG* XLVI 1302; the script of no. 23, not mentioned in *SEG*, suggests a 9th rather than a 6th cent. date, M.];

no. 50 (*CIG* 8785): in L. 2, Χ(ριστὸ)ς διδάσκων καὶ πνοὴν ἣν εἰσφέρω(ν) should be read, which appears to mean that Christ looked as if he were alive (hence the difficulty of the artist in representing him; ἣν εἰσφέρω(ν), G., who translates 'Le Christ enseignant aussi l'Esprit en l'apportant'; rejected by M.);

no. 80 (*CIG* 8714): the object, including the inscription, looks like a western imitation, although the text must have been copied from a genuine Byzantine original;

no. 95 (*CIG* 8706): the dedicant restored a fountain, rather than being a 'count of the waters' [H. considers both possibilities];

no. 133 (*CIG* 8684): Θεόπιστος (proper name) rather than θεόπιστος;

no. 184 (*CIG* 8723): the inscription, now lost, may have contained the word ἀφέσεως rather than ἀφθεν[τίας] (ὑπὲρ ἀφέσεως τῖς μακαρίτου μητρὸς αὐτοῦ; one did not pray for the authority of a deceased person);

no. 195 (*CIG* 8716): in the formula δι' ἐπιδρομῆς καὶ παραστάσεως (the latter word meaning 'superintendence'), ἐπιδρομῆς should surely be corrected to (συν)δρομῆς.

Hörandner

no. 44 (*CIG* 8751): in L. 1 of this 'Zwölfsilber', πενεστάτου (with sigma/tau-ligature, as in LL. 4 and 9) rather than πενεία του should be read;

no. 76 (*CIG* 8784): H. points to G.'s confused rendering of the provenance of this ivory tablet, i.e., now in Venice, but allegedly from Dresden; the Dresden piece is a different one;

nos. 80 (*CIG* 8714) and 81: these two pieces may have been part of one object.

1257. Italy. Egyptians in Italian epigraphy. A.Cristofori in N.Bonacasa - M.C. Naro - E.C.Portale - A.Tullio (edd.), *L'Egitto in Italia dall'Antichità al Medioevo* (Atti III Congr. Intern. Italo-Egiziano Roma, CNR-Pompei, 13-19 Novembre 1995; Rome 1998) 79-94, reports on a project 'Prosopography of Egyptians and Alexandrians in the Roman empire' and focuses on Egyptians on record in Greek and Latin inscriptions from Italy; brief reflections on criteria enabling us to identify persons as Egyptians: specific epigraphic formulas (e.g. ἐπ' ἀγαθῷ; month-names; the symbol L for ἔτους or ἐτῶν), specific activities (e.g. priest of an Egyptian god) and names.

1258. Italy. Magna Graecia. R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* V: *Iscrizioni di Taranto, Locri Epizefiri, Velia e Siracusa* (Turin 1998), concludes his series of volumes on the archaic inscriptions from Sicily and southern Italy. For vols. I-IV see *SEG* XXXIX 1006; XLII 822; XLIV 740; XLVI 1320. Each section begins with a very brief summary of the history of the city concerned and its alphabet; subsequently the text of the archaic inscriptions (and of monetary legends) is given; each section ends with a brief summary of the grammar of its inscriptions. No new texts. For A.'s no. 2 see our lemma no. 1301; for no. 45 (--]ς φυβάλας; *SEG* XXXV 1820) see now F.Costabile, *Minima Epigraphica et Papyrologica* 2 (1999) 24-29 no. 1 (ph.): [--] ελ φ(υ)βάβα. We give a *comparatio numerorum.*

IG I^2	Arena V no.	*SEG* XXXI	Arena V no.	*SEG* XLV	Arena V no.
1081	73	841	62	1475	6/7, 8
IG II^2		*SEG* XXXII			(ph.), 9, 11
10389 (= I^3 1371)	73	935	63		and 15/16
IG XIV		1072	43	1476	11 (ph.),
1	62	1075	34		18 (ph.)
221(a)	77 (ph.)	1076	42	1478	2 (ph.)
227	76	*SEG* XXXIV		1481	1 (ph.)
228	78	939	81/82 (ph.)	*SEG* XLVI	
630	51 (ph.)	*SEG* XXXV		1260(1)	80
631	48	1820	45	1281	62
632	52	*SEG* XXXVI		*CIG*	
669	12 (ph.)	860	62	8522	54
672	33	885	94	*IvO*	
2411	54	*SEG* XXXVIII		143	64
SEG XI		965	70, 74	249	67(a)
1206	67(a)		(ph.), 95	254-256	13
1209	13	970	61	*F.Delphes*	
1211	58	971	94	III 4	
SEG XII		1014	18 (ph.)	452	68
408	76	1015	11 (ph.)	*Syll.*^{3}	
SEG XXVI		1016	1 (ph.)	34	66 (ph.)
1065	98	1019	35-37, 39	35A	65
1118	62	*SEG* XL		35B	67(a)
1122	61 (ph.)	385	67(a)	*LSAG*^{2}	
1211	35, 40	838	57	p. 131 no. 3	
SEG XXVII		898	8 (ph.)	(with p. 264 note 6)	61 (ph.)
661	71 (ph.)	899	1 (ph.)	p. 275 no. 3	62
704	20	900	2 (ph.)	5	64
SEG XXVIII		*SEG* XLI		6	66 (ph.)
815	31	858	32 (ph.)	7	67(a)
SEG XXIX		882	18 (ph.)	9	68
940	72 (ph.)	884	4	10	73
952	53	*SEG* XLII		12	77 (ph.)
SEG XXX		955	18 (ph.)	13	76
1150	30	*SEG* XLIII		p. 276 no. 14	78
1151	14	632bis	72 (ph.)	21/22	97/98
1221	20	1313	36/37	23	83

LSAG^2	Arena V no.	*LSAG*^{2}	Arena V no.	*LSAG*^{2}	Arena V no.
p. 276 no. 24	75	p. 286 3	50	p. 463 B	30
30	95	4	49 (ph.)	C	3 (ph.)
p. 283 no. 1	2 (ph.)	5	48	p. 464 A	45
2	19 (ph.)	6	51	p. 464 A 5	48
p. 284 no. 4	10 (ph.)	7	53	p. 464 E	38
5	5 (ph.)	8	47	*CEG*	
8	12 (ph.)	p. 288 no. 1	31	397	68
10(a)-(c)	13	p. 455 B	59	Meiggs-Lewis,	
11/12	28	p. 459 (9a)	71 (ph.)	*GHI/GHI*^{2}	
13	33	(23a)	74 (ph.)	28	66
p. 286 no. 1	46	p. 460 B	70	29	67(a)
2	58	p. 463 A	8 (ph.)	57	13

1259. Italy. Magna Graecia. Cult of Demeter and Kore. See our lemma no. 1231.

1260. Anagnia (area of: Sgurgola, Villamagna). Epitaph of Aurelius Marcellus, 3rd cent. A.D. White marble plaque now in a private collection. Ed.pr. H.Solin in id. (ed.), *Epigrafi e studi epigrafici in Finlandia* (Rome 1998) 143/144 no. 6; see also G.Graziani, *Sgurgola. Territorio di insediamento umano nella preistoria* (Segni 1989) 40 (ph.; translation; no text). Cf. *An.Ép.* (1998) [2001] no. 338.

Θεοῖς Καταχθονίοις· Αὐρ(ηλίῳ) Μαρκέλλῳ | τέκνῳ γλυκυτάτῳ | ζήσαντι ἔτη δύο, || μῆνες ια´, ἡμέρας | ς´, Αὐρ(ηλία) Μάρκελλα | τεκοῦσα

7. For τεκοῦσα see L.Robert, *Hellenica* XI/XII (Paris 1960) 388/389, and for its Latin transcription H.Solin, *Arctos* 24 (1990) 132/133, ed.pr. || in Villamagna there was an imperial villa.

1260 bis. Brundisium. Epitaphs, old and new. L.Gasperini in M.Lombardo - C.Marangio (edd.), *Il territorio Brundisino dall'età Messapica all' età Romana* (Atti del IV Convegno di Studi sulla Puglia Romana, Mesagne 19-20 Gennaio 1996; Galatina 1998) 55-80, briefly reviews the published Greek inscriptions from Brundisium, gives photos of some of them, republishes two texts (below our nos. 1 and 7) and publishes three new texts (our nos. 9-11). We list the texts from *IG* XIV, briefly mentioned by G.; we incorporate other known texts, published in 1957 (see below our no. 1), 1969 (see our nos. 2-6) and 1988 (see our no. 7), in the present volume and present the inedita. All these inscriptions are now in the Museum in Brindisi. G. dates most texts to the Roman Imperial period; since many of them concern foreigners who died in Brundisium, we are not entitled to make inferences about the 'Greekness' of Latin Brundisium.

Briefly mentioned: *IG* XIV 672 (dr.), 673, 674 (*IGR* I 466; *CIL* IX 48; *ILS* 7780), 675/676, 676(a) (ph.), 677/678, 679 (ph.), 680 (*IGR* I 465; ph. [for 680 see also *SEG* XXXVI 909, ignored by G.]), 681-683 and 684 (ph.). All photos are excellent.

1) 59-61 (ph.; dr.). **Epitaph of Felikla, Roman period.** P.M.Fraser - T.Rönne, *Boeotian and West Greek Tombstones* (Lund 1957) 98/99 note 53.

v v Ἐπὶ v v v | Φηλείκλᾳ | Ὁμόλωνος | θυγα̣τ̣ρὶ Βοι||ω̣τ̣ῇ Θηβαίᾳ | v v ἐτῶν • λγʹ •

2. Φηλεῖκλα: Latin Felicula, G. || 3. Ὁμολώ(ιω?)νος, F.-R. || 4. θυγα[τρί], F.-R., who do not give the remaining words of the text || in view of the patronymic F.-R. suggested that we have a wandering stone from Boiotia; G. points out that the stele is made from local Brindisian stone.

2) 61/62. **Epitaph of Proklos, ca. 50-200 A.D.** C.Pagliara, *RAL* 24 (1969) 167-169 no. 1 (ph.): Θ(εοῖς) • Κ(αταχθονίοις) | Ἰούλιος | Παῦλος | Πρόκλῳ || θρέπτῳ ἐ(τῶν) κʹ

3) 61/62. **Bilingual epitaph of Olympas, ca. 50-200 A.D.** C.Pagliara, *art.cit.* 169/170 no. 2 (ph.).

Olympas • Ti(berii) | Coeli • Pii • alumnus | a Ponto •, annor(um) • XIV |
Ὀλυμπᾶς Τιβερίου || Κοιλίου Πίου θρε̣|πτὸς ἀπὸ Πόντου, ἐτῶν ιδʹ

4) 61/62. **Epitaph of Pharion, ca. 50-200 A.D.** C.Pagliara, *art.cit.* 171 no. 3 (ph.).

Φαρίων Θεοδώ|ρου Λαδικεὺς | ναύκληρος v v | ἔζη(σε) ἔτη οʹ

2. Λαδικεύς: Lycian or Syrian Laodikeia, ed.pr. and G.

5) 61/62. **Fragment, ca. 50-200 A.D.** C.Pagliara, *art.cit.* 171/172 no. 4 (ph.).

ΕΠΙ [- - -]
v ἐτῶ[ν - - -]
Ἀντιπᾶς ἐτ̣[ῶν - -]
4 Ὀνησιφόρος ἐτῶ[ν -]
v v v χαῖρε vacat

1. Much larger script || on the basis of the lettering ed.pr. suggests dating this fragment later than the three preceding texts.

6) 61/62. **Fragment, ca. 50-200 A.D.** C.Pagliara, *art.cit.* 172 no. 5 (ph.).

[----|----|--]Ι̣Ε • Π[---|--]C̣Ν̣ΕΙΚΟ[---||--]C • ΤΙ • ΕΠΡ̣[---|--]ΤΗC • Ε[---]

7) 62/63 (dr.) = *SEG* XLII 894. No new readings.

8) 63 = *SEG* XLI 843. G. points out that Torre S. Sabina, where the text was found, does not belong to (the territory of) Brundisium.

9) 63/64 (ph.; dr.). **Epitaph of Erosas, undated.** Rectangular stele of Carovigno stone [see *SEG* XLII 894 for that stone] with two akroteria; in a curved space between the akroteria a rosette; in the lower part of the stele a small circular hole, similar to that in the stele in no. 1 above; found in 1993 under the Church of S.Giovanni al Sepulcra in medieval tombs.

Ἐρωσᾶς • Σελε|ύκου • ʰυιός •

Cursive epsilon, sigma, omega || 2. the use of H for the aspirate is remarkable, ed.pr., who relates it to the Greek city from which E. originated; ed.pr. suggests that this stone is one of the oldest among the Greek inscriptions found sofar in Brindisi.

10) 66-68 (ph.; dr.). **Two epitaphs of Hermas and Musa respectively, undated.** Rectangular stele of local stone; above an incised tympanon with akroteria; the stele resembles that of our no. 4 above; in the Greek inscription incised guidelines; the Latin text is more careless.

Ἑρμᾶς • Ἑρμο|λάου • ἀπελεύθερος • ἔζησε | v v ἔτη • οʹ v v v
Musa vacat | v(ixit) • a(nnos) • XXV | v v h(ic) s(ita or -us) vacat

Cursive epsilon, sigma || ed.pr. suggests that Musa may have been Hermas' slave.

11) 68-70 (ph.; dr.). **Fragmentary inscription, ca. 250 B.C.** Fragment of local stone broken on all sides; found in 1993 in the Church of S.Paolo.

- -
[- - - - - - - - - - -] . . ΠΑΣΙ[- - - - - -]
[- - - - - - - - - -] Β̣ρ[έ]ν̣τεσιν ΠΟΘΕ[- -]
[- - - - - - - - -] ΟΥΛ̇ΑΙC ʼΑφροδίτης [- -]
4 [- - - - - - - - -]ΕΠ̣ΙΓΝΟΥCΑ τῆς ἰδίης [-]
[- - - - - - - - -]Ι̇Ν̇ΠΕΡΙΚΑ[. . .] Τ̣Ο̣Υ̣ [-]
[- - - - - - - - -]Υ̣ΚΕ̣[- - - - - - - - - - -]

Ⲁ, Є, Λ, C; the lettering points to the 'Hellenistic period up to the Roman Imperial period', ed.pr. || 2. Βρέντεσιν: interpreted by ed.pr. as the equivalent of Βρεντέσιον (toponym); in fine a form of ποθέω?, ed.pr. || 3. initio ὕλαις, οὐλαῖς, β]ουλαῖς, δ]ούλαις or ἱεροδ]ούλαις, ed.pr. || [4. perhaps ἐπιγνοῦσα?, Pleket] || 5. perhaps a form of περικαλλής, ed.pr., who refers to Homeric περικαλλὲς ἄγαλμα.

1260 ter. Brundisium (area of: Mesagne). Signature of a mason or sculptor, undated. White marble fragment found on the Baroni estate in Mesagne and now in the Museo

Granafei in Mesagne. Mentioned by L.Gasperini in *art.cit.* (cf. our lemma no. 1260bis) 72 (Addendum): [--]δης ἐποίει

G. suggests that this piece may have been imported from Greece.

1261. Capri. Greek inscriptions. P.Lombardi, *'Le iscrizioni greche'* in E.Federico - E.Miranda (edd.), *Capri Antica dalla preistoria alla fine dell' età romana* (Capri 1998) 299-342, provides a catalogue of the fourteen Greek inscriptions from the island: Greek text, translation, photo, commentary. A fifteenth text (*IG* XIV 67*) is a falsum (E 1 in L.'s catalogue).

The inscriptions are: *IG* **XIV 900** (*CIG* add. 5871 b; E 2; in L. 2, L. reads Με(γ)ακλέ-[ου]ς, in L. 3 ἐπεστάτε[ι], referring to an ἐργεπιστάτης; ca. 100 B.C.); **897** (*CIG* 5871; E 3; Augustan period); **897 a** (E 4; L. presents the following text: [τῶι δεῖνι] Θεοῦ | [Σεβαστοῦ] ἀπελευθέρωι | [ὁ δεῖνα ἀγορα]νομήσας | [τῶι ἐπιτρόπωι οἴκων Κα]πριητῶν; οἶκοι = villae of the emperor; reign of Tiberius); **896** (E 5; Roman Imperial period); *SEG* **XXXVIII 990, 2nd inscription** (E 6; L. rediscovered the fragment and reads: [name?]μος | [--]νηι τῶν | [--]; Augustan period); *IG* **XIV 898** (*CIG* 5870 b; E 8; in L. 1, L. prefers Ἀθανόδωρος; ca. 50 B.C.; discussion of other inscriptions recording the sculptor Athanodoros from Rhodes); **898 a** (E 9; L. reads: Αἰθάλει[--] | bene me[renti] | et Lucil[lae?] | [ὁ or ἡ δεῖνα]; 1st/2nd cent. A.D.); **899** (*CIG* add. p. 1260; E 10; L. reads in L. 1 Θεανὼ Θηνίκου; not before 100 A.D.); **901** (*CIG* 5848; E 11; in L. 1, L. gives Ταυρί(σ)κε Σταίου; 'prima età imperiale'); **901 a** (E 12; L. reads: [Θεοῖς Δ]αίμοσι | [name γυναικὶ γλυ]κυτάτῃ | [--]ς, χαῖρε, | [ζησάσῃ ἔτη] με'; 2nd/3rd cent. A.D.); **902** (*CIG* 5872; *GV* 1576; E 14; 1st cent. A.D.); for E 7, E 13 and E 15 see our lemmata nos. 1262-1264.

1262. Capri. Fragment of a funerary epigram, reign of Tiberius. Fragment of a marble plaque probably found in 1937 during road works. Ed.pr. P.Lombardi, *art.cit.* (see our lemma no. 1261) 316/317 no. E 13 (ph.).

[- - ἐ]νθάδε κεῖτ̣[αι]
[- -]ου vacat
[- - νόσ]φιζον vacat
4 [- - - -]σιν vacat

3. νόσφιζον: probably 3rd pers. plur. of the imperfectum, ed.pr., with parallels for this verb in other epigrams; its meaning is what in other texts is indicated by ἁρπάζω, αἱρέω and ὄλλυμι.

1263. Capri. Christian epitaph, not before the 4th cent. A.D. Fragment of an inscription known only from a copy preserved in the Archivio Carelli on Capri; inscription between guidelines; below the inscription ■ pigeon; below the pigeon the letter B. Ed.pr. by P.Lombardi, *art.cit.* (see our lemma no. 1261) 321/322 no. E 15 (ph.; translation).

['Ο δεῖνα] Ο [name of deceased | ἐτῶν λ(or μ)ε', γαμ[ετῇ εὐσεβεστάτῃ | --] κατέλι[πε τέκνα --?]· | Β[οήθει Κ(ύρι)ε]

1264. Capri. Inscribed ceramic fragment, ca. 250-200 B.C. Fragment of a black glazed beaker of Campanian origin. Ed.pr. V.Carsana in *L'isola e il Santo* (Naples 1992) 41 no. 14. Republished by P.Lombardi, *art.cit.* (see our lemma no. 1261) 309/310 no. E 7 (ph.): Τῆς Ὑγίης.

1265. Capua. Inscribed Cretan wine amphora, late 1st/early 2nd cent. A.D. Cretan amphora ('Cretan amphora 4') [cf. *SEG* XLV 1244] with two painted inscriptions on the two opposite sides of the neck, in Latin (red paint) and Greek (black paint). Ed.pr. S.De Caro, *ASAA* 70/71 (1992/1993) [1998] 307-312 (ph.; dr.), with brief discussion of the Cretan wine trade and the economic contacts between Campania and Crete.

A: Ἐπιτυνχάνοντος
Καμπανῶν (?) ΤΑΒΟΥ

B: M.C.D.

A. 1-2. ἐπιτυγχάνοντος Καμπανῶν τὰ (κεράμια) βου', 'del vino che spetta ai Capuani, anfore 472', ed.pr.; ['Επιτυνχάνοντος is not a participle, but the genitive of the common name Ἐπιτυνχάνων; on Cretan amphoras, names in the genitive probably indicate the producer (see *SEG* XLV 1244); similarly, the second name may be Καμπάνων (nominative), a name already attested on Crete (*I.Cret.* I XVIII 62), instead of Καμπανῶν (for/of the Campanians), Chaniotis; cf. now in the same sense M.Sève, *BE* (2000) no. 168] || B. the initials of a Roman citizen, ed.pr.

1266. Gabies. Inscribed vase, before 770 B.C. *SEG* XLII 899 (XLVII 1478*). This inscription plays a key role in E.Peruzzi, *Civiltà greca nel Lazio preromano* (Florence 1998; ph.; dr.), in which he supports and elaborates his earlier arguments in favor of Gabies as an important center of Greek culture before the foundation of Rome (cf. *SEG* XLIII 646). ΕΥΟΙΝ rather than ΕΥΛΙΝ should be read, to be interpreted as a Bacchic cry (εὐοῖν, variant of εὐοῖ; 19-22). The vase was used for libations in the cult of Dionysos. On 91-95, P. comments on 'speaking inscriptions'; read aloud they bring the objects to life and testify to a fetishist cult rather than being a mere feature of stylistic fiction; he argues also that our vase is supposed to utter the cry itself. P. (94) restores in Arena, *Iscrizioni* III 6 (= *IGDGG* 5; *SEG* XXXIX 1060; cf. *LSAG*² 453 B) εὔποτε π[οτέ́ριε], and argues that the vocative is not surprising, as assumed by Arena [in *IGDGG*, ΕΥΠΟΤΕ is interpreted as εὐπότē (the female form of εὔποτος); the final letter is considered uncertain and εὖ ποτέ́ρ̣[ιον] and εὐπότ' ἐμ̣[ί] are not excluded; cf. also *SEG* XLVI 1329 sub (2), Pavese]. P. amply discusses the spread of the cult of Dionysos in early Italy, adducing two Greek vase graffiti from Pithekoussai (106-108): *LSAG*² 453 A (Arena, *Iscrizioni* III 1; *IGDGG* 1; *SEG* XXVIII 796; XXXIX 1059; cf. XLVII 1488 on p. 410; 750-730 B.C.): [--]μ̣ιμαλ̣ον̣[-|-]ος ἐμὶ [--]; P. follows Arena's interpretation of μ̣ιμαλ̣ον as the name of ■ Bacchant Μιμαλλών (in *Lingue e*

culture in contatto nel mondo antico e altomedievale, Brescia 1993, 142/143; in *I Greci in Occidente*, Milano 1996, 189/190; in L.Agostiniani et alii (edd.), *do-ra-qe pe-re. Miscellanea di studi in memoria di A.Quattordio Moreschini*, Pisa/Rome 1998, 37-45); Arena, *Iscrizioni* III 8 (= *IGDGG* 7; cf. *SEG* XLVI 1329 sub (6), Pavese): αμες ἐμί, interpreted by P. as ἀμμή, epithet of the Dionysiac nurse, rather than as a female name (Ἀ(μ)με̃ς). On 174-176 (ph.), P. discusses Arena, *Iscrizioni* III 11 (*SEG* XXVIII 37 (8)) as a parallel for early dextrorsum script in Pithekoussai (λεῖα = λήϊα, 'grain'; cf. *SEG* XLVII 1488 on p. 409 sub no. 28). Repeated references to the Nestor Cup (cf. our lemma no. 1278), inter alia on 28/29 in a discussion of the term ποτήριον on this and other vases.

For a review-article see L.Biondi, *PP* 53 (1998) 388-400, who summarizes and on the whole supports P.'s views. B. rejects D.Ridgway's reading εὔλιν(ος) ('good at spinning'; cf. *SEG* XLIII 646); *if* one were to prefer R.'s reading, it should be considered a reference to Eileithyia ('of the good thread'; the epithet is used by Olen apud Paus. 8.21.3), deity of destiny assimilated to Moira and identified with Iuno Lucina by the Romans. Contra R. and following P., B. argues that the uniqueness of the Gabies inscription should not detract from its importance as clear evidence of Latin-Greek acculturation, significantly including alphabetization and introduction of the Dionysiac cult (of which it is the only testimony prior to the famous Kymaian interdiction *LSAG* 240 no. 12; *Arena* III 15; *SEG* XXXVI 911; *LSCG* Suppl. 120; ca. 500-450 B.C.).

1267. Herakleia. Onomastics. See our lemma no. 2149.

1268. Herakleia. Tabulae Heracleenses. *IG* XIV 645 (*SEG* IV 77; XXXIX 1042*). B.Ortega Villaro, *Habis* 29 (1998) 51-67, presents a Spanish translation, with brief comment.

In E.Greco (ed.), *Siritide e Metapontino. Storie di due territori coloniali. Atti dell'incontro di studio Policoro, 31 Ottobre - 2 Novembre 1991* (Naples-Paestum 1998; color ph. of the upper part of the inscription on the front cover), two contributions are devoted to the *Tabulae*. M.Guy, '*La topographie des territoires décrits dans les Tables d'Héraclée*' (261-280; maps), is concerned with the location of the plots on record in the inscription in the territory of Herakleia, in an attempt to correct some of the results achieved by A.Uguzzoni - F.Ghinatti, *Le Tavole greche di Heraclea* (Rome 1968); F.Coarelli (281-290) focuses on the historical context, starting from observations on the findspot of the tables. He reminds that a Roman *lex publica* dating some two centuries later (*CIL* I² 593 = *ILS* 6085) was engraved on the reverse of tablet I; this suggests that the tablets were kept in an archive, which cannot, however, be located in the city, since the tablets were found in the territory, at the confluence of the rivers Salandrella and Cavone. C. identifies this with the place where the assembly of the Italiotic League gathered (cf. Strabo 6.3.4). The Latin text is the last part of a document; consequently there must have been at least one other tablet bearing its first sections; it seems likely that another tablet with Greek text was used for this purpose, implying that the original Greek document consisted of at least three tablets: the redistribution of land was apparently a large operation, possibly not concerned with the sacred land only. C. prefers an early date for the Greek document: ca. 350 B.C., rather than late 4th/early 3rd cent. B.C. or even post-Pyrrhonic. The tables testify to a 'democratic revolution'

after a phase in which oligarchs apparently had appropriated the plots in question; this should probably be related to the liberation of the city by Alexander the Molossian between 336 and 331 B.C.; the subscription by 'Herakleians from Italy' to the reconstruction of the Apollo temple in Delphi between 346 and 337 B.C. (*BCH* 27, 1903, 31/32) may also testify to social and political renewal. Archaeological investigations in the territory of nearby Metapontum show that the number of agricultural settlements in that city diminished during the 5th and 1st half of the 4th cent. B.C., but rose again from ca. 350 until ca. 275-250 B.C. A similar multiplication of settlements can be deduced from our *tabulae*. Finally, C. recalls parallel political developments in nearby Thourioi, where a democratic revolt curtailed the power of elite members who had illegally appropriated all the land (Aristotle, *Pol.* 5.1307 a 9).

1269. Herculaneum. Inscribed portrait herm, early Roman Imperial period (not before the period of the triumviri and Augustus). *SEG* XLII 902 (Pagano). Republished by F.Zevi in G.Capecchi - O.Paoletti et alii (edd.), *In memoria di Enrico Paribeni* vol. II (Rome 1998) 525-539 (ph.; dr.). Inscription on the cornice of a re-used marble block. Z. rejects the idea that we have an epitaph and argues that the fragment belongs to a portrait-herm. He suggests restoring the inscription as follows:

[Δημοχ]άρης
[Λάχητος? λο]γοποιός

1. Demochares: democratic politician, historian and orator in Athens from ca. 360/350-275 B.C.; known for his democratic parrhesia, read in Rome in the period of Cicero and Augustus and possibly popular among those who had a nostalgic preference for republican freedom, Z. || 2. ⌐ΟΠΟΙΟΣ, lapis; e.g. ἀρτ]οποιός, *SEG*.

1270. Lokroi Epizephyrioi. The archive of the Olympieion, early 4th - late 3rd cent. B.C.? *SEG* XLVII 1482*. F.Ghinatti, *Minima Epigraphica et Papyrologica* 1 (1998) 55-77 (ph. of tablet 15), focuses on the chronology of the tablets. Some new readings based on autopsy allow G. to modify the list by J.Blomqvist (cf. *SEG* XXIX 950) of the tablets featuring the aspiration sign ⊢, i.e., the oldest group, to be dated ca. 375-325 B.C. according to G. (G.'s list now contains tablets 12, 14-17, 23 ('uso forse occilante'), 26 and 34/35; contra, L.Dubois, *BE* (1999) no. 639, who questions the validity of the aspiration criterion, since this does not account for age differences and personal predilections among the engravers). New readings: [Θρα ἐπ]ὶ hηρακλήτω instead of 'Ηρακλήτω in tablet 34 L. 1; ὑγρῶν instead of hυγρῶν, ἱαρᾶν instead of hιαρᾶν and Ἄληκος instead of hάληκος in tablet 30 LL. 11, 13 and 14, respectively. Tablets 12 and 17 should be assigned to the group with aspiration sign since their re-edition by F.Costabile (cf. *SEG* XLII 905): (h)ηρία instead of 'Ηρία in 12 L. 2, and hιεραμναμόνων instead of ἱεραμναμόνων in 17 L. 1. On the basis of this and other criteria (inter alia the presence or absence of the basileus; variations in the officials on record and in formulas, e.g. δόγματι βωλᾶς καὶ τῶ δάμω, which according to G. are earlier than the other decision formulas) G. distinguishes the following four groups: 1) tablets 12, 15, 17, and 26 (ca. 400-350 B.C.); 2)

tablets 14, 16, 23, 34/35 (intermediary between groups 1 and 3); 3) tablets 1, 8 + 31, 13, 25, and 30 (344-310/304 B.C.); 4) all remaining tablets (late 4th-late 3rd cent. B.C.) [but see *SEG* XLVII 1482 for a new text of 35 + 36 + 37, which are shown to belong to the same document]. G. discusses the sequence of the tablets in storage, which can be deduced from their relative positions at discovery (reconstruction drawing of the cylindrical storage case with four compartments). Finally G. comments on the alternation of the presidency of the phratriarchs, for which he proposes a rotation scheme covering a period of three years; each of the three tribus (Κοβ, Τιω, Αγκ) was assigned the presidency during six non-consecutive periods of two months each.

The monogram following the initials of the hieramnamones at the end of tablets 15 and 26 should be read as πρά(κ)τ(ορες) (15) and πρά(κτορες) (26); for the enigmatic cash called (τᾶν) κοτιᾶν in tablets 8 and 35 (*SEG* XLVII 1482), G. adduces stamps from Hipponion reading κοττ(ε)ιηις (in Oscan with Greek letters; cf. also the ethnic Κωτιεύς on record in Lokroi); the reference is probably to the manufacture of bricks, also attested in tablet 30; contra, L.Dubois, *loc.cit.*: 'Ces rapprochements ne prouvent rien, car c'est sans doute un nom de potier osque'. The sign ♭ in tablet 20, also on record in the Entella tablet *SEG* XXX 1121, probably indicates the numeral 10 (I + Δ in ligature).

L.Del Monaco, *Annali Istituto Italiano di Numismatica* 45 (1998) 297-305, reprints his new text of the joining tablets 35-37 with app.cr., as presented in *SEG* XLVII 1482. He elaborates his views on the two monetary standards - silver and gold - on record in L. 8 (see the summary in *SEG* XLVII 1482 app.cr. ad LL. 8/9), and argues on the basis of the sum total and data from other tablets that in this document the golden pentakorinths may have been valued, or at least weighed, at a ratio of 1 : 9 with respect to the silver pentekaiikosilitrai instead of the nominal ration 1 : 10.

Cf. also our lemma no. 1230.

1271. Matilica. Inscriptions on a sundial, 1st/2nd cent. A.D. Cf. *SEG* XLII 908. S.M.Marengo in G.Paci (ed.), *Epigrafia romana in area Adriatica* (Actes de la IXᵉ Rencontre Franco-Italienne sur l'épigraphie du monde romain, Macerata 10-11 Novembre 1995; Pisa-Rome 1998) 161-175 (ph.; dr.), gives a description of the object and the complete text. White marble globe; incised on it the equator and a meridian; from the top of the globe to the equator thirteen holes, each with a letter designating a number; near the opposite pole two large holes used for fastening the sundial; in the upper hemisphere a diagram consisting of three concentric circles intersected by the meridian and provided with inscriptions.

ϛ ζ′ η′ θ′ ι′ ια′ ιβ′ α′ β′ γ′ δ′ ε′ ϛ

τ(ροπαὶ) χ(ειμεριναί)
αἰγ[ό]κερ(ως)
ὑδ[ρ]οχ(όος) τοξότ(ης)
ἰ[χ]θ[ύ](ες) [σ]κόρ(πιος)
κ[ρ]ιό(ς) ζυγό(ς)
ταῦρ(ος) παρθ(ένος)

δίδυ(μοι) λέ[ω]ν
καρκίν[ο](ς)
τ(ροπαὶ) [θ(εριναί)]

The numerals indicate the hour, the signs of the zodiac (LL. 1-8) the twelve periods of the year, the two τροπαί the solstices, ed.pr., with further comment on the principles governing the construction and use of the sundial, the terms indicating such an object (a.o. ὡρολόγιον, ἡλιοτρόπιον (*IG* XI 2 287 A L. 117)), various parallels (*SEG* XI 304, from Argive Prosymna, where *in medio* initio and in fine the two letters should be read as equivalents of the digamma, used in the Matilica text; text given by M. on 169; *IG* XIV 1307 (*IGR* I 176; *IGUR* 1645; 1st/2nd cent. A.D.)) and the place where it was erected: not in public space, because of its small size, but rather in the house of a *vir doctus*, an astronomical center or a bath [see also *SEG* XLI 711 and our lemma no. 2196].

1272. Metapontum. Cippi dedicated to Zeus, 6th cent. B.C. *SEG* XXIX 955 (XLII 910*; Arena IV 59; R.Giacomelli, *Achaea Magno-Graecia* (cf. *SEG* XXXVIII 985) 571; dedication to Ζεὺς Ἀγορα(ῖος)) and *SEG* XL 842bis (Arena IV 64; dedication to Ζεὺς Ἀγλαός). Briefly discussed by A.De Siena in E.Greco (ed.) *op.cit.* (cf. our lemma no. 1268) 151/152 (dr. of *SEG* XL 842bis), in a study on the urbanistic development of Metapontum (141-170).

1273. Metapontum. Inscription of unknown character, late 7th-early 6th cent. B.C. *SEG* XXIX 954 (Arena IV 55; R.Giacomelli, *Achaea Magno-Graeca* (cf. *SEG* XXXVIII 985) 35). A.De Siena, *art.cit.* (cf. our lemma no. 1272) 144/145 (ph.), suggests that the last sign may be due to accidental damage, and that consequently possibly FAΣI rather than FAΣIA should be read. He argues that the inscription may have been incised when the stone was built into the city wall; the stone was probably not a votive cippus, and the meaning of the text remains unclear.

1274. Misenum. Epitaph of Iulius Demetrius, period of the Flavians. P.Mingazzini, *NSA* (1928) 198 (*An.Ép.*, 1929, no. 149). Y. Le Bohec, *Ktema* 21 (1996) [1998] 313-320, republishes this text; see also S.Perea Yébenes, *Gerion* 18 (2000) 593-599, who accepts Le Bohec's text.

[Δις] Μανιβους | [. . .]ιου Δημη|[τρίου? στ]ρατ(ιώτου)
σλόλου (sic) | [πραιτω]ρίου Μισην||[ένσι]ς CIM[. . .]

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1. [Δις], M.; [Δες], *An.Ép.* ‖ 2. ['Ιουλ]ίου, M., *An Ép.*; L.B. does not exclude [Φλαου]ίου; P.Y. restores ['Ιουλ]ίου and suggests that our Demetrius may be identical with the Iulius Demetrius on record in a Latin papyrus as serving in the *classis Misenensis* (*An.Ép.* 1896, no. 21) ‖ 3. [στ]ρατ, M., *An.Ép.*, where in the Index [στ]ράτ(ορος) is suggested; L.B. shows that στράτωρ means 'groom', commonly serving a high official (*praef. praetorio*, consul, *leg. legionis*, etc.) and is inadequate here in a naval context [for the *stratores* see S.Perea Yébenes, *Los* stratores *en el ejército romano imperial (funciones y rango)* (Madrid 1998)]; he prefers [στ]ρατ(ιώτου) and adduces

many parallels for sailors of the navy calling themselves *miles*; σλόλου for στόλου ‖ 4. MICHN, M.; MICH, *An.Ép.*; Μισήνι[ένσι]ς, L.B.; we have a reference to the *classis Misenensis* ‖ 5. CIM: presumably the beginning of the name of the person who erected the epitaph, L.B., who points out that this text, written entirely in Greek letters but with some Latin words, provides an interesting case of 'synthèse culturelle'.

1275. Neapolis. Priesthoods. E.Miranda in *I Culti della Campania* -- (cf. our lemma no. 1280) 231-238, collects the evidence for priests and priestesses in Neapolitan cults in the Roman period. Discussion of *I.Napoli* 94 (priestess of Λευκαθέα; this variant of Λευκοθέα is always connected with an 'elemento tessalo-beotico'), 112 (*SEG* XXXVII 783; cf. XLI 845; priestess of 'Αθηνᾶ Σικελή; reflections on the origin of the cult, also attested at Himera and Syracuse), 34 and 85 (= *IG* XIV 756a and 760; priestesses of Δημήτηρ (Θεσμοφόρος); in 85, M. interprets τῶν γυναικῶν οἶκος as a women's association devoted to the cult of Demeter) and 115 (priest Σεβαστοῦ Καίσαρος, i.e., of Augustus during the latter's lifetime); for the imperial cult cf. also 11 (*IG* XIV 723; dedication to the Θεοὶ Σεβαστοί, possibly Augustus and Livia), 40 (honorary inscription for a person involved in the cult of a Iulia Augusta, possibly Livia or Iulia the daughter of Titus), and 52, 54-80 (inscriptions concerning the Σεβαστά; brief discussion of this and other contests in honor of the emperor or imperial family on 237/238; cf. also our lemma no. 543 for a new restoration in *IvO* 56).

1276. Peschici (area of: Sfinale; province of Foggia). Graffito, 1st cent. B.C./1st cent. A.D. A.Russi in G.Laudizi - C.Marangio (edd.), *Porti, approdi e linee di rotta nel Mediterraneo antico* (Atti del Seminario di Studi, Lecce, 29-30 Novembre 1996; Galatina 1998) 130 (ph.), mentions a graffito in a cave ('Grotta dell'Acqua'): Δαζος. Other graffiti were in Latin: inter alia Dasius.

1277. Pithekoussai. The early inscriptions. A.Bartoněk, '*Die hocharchaischen griechischen Inschriften aus Pithekoussai (Ischia)*' in *op.cit.* (cf. our lemma no. 2101) 159-174, is a concise version of the article summarized extensively in *SEG* XLVII 1488.

1278. Pithekoussai. Inscription on Nestor's cup, ca. 720-690 B.C. *SEG* XIV 604 (XLVI 1327*; cf. XLVII 1488). G.Boffa, *PP* 53 (1998) 152-155, summarizes recent discussions of this cup by A.Cassio, D.Ridgway, O.Murray, C.A.Faraone, and B.B.Powell, and offers some general reflections. The inscription is unparalleled, and is insufficient in itself to prove the theory that symposia were a widespread phenomenon either in Pithekoussai or in Euboia (Ridgway, Murray [also G.Danek]: cf. *SEG* XLII 919). Euboia is a likely candidate for the place where the Greek alphabet was created, but caution should prevail in accepting the view of Powell (cf. *SEG* XXXIX 1764; XLI 1742) that it was developed for the purpose of recording the Homeric epic: there are only two early inscriptions in hexameters (Nestor cup and Dipylon oinochoe *IG* I² 919), and the earliest Greek inscription is not; finally, B. points to the argument

of R.Osborne (*Greece in the Making, 1200-479 B.C.*, London 1996, 109-112) that early scripts do not render vowel length, whereas it is upon syllable length that Greek meter depends. Cf. also our lemma no. 1266.

1279. Placentia. Sculptor's signature, ca. 200-150 B.C. *SEG* XL 851. For an excellent color photograph see A.Magni, *Acme* 51, 3 (1998), plate opposite p. 237; the statue is briefly mentioned on 234. For Kleomenes cf. *SEG* XLVII 2236.

1280. Poseidonia. Dedications on silver plaques, ca. 550 B.C. *LSAG*² 260 nos. 3 (= Arena IV 19; *SEG* XII 412; XVI 586; XXIX 982; cf. XLI 845 and XLVII 1492); *LSAG* 260 no. 4 (= *IG* XIV 665; Arena IV 22); *SEG* XXXII 1026 and 1027 (*LSAG*² 457 G; Arena IV 21 and 20; cf. *SEG* XXXVIII 985; for 1026 cf. XLII 918 sub 1). P.G.Guzzo in *I Culti della Campania Antica. Atti del Convegno Internazionale di Studi in ricordo di Nazarena Valenza Mele, Napoli - 15-17 Maggio 1995* (Rome 1998) 27-36, discusses these and other dedications in gold and silver from Paestum, Roccagloriosa and Valle d'Ansanto. He underlines that these objects of precious metal when dedicated retain the capital value based on their weight; in emergencies they could be used as 'convertibles' to provide financial support (cf. Livy 22.32.6 and 22.36.9 for the offer of gold *paterae* in temple treasures to the Roman Senate in 217/216 B.C. by Neapolis and Paestum, respectively). The inscribed plaques from Poseidonia are discussed on 28-30: reflections on the relation between shape and weight (rectangular plaques for smaller, disks for larger weights) and between weight and monetary value (table on 30).

For the silver disk *LSAG* 260 no. 3, see A.La Regina, *PP* 53 (1998) 44-47, who suggests reading ϝρο̃́ν(ε)οι το̃ξ 'Αμίν(ε̄ς) or ('Αμινῶν) instead of ϝρο̃νθι τόξ' ἀμῖν (M.Guarducci; cf. *SEG* XII), ϝρονθῖ τόξα μιν (C.Gallavotti; cf. *SEG* XXIX), ϝρονφιτοξαμιν (Arena) or considering the words as 'pre-Italic, probably Messapic' (*LSAG*). Ϝρο̃́ν(ε)οι το̃ξ 'Αμίν(ε̄ς) (= ϝρώνιοι τοὶ ἐξ 'Αμίνης; cf. Hesych. s.v. ϝρώνιος· ἄξιος, πλούσιος), indicates the dedicants, viz. 'the oligarchs of Amine'. Amina (*'Αμίνα or *'Αμῖναι?), attested here for the first time, is the name of the city of the 'Αμιναῖοι; cf. an Etruscan text from Pontecagnano with the gentilicium *amina[--]* (G.Bailo Modesti, *AION(archeol)* 6, 1984, 237-243); Hesych. s.v. 'Αμιναῖον· ... τὸν οἶνον λέγει· ἡ γὰρ Πευκετία 'Αμιναία λέγεται (Πευκετία = *Picentia* = Pontecagnano); Macrob., *Sat.* 3.20.6: 'uvarum ista sunt genera, Aminaea, scilicet a regione, nam Aminaei fuerunt ubi nunc <S>alernum est' (<S>alernum rather than Falernum of the codices); coins with the legend 'Αμι(ναίων) testifying to political subordination to Sybaris; after 510 B.C., Poseidonia took over Sybaris' role, which would explain the dedication of the 'oligarchs of Amina' in the former city (consequently to be dated after 510). The Aminaioi were an Italic rather than a Greek community; this supposition fits in with some un-Greek peculiarities: clumsy script, krasis το̃ξ instead of τοὶ ἐξ, and ἐξ 'Αμίνης instead of the normal τῶν 'Αμιναίων.

1281. Poseidonia. Dedication to Aphrodite, late 4th cent. B.C. *SEG* XLVII 1491 sub 111*. Mentioned in an article on the Asklepieion by E.Greco in *I Culti della Campania* -- (cf.

our lemma no. 1280) 71-79, on 74 (ph.), who points out that either [τ]ᾶς 'Αφροδ[ίτας] (*SEG* XLVII) or [--]ας (= name of dedicant) 'Αφροδ[ιτᾶι] can be restored. On 78/79 a brief discussion of some inscriptions from Epidauros as possible evidence for a connection between Apollo Maleatas and Poseidonia (*IG* IV^2 1 106; 128; 142; 283).

1282. Puteoli. Latin epitaph in Greek letters for Iulia Dioskoro, undated. *CIL* X 2145; *IG* XIV 844. The text is now in the Kelsey Museum of Archaeology of the University of Michigan; it is part of the De Criscio Collection, originally assembled by Giuseppe De Criscio, parish priest at Pozzuoli. Republished by T.Keith Dix in *Preatti XI Congresso* 781-785 (ph.).

'Αορήλι(ο)ς 'Οσπιτιανός, | 'Ιόλιος Σερῆνος | 'Ιολίε Ζοσκοροῦτι, | κουε βειξιτ ἀννις || XVIII, διης VI βενεν | μερεντι ποσουηρ°

Latin: Aureli(u)s Hospitianus, | Iulius Serenus | Iuliae Dioscorouti |, quae vixit annis || XVIII, dies VI bene{n} | merenti posueru(nt) || ed.pr. reflects on the reasons for the dedicant to use Greek letters for a Latin text; he refers to *CIL* X 719 = *IG* XIV 698 (Surrentum), made, like our inscription, by native speakers of Greek for an audience of fellow 'bilinguals'.

1282 bis. Pyrgi. Inscribed cup, ca. 510-500 B.C. Fragment of a black figured Attic cup, inscription on the exterior. Ed.pr. M.Morandi, *SE* 64 (1998) 370-374 no. 33 (ph.; dr.).

[--]στρατος : ἀνέ[θεκε(ν)].

1283. Ravenna. Epitaph of the Rhodian T.Iulius Neikostratos and family members, ca. 150 A.D. Gray marble plaque found in the nekropolis of the Via dei Poggi. Ed.pr. F.Rebecchi in id. (ed.), *Spina e il delta Padano. Riflessioni sul catalogo e sulla mostra ferrarese* (Rome 1998) 309-315 (ph.; dr.; translation).

vacat • Θ•(εοῖς) vacat • Δ•(αίμοσιν) vacat
Τ. • 'Ιούλιος Νεικό-
στρατος • 'Ρόδιος • ἑ(α)υτῷ
καὶ • Οὐαλερίᾳ • 'Αθηναΐ -
δι τῇ συμβίῳ ἑ(α)υτοῦ •
καὶ • τέκνοις αὐτῶν •
καὶ θρέπτοις καὶ ἐγ-
γόνοις καὶ Εὐτύχει •
[Λ]ἰλίου • vacat 'Ρούφου
vacat ἐποιήσεν vacat

Є, C, Ω || 2. Τ(ίτος), ed.pr. [Τ(ιβέριος) is more probable, with 'Ιούλιος, Pleket]; Neikostratos may have been 'di origine libertina', like Aelius Rufus in L. 9, ed.pr., who conjectures that N. may have been a Rhodian wine-merchant and adduces evidence for export of Rhodian wine to Cisalpina and other Italian regions || 3. in fine ЄΛΥΤ Ω, lapis || 4-5. 'Αθηναΐδιτι, ed.pr. ['Αθηναΐδι τῇ, Pleket] || 5. CΛΥΤΟΥ, lapis || 8-9. 'for Eutyches, (slave) of Aelius Rufus', ed.pr. || 10. in fine CЄ^{N} || [for foreign ναύκληροι in Ravenna see *SEG* XXXII 1036].

1284. Rhegium. Stamped tiles and bricks, late 1st cent. B.C. L.D'Amore, *ZPE* 123 (1998) 291-296, collects examples of the stamp ΠΕΡΚΩΝΙΩΝ from Rhegium (*IG* XIV 2400 (13): Περκωνίω[ν]; N.Putortì, *Bollettino della Società Calabrese di Storia Patria* 2 (1919/1920) 3-6: [Περ]κωνίων), from Messina (P.Orsi, *MAL* 24, 1916, 196: Περκωνίων) and from Lipara (*SEG* XXXVI 765: Περκωνίων, two items; ph. and dr. reproduced). D'A. argues that all objects were produced by the same factory, no doubt located at Rhegium where the Greek language remained in use far into the Imperial period. She studies the circulation of clay products between the cities on the coasts of the strait of Messina (cf. *SEG* XXXIII 781) and provides evidence for commercial relations between Rhegium and Lipara and for Rhegium as a center of the manufacture of clay products. D'A. interprets Περκωνίων as a name. She examines its origin: probably not Oscan (cf. Περκένος = Percen(n)us, Περκέννιος = Percen(n)ius) but Greek (cf. Πέρκος, Πέρκων). She rejects the possibility that Περκωνίων is a gentilicium (gen.plur.) and considers it a personal name. It is a diminutive of Πέρκων (on record in *IG* XII 8 3 from Myrina, Lemnos (see *SEG* XLIV 1736) and in *IGDS* 121 from Kamarina). The name is formed with two suffixes: Περκ+ων+ίων (cf. Φιλωνίων).

1285. Rome. Inscriptions in catacombs. V.Fiocchi Nicolai - F.Bisconti - D.Mazzoleni, *Le catacombe cristiane di Roma: origini, sviluppo, apparati decorativi, documentazione epigrafica* (Regensburg 1998; also available in English and German translations: *The Christian catacombs of Rome: history, decoration, inscriptions*, Regensburg 1999, and *Roms christliche Katakomben: Geschichte, Bilderwelt, Inschriften*, Regensburg 1998), present some general observations on inscriptions in catacombs (147-168); discussion of the origin and evolution of the funerary formulas (149-155), and of the onomastics (155-161). See also our lemma no. 1295.

1285 bis. Rome. Inscriptions in the Museo Pio Clementino. B.Andreae et alii, *Bildkatalog der Skulpturen des Vatikanischen Museums* II. *Museo Pio Clementino Cortile Ottagono* (Berlin 1998), includes photographs of *IG* XIV 1308 = *IGUR* 1648 (A. 386/387) and O.Marucchi, *RPAA* 6 (1927-1929) 135 = C.Pietrangeli, *Strenna dei Romanisti* 54 (1993) 306 (A. 404: bottom of a column with the text πό(δες) ιδ').

1285 ter. Rome. Epigraphic collection. G.Filippi, *Indice della raccolta epigrafica di S.Paolo fuori le Mura* (Città del Vaticano 1998), presents the history of this collection, followed by a topographical and bibliographical index of the inscriptions. On 141-150 a list of the Greek inscriptions in the collection which are available in *CIG*, *IG* XIV, *IGUR* and *IGCVO*.

1286. Rome. Inscriptions relating to Herodes Atticus. J.Tobin, *op.cit.* (cf. our lemma no. 12) 355–371, reviews the sculptural, architectural, and epigraphical evidence for building activity by Herodes on the Via Appia between the third and fourth milestones: the Triopion, the Karyatid structure, San Urbano, the Deus Rediculus, remains in the Villa of Maxentius, and the Grotto of Egeria. Among the inscriptions discussed are *IG* XIV 1389 (W.Ameling, *Herodes Atticus*, Hildesheim 1983, vol. 2, no. 146; now in the Louvre), 1390 (Ameling, vol. 2, no. 143; text and translation; now in Naples), 1391 (Ameling, vol. 2, no. 144; text and translation), 1392 (Ameling, vol. 2, no. 145; text and translation; once in London, now lost), and *CIL* X 6886.

1287. Rome. Embalmment of corpses. L.Chioffi, *Mummificazione e imbalsamazione a Roma ed in altri luoghi del mondo romano* (Roma 1998) 80-86, gives Greek texts of *IGUR* 844 (*SEG* XXVIII 807), 1288 (*SEG* XXVIII 808) and 1333 as evidence for the habit of sprinkling the body of the deceased with honey or wax (1333) in order to effect a rudimentary embalming. On 77 she adduces *TAM* II 1 49 (Telmessos; γλυκερῷ κείμενος ἐν μέλιτι). See already *SEG* XXVIII 1605.

1288. Rome. Jewish community. M.Williams in M.Goodman (ed.), *op.cit.* (cf. our lemma no. 2176) 215-228, especially 225-227, briefly discusses the epigraphic evidence for what she holds to have been a supra-synagogal body in the Jewish community; in her view the titles ἀρχιγερουσιάρχης and ἄρχων πάσης τιμῆς (*CIJ* 85, 216, 324 and 337) point to membership of a 'supra-synagogal council'.

1289. Rome. Honorary inscription for the athlete Claudius Rufus, ca. 200-250 A.D. *IG* XIV 1107; *IGR* I 156; *IGUR* 244. L.Gasperini in G.Paci (ed.), *op.cit.* (see our lemma no. 1271) 414-417 (ph.; dr.), points out that the stone, after having been seen in 1971 in Bassano Romano (province of Viterbo), now is in the private collection of Ennio Panunzi in Bracciano (province of Rome). In *IGUR* 244 (published in 1968) Moretti had written: 'periisse videtur'. No new readings.

1290. Rome. Inscribed agonistic wreath, 2nd/3rd cent. A.D. *CIG* 5916; *IG* XIV 1115; *IGR* I 164; *IGUR* 257. L. and K.Hallof, *Nikephoros* 11 (1998) 183-186 (ph.), rediscovered in Schloss Tegel, built by W. von Humboldt in 1821-1824 A.D., fragment no. 1: Ἔφεσον◦ | Ἐφέσεια ◦|◦ α′◦ (with lunate epsilons and sigmas; *CIG*: Ε, Σ). This wreath was part of a bigger plaque; to the right stood another wreath with Λεπάδ̣[ειαν] | Πύθι[α] | α′ (*IGUR* I 257 no. 2; according to *IGUR* both fragments 'perierunt'). L. and K.Hallof show that *IGUR* I 256 no. 5, with the letters [--]ειαν and traces of another letter below, in fact is the missing part of 257 no. 2. As a result 257 may now be held to have belonged to 256.

Ἔφεσον	Λεπάδειαν
Ἐφέσεια	Πύθια̣
α′	α′

Underlined letters stood on the now lost fragment 257 no. 2. The arrangement of the wreaths on the original monument is unknown (two rows or one?).

1291. Rome. Funerary epigram for Eutychia and Appianos, reign of Hadrian? *SEG* XXXV 1045. P.Goukowsky, *CRAI* (1998) 835-856 (text; translation), supports L.Moretti's suggestion (cf. *SEG* XXXV 1045 app.cr.) that Appianos is the famous homonymous historian and sophist/orator from Alexandria (see also our lemma no. 2104); he was probably the author of the epigram. The absence of a *cursus* and of children fit in with what is known of Appianos' biography from literary sources. Other arguments, already advanced by Moretti, are the approximate date of the inscription and the fact that almost all persons bearing the name Ἀππιανός (Ἀππιανή) lived in Alexandria. G. argues that Appianos' priesthood of Τύχη Ῥώμης (L. 1) refers neither to that of *Fortuna publica Populi Romani Quiritium* (= Τύχη δημοσία) nor to that of *Fortuna populi Romani* (this cult had no priests). He considers Τύχη Ῥώμης a hypallage for Ῥώμη εὐτυχής, implying that Appianos was a priest of *Dea Roma*, who was worshipped as *Roma Aeterna* together with *Venus Felix* (= Ἀφροδίτη Εὐτυχής) in a double temple on the Velia. This cult, founded by Hadrian, is referred to by Athenaeus (*Deipn.* 8.361 e-f) as Τύχη τῆς Πόλεως, which is equivalent to the Τύχη Ῥώμης of the epigram. For Greeks, the connection between and assimilation of Ἀφροδίτη (Εὐτυχής) and Τύχη is not unusual (Venus-Aphrodite as the bringer of Good Fortune; for Ἀφροδίτη Τύχη cf. e.g. *SEG* XI 1023 = XIV 344, and papyrological and archaeological evidence adduced by G.); as a result it is not surprising that they recognized the Roman urban Τύχη in the Velian Venus. Appianos, then, was a member of the college of twelve priests serving Venus and Roma. He obtained this office by imperial favor (L. 2), probably from Hadrian rather than Antoninus Pius; the latter is known to have granted the historian a procuratorship hesitatingly. G. suggests that in this capacity he may have been sent to Moesia Inferior to administrate imperial estates: cf. *I.Tomis* 299 (= *SEG* XXV 766; text and translation on 855), which seems to record an ἐπίτροπος Ἀππιανός, admittedly erased and partly restored. Since the foundation of the cult in 136 A.D. was decided upon in a *senatus consultum* and priests were to be recruited among the senators from all provinces except Egypt, it was probably the emperor's private involvement with Egypt which induced him to personally appoint Appianos as a representative from that area, which the latter gratefully recognized in the epigram. Appianos had already been admitted to the *ordo equester*, probably in 130/131 A.D.

For a French translation of the epigram and some criticism of the identification of the emperor (L. 1) with Hadrian see *An.Ép.* (1998) [2001] no. 192.

1292. Rome. Christian (?) epigram, Antonine period. *SEG* XVI 603 (XLVII 1500). Following M.Guarducci and P.Lampe and contra C.Scholten (cf. *SEG* XLVII), P. Schüngel, *RQA* 93 (1998) 145-155 (ph.; translation), argues that the epigram contains Gnostic,

and more specifically Valentinian, concepts. He reads LL. 3/4 as one sentence, and restores in fine ῥύ[σις εἰσιν] instead of ῥύ[σις εἴη or ἐστιν]: 'Alle, die den Erzeuger in Hymnen besingen und den Sohn lobpreisen, sind Ausfluß der dortigen Quelle von Dauer und Weisheit' (μονὴ καὶ ἀλήθεια: a hendiadys indicating 'der gnostische Heilsstand'). The phrase expresses the Gnostic doctrine of the true human being: whoever worships both God the Creator as well as Jesus (i.e., who practices the latter's ethics), bears elements of the divine in himself already during life, thus acquiring his proper φύσις. Also the 'bridal chamber' (L. 1: παστοί) is a Gnostic key-word, referring to the unification of the divine-'jenseitige' and the terrestrial human being. In L. 1, S. prefers initio [Λέκ]τρα to [Λου]τρά, and in fine συ[ζύγιοι] ('die vom Ehegespann', a Valentinian term to indicate the celestial Father and his terrestrial Son) to συ[νάδελφοι] or a similar unspecific term. S. translates LL. 1/2: 'Denn auch für mich beleuchten die vom Ehegespann festlich die Betten der Brautgemächer, sie verlangen heftig nach Festmählern in den uns gehörenden Hochzeitssälen'. The Valentinian references are veiled and understandable to the initiated only ('Binnensprache'); to the outsider, the epigram seems to be a bridal song. P. considers it a brief yet complete Gnostic creed and argues that probably Valentinianus himself wrote it for his pupils to learn by heart for meditation. It must have been so popular that one of the sectarians had it engraved for his house or tomb.

1293. Rome. Christian epitaph of Severius Alpinus, undated. Fragment of the marble lid of an urn (or a small sarcophagus). In a square frame ('cartouche') an inscription; found in the catacomb of Callistus in the *area prima*. Ed.pr. D.Mazzoleni in *Donum tuam dilexi. Miscellanea in onore di Aldo Nestori* (Vatican City 1998) 590-592 no. 3 (ph.); cf. *An.Ép.* (1998) [2001] no. 214: Σεουηρίου | Ἀλπείνου | κατ(άθεσις) | εἰδ(οῖς) ❦ Ἀπρ(ιλίοις)

Ed.pr. considers Σεουηρίου an error for Σεουήρου but in *An.Ép.* it is rightly pointed out that Severius is attested as a Latin gentilicium; the dimensions of the lid possibly point to a deceased child.

1294. Rome. Christian epitaph. *ICUR* 16829 b. H.Solin, *Arctos* 32 (1998) 257/258, suggests restoring Εὐ[ανδρ]ία or Εὐ[αγγελ]ία (especially fitting for a Christian woman) rather than Εὐ[αγρ]ία, since Euagrius is unattested in Rome.

1295. Rome. Christian epitaphs of the post-Constantinian period. C.Carletti, *VetChr* 35 (1998) 39-67, examines the characteristics of Christian funerary epigraphy from the turning-point of Constantine (ca. 320-340) to the decline of the catacombs in favor of large supraterrestrial *basilicae* (early 5th cent. A.D.). Though C.'s study is based almost exclusively on Latin epitaphs, we briefly mention its main topics, since Greek epitaphs from this period (3,800 out of a total of 35,000) share in the general developments: 1) statistical data, inter alia: epitaphs form 94% of the total epigraphic output; inscribed tombs are rare in catacombs (6.3 to 14% of the total, in four samples), which evidently serve the poor population; 2) formulary: longer texts than in the preceding period, when the name of the deceased alone prevailed; changes in vocabulary, e.g. εἰρήνη (or εἰρήνη σοι/σου) is replaced by ἐν εἰρηνῇ (or ζήσῃς/ἐκοιμήθη ἐν εἰρηνῇ); formulas referring to baptism (periphrastic: (παρα)λαβεῖν/ἀξιοῦν πίστιν/τὴν χάριν τοῦ θεοῦ); merits of the deceased (traditional; not specifically Christian); terms to denote ownership of the tomb already during lifetime; signs denoting Christianity (christogram; cross; ΧΜΓ; Εἷς θεός; ζήσαις); metrical epitaphs (a rare elite phenomenon). All examples adduced by C. except those noted above are in Latin; 3) technical aspects (letter forms; disposition of the text; use of paint). See our lemma no. 1285.

1296. Rome. The Odyssey landscapes, ca. 50 B.C. F.Coarelli, *PBRS* 66 (1998) 21-37, recalls that these wall paintings with Greek labels (dr.; cf. *SEG* XLV 2290) are contemporary with fragments of a painted Latin calendar presumed to have formed part of the same decoration (*CIL* I p. 331 no. IX; I² p. 251 no. XIX (6); VI 2303; A.Degrassi, *Inscriptiones Italiae* XIII (II), Rome 1963, 216/217 no. 28). He argues that the calendar should be dated prior to the Julian calendar reform (post-Augustan, earlier editors) and presents a new reconstruction. Consequently the terminus ante quem of the Odyssey frieze is likewise 46 B.C. (ca. 50-30 B.C., most earlier scholars). Two bilingual dedications (*IGUR* 171 and 195 = *CIL* VI 309/310; Antonine period) found in the area around the house of the Odyssey frescoes on the Cispius and erected by (unspecified) Papirii/Παπείριοι point to the existence of a domus owned by members of this gens. This was probably the house in which the Odyssey frieze was found. Other evidence (link between the Papirii Cursores and Mefitis since the early 3rd cent. B.C.; a temple of this goddess was situated immediately south of the house) suggests that Papirii lived there already in Republican times. The Antonine dedications may be due to a branch of the gens eager to reaffirm their supposed descent from the Republican stock of the same name. The Odyssey landscapes were perhaps commissioned ca. 50 B.C. by C. Papirius Carbo, tribunus plebis in 67, praetor in 62 and proconsul of Bithynia and Pontus between 62 and 59 B.C.

1297-1298. Rome. Two defixiones, 5th cent. A.D. (or later?). Two rectangular lead tablets found in a columbarium in the Villa Doria Pamphili in 1984; now in the Offices of the Soprintendenza Archeologica. Ed.pr. G.Bevilacqua, *Epigraphica* 60 (1998) 113-134 nos. 1/2 (ph.; dr.; see also ead. in *Preatti XI Congresso* 545-555), who for no. 1 provides explanations of many magical terms and expressions and adduces other defixiones directed against circus factions as parallels.

1297: 114-132 no. 1. Defixio against the 'Blue' circus faction.

Φακτιω βένετα
λακινειφλακινε
Ηιλαρειvο
καταδείνω βεινέτου
Λαρεινο φλακιληηαηου
Ιαζαβιοαληθ Μαρμαραωθ Φρανουνορη

Αβραναξ ἐγώ εἰμι ημος σεσηορωσεγω-
σιοερμουο κνουωρα Αβρασαξ σεχηβ
ἐγώ εἰμι θοχηββ αλοωηο ἐγώ ε̣ω̣-
ο̣βροην ἐγώ εἰμι ὁ κύριος τῆς ἀνάνκη-
ς ὁ καταπλέξας τὸν ι̣α̣ι̣ι̣αβω
ἐγώ εἰμί ἀνάνκη
Λεικειτιωσους Λουκουντι[ν]ος
μασκελλι μασκελαρω
Λεξιοσυς Λουξουριοσους βραιο(-?)
[.......]νονουκενταβαωι
Ληγιτιμιους Λαυρεντινου[ς?]
Λημνιος Λασκιβος Ληνεος
Λουκορ Λουκιφιρ Λαυρε̣ν̣τ̣ιος (?)
Λαμπαδιος Λεο̣ν̣τ̣ουλεπα (?)
καταδείνω Αλκεινο πανσα βεννετερα
Αλιγερ Αμορ Ἀφρικός Αἴγυπτους
[Ῥ?]υθυλος Ῥαπιδους Ῥηνος Ῥε̣ιαρασους
[...]ο̣ννησις Ῥιβαρις Ῥεστιτουτος
Ῥεφεκιτορος καταδεινο φακτωναρουσι
Εκορεος Λουσορ Ηγρεγιος Τ̣ι̣βαρεα
Πρυθνεος Παδους Ῥοσατος Σολημνιος
Ἑολους Ποντικος ιπυηοχθω
βραζαγραν ρησικιθων
περταωβμηκιτερακακωμ
σαχμημι̣ [..]ωου[.]ω[...]καοτ̣οχο
[....]ηημε[.........]ι̣[....]ω[........]
[....]υτυχαν̣η[....]

Clear but irregular lettering; horizontal lines incised between LL. 16 and 17, 18 and 19, and 19 and 20: a sort of underlining characteristic of many defixiones, ed.pr. || 1. iota above the line between tau and omega; = factio veneta, the circus faction of the 'Blues'; φακτίω as a transcription of Latin factio is previously unattested, ed.pr. || 2. λακινειφλακινε: *vox magica* previously unattested, ed.pr. || 3-4. = Hilarinus, a name frequently on record for charioteers and horses, ed.pr. || 4-5. 'I bind Hilarinus of the Blue faction'; καταδείνω = καταδέω (cf. also LL. 21 and 25); Λαρεινο: corrupt form of Ηιλαρεινο (L. 3), ed.pr.; in L. 5 in fine AH in ligature or (probably) engraved one over the other by mistake || 6. Ιαζαβιοαληθ: previously unattested (the suffix -αληθ is well-known); Μαρμαραωθ: well-known *vox magica*: 'Lord of the light' or 'Lord of the Lords'; Φρανουνορη is derived from the Coptic, ed.pr. || 7. Αβραναξ: corrupt form of Αβρασαξ; A.Chaniotis, *EBGR* (1998) [2001] no. 22, suggests that Αβραναξ possibly is an intentional allusion to ἄναξ [why not σεσηυρως ἐγώ?, Tybout] || 8. the complete uncorrupted magical sequence runs σισισρωβαιηρσεσιφερμου κνουωρ Αβρασαξ; σεχηβ: previously unattested, ed.pr. || 9. θοχηββ: previously unattested, ed.pr. || 9-10 εω̣ο̣βροην: previously unattested (cf. Στομβλοην; Φνουφοβοην), ed.pr. || 11. καταπλήσσω ('colui che ha stordito, ha spaventato'): known from magical papyri but new for defixiones,

ed.pr. || 12. ANANKH = ἀνάγκη, the main force apparent in this defixio, speaking in the first person and appearing under numerous other, magical names; large vacat before KH, partly occupied by the epsilon of COYC in the next line || 13-28. list of names transcribed from the Latin, often characteristic of the circus: mostly of horses, though perhaps occasionally of charioteers (Hilarinus in LL. 3 and 5 and Alcinus in L. 21 probably belong to the latter category): Licentiosus, Lucuntinus (?), Lexiosus, Luxuriosus, Legitimius, Laurentinus, Lemnius, Lascivus, Lenaeus, Lucer, Lucifer, Laurentius (?), Lampadius, Leont--?, Alcinus, Aliger (?), Amor, Africus, Aegyptus, Rutulus (or Gutulus, ed.pr.), Rapidus, Rhenus, Reiarasus (error for Reparatus?), --onnesis, Rivalis (?), Restitutus, Refecitorus (new; cf. Refectus; human name; cf. ad L. 25), Ekoreus (?), Lusor, Egregius, Tibarea (?; related to Tiberis?), Prythneos (?; = Pruneos?; cf. Prunicus), Padus, Rosatus, Solemnius, Aeolus and Ponticus, ed.pr. [the first three series of names are ordered according to their initial letters: Λ-- (LL. 13-20), A-- (LL. 21/22) and 'P-- (LL. 23-25); consequently Rutulus rather than Gutulus in L. 23; also the name in L. 24 initio is very likely to start with 'P--, Tybout] || 14 and 28-29. corrupt and incomplete version of the formula μασκελλι μασκελλω φνουκενταβαωθ ορεοβαζαγρα ῥηξίκτων ἱππόκτων (or ἱππόχθω = ὑπόχθων) πυρίκτων, the so-called 'μασκελλι-λόγος', a magical formula often connected with Anagke, ed.pr. || 16. the complete magical term is φνουκενταβαωθ, ed.pr. || 21. πανσα βεννετερα = πᾶσα βένετα; 'I bind Alkinos (and) the whole Blue faction', ed.pr. || 25. φακτωναρουσι = φακτωνάριος = factionarius; Refecitorus was the 'leader' of the blues (perhaps the prime charioteer); the earliest attestation of factionarius is *CIL* VI 10060 (*ILS* 5297; 275 A.D.); its Greek transcription is known from 4th-6th cent. A.D. papyri and, in abbreviated form, from *SEG* XIV 881 (as read in XXXIV 1562), ed.pr.

1298: 132-134. **Defixio.**

four magic signs αυιεο γαμβα
ισ magic sign υυυμχμριχ magic sign μνα
βαγα two magic signs o magic sign ει αυτο υ
τατιη ει τ four (magic?) signs ια

Irregular, careless lettering || 2. the first chi and rho are written above the line || 4. Τατίη = Tatia?, ed.pr.

1299. Rome. Statue base of Semaia, undated. *IG* XIV 1032 (*IGR* I 109; *IGUR* 176; cf. *SEG* XXXVI 1501). Republished by A.Mastrocinque, *ZPE* 120 (1998) 109/110, who restores the name of the goddess in LL. 9/10 as Θεὸν ⟨Σ⟩η|μαίαν (ЄΗΙΜΑΙΑΝ, lapis; ⟨Σ⟩ε-⟨λ⟩η(ν)αῖαν, *IG*; Ἑ⟨ρ⟩μαῖαν, *IGUR*). Semaia, goddess of the night, is on record in Syrian inscriptions, papyri and magical gems (Σημέα, Σίμα). Her epithet Νεικαφό|ρον in LL. 11/12 is either comparable to (Venus) Victrix or calls to mind the word σημεῖα, 'insegne vittoriose' (suggestion of R.Merkelbach).

1300. Tarentum. Onomastics. See our lemma no. 2149.

1301. Tarentum. Inscription on a kylix, 540-520 B.C. *LSAG*² 283 no. 1 (*SEG* XLV 1478; Arena V 2; cf. our lemma no. 1258). M.Nafissi, *PP* 53 (1998) 30-39, elaborates his argument summarized in *SEG* XLV. He argues that the contest in ξαίνειν was won by Melosa in a symposiastic rather than a cultic context. Ξαίνειν indicates the stage between carding and spinning, viz. the unrolling of the fiber (κάταγμα, 'Vorgarn') on a hard surface; the latter was either an ἐπίνητρον (distaff, the symbol of virtue and a contemporary wedding present) or the female knee uncovered for this purpose (only done by poor free or slave women). Understandably, the verb is used with erotic connotations (Aristoph., *Eccl.* 94/95; *Lys.* 536; *Av.* 827). Also Melosa's prize, a kylix, points to a contest held during a symposion: she was an hetaira, who won the vase because of her beautiful legs unveiled in the act of ξαίνειν (cf. the representation of Helena and Menelaos on the lekythos). N. discusses representations of hetairai engaged in spinning on vases. Hetairai are likely to have tickled male imagination because of the normally virtuous qualities and domestic context spinning suggests.

1302. Velia. Inscriptions on the statues of Parmenides and three ἰατροὶ φώλαρχοι, after 50 A.D. *SEG* XXXVIII 1020 (XXXIX 1078). C.Schneider, *AA* (1998) 305-317, suggests interpreting a Roman 2nd cent. A.D. male portrait as Ἀπόλλων Οὔλιος; it probably belonged to ■ statue of the type Apollo Kitharoidos clad in a long robe, copying a late Classical original. On 314/315 he briefly discusses the inscriptions on the statues found in the same building, apparently a medical school: Οὐλιάδαι as a 'Standesbezeichnung' comparable to the Ἀσκληπιάδαι rather than a gentilicium; etymology and meaning of φώλαρχος (cf. *SEG* XXX 1225; S. prefers the interpretation as head of a medical school); dates *a Velia condita*; cult of Apollo and Artemis Οὔλιος/-ία (based on the study of O.Masson summarized in *SEG* XXXVIII 1996bis).

1303. Vicenza. Epitaph of Ioannes, 6th cent. A.D. *IG* XIV 2314 (*SEG* XLV 1485); A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* (Rome 1996; cf. *SEG* XLVI 1302 and our lemma no. 1256) no. 103. G.Traina, *AOrientHung* 50 (1997) 277-299, accepts the text given by Guillou, but argues that: 1) the stone comes from Vicenza rather than being ■ 'pierre errante' brought to Vicenza from Constantinople (or Asia Minor at large) via Venice; 2) it dates to the 6th (*SEG* XLV, based on a preliminary publication by Guillou in 1995) rather than to the 10th cent. A.D. (Guillou in his definitive publication of 1996). Στρατευόμ(ενος) (LL. 7/8) indicates, as usually, a military office rather than ■ specific administrative duty attested especially during the reign of the Macedonian emperors (10th cent. A.D.). The other office of the deceased, πιγκέρνης (π[ι]νκέρνης, LL. 9/10) is on record much earlier (4th cent. A.D.) than suggested by G. (1996). It should be considered a Greek word derived from πίνω and κέρνω/κεράννυμι rather than a *vox Latina* (*pincerna*; so Stephanus of Byzantium, followed by *LSJ*). The office of imperial 'coppiere' ('cup-bearer', *LSJ*) is well known in the Oriental, especially Iranian, world, where it indicates a sort of 'gran maestro di corte', often charged also with military duties; the latter is in line with T.'s interpretation of στρατευόμενος.

1304. Unknown provenance. Funerary epigram for Douenos (?), Christian period. *IG* XIV 2379. A.Giavitto in *Supplementa Italica* 16 (1998) 252/253, points out that this inscription formerly belonged to the collection of the noble Frangipane family in Castel Porpetto (between Palmanova and S.Giorgio di Nogaro). The provenance 'Forum Iulii, Castel Propetto' in *IG* XIV is erroneous; Propetto (confused with Porpetto) is to be taken as a mistake for Prepotto, near Cividale; there is actually a castel at Prepotto, but *not* owned by the Frangipane.

1305. Unknown provenance. Magical gem, 3rd cent. A.D. P.Zazoff, *Antike Gemmen in deutsche Sammlungen* III. *Braunschweig, Göttingen, Kassel* (Munich 1970) 226/227 no. 127. Republished by A.Mastrocinque, *ZPE* 120 (1998) 121/122 (dr.). The text in the outer circle may be restored as follows: ΙΑΕ[ΩΒΑΦΡΕ]ΝΕΜΟΥΝΟΘΙΛΑΡ̣[ΙΚ]ΡΙ Φ[ΙΑΕΥ]ΕΑ[ΙΦΙΡ]ΚΙΡΑΛΙΘΟΝΥΟΜΕΝΕΡΦΑΒΩΕΑΙ (ed.pr.: ΙΑΕ[...]ΝΕΜΟΥΝΟΘΙ ΛΑΙ[...]ΡΙΧΕΑ ... ΙΡΑΛΙΘΟΝΧΟΜΕΝΕΡΦΑΒΩΕΑ[...]). It is a palindrome, referring to a solar deity. For the inscription on the back, M. refers as ■ parallel to E.Le Blant, *750 inscriptions de pierres gravées* (Paris 1898) 99 no. 249. The two texts shed light on one another. Le Blants's no. 249 reads δός μοι | χάριν | νίκην ὅτι | εἴρη(κ)ά σο̣ι|υ τὸ κρυπτ|ὸν καὶ ἀληθι|νὸν{ον} ὄνο|μα ἤδη ἤδη | τάχος τάχ|ος Φρ|ηντίνη. Zazoff's no. 127 reads δός μοι χάριν νίκην ὅτι | εἴρηκά σου τὸ κρυπτὸν καὶ | ἀληθινὸν ὄνομα ἤδη ἤδη | τάχος τάχος{ε} καὶ Φρηντίνῃ | κὲ Ἀλεξάνδρᾳ (L. 4: ΦΡ[.]ΝΤΙΝΗ, φρ[...]: male name?, ed.pr.; L. 5: the second name, written on the border, may be a later addition). The two amulets probably belonged to the same lady. They may come from a site not far from Venice. A.Mastrocinque, *ZPE* 122 (1998) 108/109, interprets the figures on the two gems, a cock-headed anguipede and the serpent Chnoubis, as pictures of the Jewish God.

1306. Unknown provenance. Gnostic gem, late Roman period. U.Pannuti, *Museo Archeologico Nazionale di Napoli. La collezione glittica* II (see *SEG* XLIV 1704) 298. Republished by A.Mastrocinque, *ZPE* 120 (1998) 111-117 (ph.), who does not transcribe the text but presents an approximate translation on 114 note 33. M. compares the text of another magical gem (our lemma no. 1031). He argues that both texts stem from the same magical tradition and probably from the same period of transition from paganism to Christianity.

Side A

ΙCΙ ΛΑΔΑ ΜΕ-
ΛΙΧΙ ΤΑC (Β)ΑCΙΛΙC-
CΑC ΕΡΕCΧΙΓΑΛ ΤΑΝ Π-
ΕΝ ΘΕΝ ΛΥΡ ΛΑΦΙ̣ΤΟC
ΒΙΒΙΟΥ ΙΕΖΟΥ ΝΙΕ̣Θ Α
ΝΟΑΙΔΙΝ ΖΑΡΜΩΙΑ
[..]Ρ̣Ι̣ ΑΒΛΑΝΑΘΑΑΝΛ-
[Β]Α̣ ΙΑΛΑΛΡΑΘΙΑ
Γ̣Υ̣Θ̣Λ̣[.]CΩ

Side B

Δ ΔΙΟΤΙ Α̣ΝΗΩΚ Ι
ΩΩΩ Ο Ε̣ΕΕΕ ΟΟΟΟΟ
ΥΥΥΥΥΥ Η ΧΝΚΑΧΗΧΙ
ΠΕΥΦ ΘΩΘ ΦΕΥΦ ΦΡΕ
Λ ΦΗΝΦ ΦΑΛΑΘ ΜΩΑΛ
[..]ΜΙ̣ΑΛΙΦИ ΘΑΜΜΑ̣
ΓΑ[.]Ν̣ΤΥ̣ ΜΕΛΟΥΜΟ̣C
Υ̣[..]Ι [..]Τ̣ΑΔ̣ΙΩΝΙ
Θ̣Ε ΔΟΤΟ̣ ΧΑΡΙ̣[Ν]

A 1. ICI: vocative of Ἶσις, M.; ΛΛΛΑ: possibly Latona, who is sometimes identified with Isis, M. || 1-2. ΜΕΙΛΙΧΙ: vocative of μειλίχιος, M. || 2-3. τᾶς βασιλίσ[σ]ας: Doric title of Isis or more probably of her mother, M. || 3. ΕΡΕΣΧΙΓΑΛ: goddess from Mesopotamia, identified with Demeter, mother of Isis-Kore, M. || 3-4. ΠΙΕΝ: cf. A.Delatte, *Musée Belge* 18 (1914) 34: θημ πεμ Φρη, 'il dio Rê', M. || 4. ΘΕΝ: cf. θην-Horus, θερ θεν ιθ-Horus, θην θερε-Thoth in magical texts, M. || 5. ΒΙΒΙΟΥ: *vox magica*, Egyptian: 'il capro' or 'anima delle anime', M. [see also A.Mastrocinque, *op.cit.* (cf. our lemma no. 1031 app.cr. ad A LL. 1/2) 65]; ΙΕΖΟΥ: probably the name of Jesus, M. || 6. ΖΑΡΜΩΙΑ: epithet of Agathodaimon, Semitic, possibly meaning 'colui che copula nell' oceano', M. || 7. [..]ΡΙ: possibly [ΜΑ]ΡΙ, Semitic, 'signore', M. || 7-8. ΑΒΛΑΝΑΘΑΑΝΑΙ[Β]Α: *vox magica*, the palindrome αβλαναθαναλβα, M. || 8. cf. *PGM* IV 1414/1415: λαλα οιθ [...]αλλαλεθω, M. || B 10. ΔΙΟΤΙ ΑΝΗΩΚ = διότι αν{η}ωκ (ανοκ or ανοχ is Coptic 'I'): 'perché io sono'; *alpha* is written as ₳: perhaps a symbol or more probably an error of the engraver, M. || 10-12. vowels imitating the speech of the gods, M. || 13. ΘΩΘ: the god Thoth, M.; ΦΡΕ: possibly equivalent with ΦΡΗ or ΦΡΗΝ, perhaps the name of the god Rê (Râ) with an article, M. || 14. ΦΑΛΑΘ: possibly equivalent with Θαλάθ or Θαλάτθ, Chaldaean name of Omorka, Mesopotamian goddess of sea depths, M.; see our lemma no. 1031 || 15. ΘΑΜΜΑ: possibly Hebraic 'compiuto, finito, perfetto' or Syrian 'perfetto', M. || 17. possibly the dative Δίωνι or the ending of a personal name, e.g. Βου]ταλίωνι, Φυ]ταλίωνι, Λο]παδίωνι, Λαμ]παδίωνι, M. || 18. ΔΟΤΟ = δότω for δότε χάριν, M.

GAUL

1307. Saint-Michel (Hérault). Inscribed bronze ring, Roman Imperial period. *SEG* XXXVI 948bis app.cr. B.Losciale, *Acme* 51, 1 (1998) 179/180, prefers reading Κίνων to emending Κί⟨μ⟩ων (M.-A.Zagdoun, followed by M.Sève, *BE* 1987 no. 112); Κίνων is known from *IG* XII 9 56 (no. 181; lead tablet; Styra on Euboia; ca. 450 B.C.).

1308. Sigean (area of: Pech-Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036 (XLVII 1532*). After discussing earlier views, J.-P. Wilson, *art.cit.* (cf. our lemma no. 2115) 40-50 (text; translation), offers a new interpretation of the transactions involved ('ultimately ... as open to criticism as any of the others'). On the assumption that the *hektanion* and the *oktanion* represent six and eight of some unitary value, the total cost of the merchandise, τρίτον ἡμιοκτάνιον, amounts to 2.5 x 8 = 20 units. The payment, a single one, described in LL. 4/5 as τρίτον ἡμιεκτάνιον, is 2.5 x 6 = 15 units in cash, plus the personal pledge of a 'third', i.e., a total of 15 + 5 = 20 units. The distinction between 15 and 5 units is due to the fact that the author of the letter (probably Heron) hands over the former on behalf of a third party (the buyer, probably Kyprios), whereas he pays the latter himself, perhaps expecting that he would be paid back by the third party later. The ἀρραβών is probably a valuable object, returnable once the sale was complete, rather than a cash payment. The document was probably stored with others of a similar type (cf. the name of Heron on the other side, visible when the lead was rolled up), perhaps with a local official in charge of the supervision of the activities of

foreign merchants at Pech-Maho. Such an official may have resided in one of the larger communities in the area (Emporion, Agde or Massilia), to the jurisdiction of which Pech-Maho may have belonged. Another possibility is that Heron was one of several agents working for a man who kept records of all their dealings in this manner (the third party as Hero's 'boss', and Hero as an agent trader). The latter picture is confirmed by the letter from Emporion *SEG* XXXVII 838 (XLV 1494*; cf. XLVII 1533 on p. 426; text; translation; it contains business instructions testifying to an employer-employee relationship between sender and receiver; Βασπεδ[--] on record three times appears to be some sort of expert; perhaps he was a native also in the employ of the sender as a local representative). The role of the witnesses was that of verifiers of the truth before a law court (should a dispute arise) rather than of 'supporting actors'. Written contracts like ours evolved more swiftly in communities like Pech-Maho than e.g. at Athens, where the phenomenon emerged in the 4th cent. B.C. in the realm of banking and commerce where the issue was one of security. Pech-Maho was a focus of international commerce with a steady flow of merchants; the indigenous population acted as witnesses since they constituted practically the only constant. The contract was concluded between two foreign (probably Ionian) Greeks; the court where Heron would pursue his claim was probably located in Pech-Maho rather than in Kyprios' home polis in view of the local witnesses, of little or no legal significance outside of the immediate vicinity.

J.G.Vinogradov, *art.cit.* (see our lemma no. 988) 166-170, rejects Chadwick's interpretation of τρίτην in L. 5 as 'the third day' (see *SEG* XLI 891) and suggests that it denotes a third of a Phokaian electrum stater (Phokaia was the mother city of both Emporion and Sigean); V. takes αὐτός in L. 5 with the following sentence, καὶ being an amplification ('he, i.e., the contractor, received also that, i.e., the sum of 2 1/2 *hektai*, and not the deposit, by the river'). He argues that there were two transactions, which both took place by the river, i.e., where the boats were moored (L. 7). In L. 2 he suggests restoring ἐπρίατό τε ἄ[λλ' ἀκάτιον]. In B on the verso, he reads Ἡρωνοῖ Ἴος: 'Ios to Herono', Herono supposedly being the wife of the addressee (for a mention of the wife of the addressee, V. refers to *SEG* XL 609 LL. 10/11). Reconstruction of the entire transaction on 169/170.

J.de Hoz, *'Koiné sin Alejandro: Griego y lenguas anhelénicas en el Mediterráneo occidental durante la época helenística'* in C.Brixhe (ed.), *La koiné grecque antique* III: *Les contacts* (Nancy 1998) 119-135, comments on the names in LL. 8-12, the names on ceramics in Olbia (*SEG* XXXII 1080), and names and words in Gallo-Greek inscriptions (*SEG* XXXV 1058); see also id., *'Los negocios del señor Heronoiyos. Un documento mercantil, jonio clásico temprano, del sur de Francia'* in López Férez - Juan Antonio (edd.), *Desde los poemas homéricos hasta la prosa griega del siglo IV d.C. Veintiséis estudios filológicos* (Madrid 1999) 61-90 (*non vidimus*).

See also H.Rodriguez Somolinos, *'Más consideraciones sobre el plomo de Pech Mao'* in *Actas del IX Congreso Español de Estudios Clásicos. Lingüística Griega* (Madrid 1997) 215-219 (Greek text; translation), with special reference to the role of the scribe (who is the buyer rather than an intermediary, and offers his own ἐγγυητήριον) and form and function of the ἐγγύη and the βεβαίωσις Greek private law.

SPAIN

1309. Spain. Onomastics. See A.Lozano Velilla, *Die griechischen Personennamen auf der iberischen Halbinsel* (Heidelberg 1998). Collection of all Greek names in Latin inscriptions (transcription of the Latin name in Greek letters) and in the relatively rare Greek inscriptions. Appendices on Greek names in graffiti, mosaics, stamps, and on Spanish amphoras, especially from Monte Testaccio. Tabular surveys of family members of the bearers of Greek names, of slaves and freedmen (with their occupations and functions) and of the gods worshipped by all these persons. Cf. L.Dubois, *BE* (1998) no. 120.

BRITANNIA

1310. Dorset. Inscription on a lead seal, undated. Lead seal (6.9 gr.) presented in an auction catalogue of Italo Vecchi Ltd., London, 5 March 1997, under no. 991 (ph.). Edd.pr. R.S.O.Tomlin - M.W.C.Hassall, *Britannia* 29 (1998) 437 no. 14: Σμύ|ρνα. For parallels see S.Frere et alii, *The Roman inscriptions of Britain* (Gloucester 1990) II 1 no. 2411.41.

GERMANIA

1311. Germania. Corpus of funerary stelai. W.Faust, *Die Grabstelen des 2. und 3. Jahrhunderts im Rheingebiet* (Bonn 1998), contains two stelai with (partly) Greek inscriptions: the funerary epigram *IG* XIV 2566 (100 no. 26; from Bonn; ca. 200-250 A.D.) and G.B. and H.Galsterer, *Die römischen Steininschriften aus Köln* (Cologne 1975) 53 no. 208 (129 no. 121; ph.; Latin inscription preceded by εὐψύχι, | οὐδεὶς ἀθάνατος; late 2nd/3rd cent. A.D.).

1312. Dillingen (area of: Steinheim). Inscription on a knife, early 3rd cent. A.D. Foldable knife/pocket-knife (probably a razor); iron blade and ivory grip in the shape of a squatting monkey holding an inscribed tablet. Ed.pr. H.Dietrich, *Das archäologische Jahr in Bayern 1998*, 96-98 (dr.); cf. *An.Ép.* (1998) [2001] no. 1003: λέγ|ω

PANNONIA

1313. Corpus. P.Kovács, *Corpus inscriptionum graecarum Pannonicarum* (with a Supplement by G.Németh and F.Sipos; Hungarian Polis Studies (HPS) no. 3; Debrecen 1998), presents all the Greek inscriptions from the territory of Roman Pannonia and Barbaricum beyond its frontiers: inscriptions on stone, graffiti, *instrumentum domesticum*, curse tablets, gems, Latin texts in Greek letters and Greek texts in Latin letters. The Corpus has 151 nos. There are two inedita: see our lemmata nos. 1315 and 1318. In Suppl. I and II (34/35), F.Sipos and G.Németh republish two inscriptions, presented in obscure Hungarian local publications (see our lemmata nos. 1316 and 2073). In App. III, Kovács republishes two texts, one from Transsylvania, the other from Melos (see our lemmata nos. 986 and 1086). We note a few interesting texts. Gems: nos. 24-35, with 'Ομόνοια (4 x), Χρυσοῦ, Ζόη (2 x), ὁ φορῶν, μνημόνευε (2 x), ἡ καλή, ψυχὴ καλή and ABHIKAH. No. 5, from Carnuntum, is an epitaph for the imperial freedman Π(όπλιος) Αἴλιος Νο[----], an ἰατρός (*An.Ép.* 1907, no. 178); no. 9, also from Carnuntum, is an epitaph erected by a Μ(ᾶρκος) Αὐρ(ήλιος) Μελη|σίδικος for his brother 'Ασκληπίδης (E.Vorbeck, *Zivilinschriften aus Carnuntum*, Vienna 1980, no. 36); no. 92 (from Pusztaszabolc) is a gem, with Ορωρ|ιουθ. In no. 78 (*SEG* XXXIX 1094), K.'s text (ph.) runs as follows: 'Ασι|κληπιῷ | 'Αντώ|νιος || ΕΥΑΤΡΑ (*SEG*: 'Ασι|κληπιῷ Αντο.|--- ||εια -- [However, the photo clearly shows EIATPA: εἴατρα = (τὰ) ἴατρα ('thank-offering for cure'), Pleket]). No. 131 is a silver ring with Πρωl|βινκί(α or -άλης). We give a *comparatio numerorum*.

SEG	Kovács no.	*SEG*	Kovács no.	*IGR* I	Kovács no.
XV 630	98 (ph.)	XXIX		531	62
XXIX		1060	111	532	61
1032/1033	64/65	1061	137 (ph.)	533	73
1034	69	1062	130 (ph.)	534	109
1035	132	XXXI 894	49	535	48
1036	133 (ph.)	XXXIV 1042	132	536	87
1037	135	XXXV 1075	51	*CIJ*	
1038	138	1076	95	675	87
1039	75 (ph.)	XXXIX		676	73
1040	76 (ph.)	1093	14	Peek, *G V*	
1041	100	1094	78	832	8
1042	43	1094 app.cr.	109	1853	10
1043	42	1095	89	*ILS* 9257	6
1044	79	1096	127	*CIL* III	
1045	82	XL 919	40	3986	58
1046	80	920	94	4075	48
1047	83	XLII 1692	148	4327	61
1048	81	XLIII 688	1	6009^{2}	2
1049	99	1301	14	6014^{1}	3
1050	101	XLVI 1378	83	10302	109
1051	102	1379	7	10595	73
1052	89	1380	57	10611	87
1053	93	2245	147	10716	84
1054	44	XLVII 1546	38	11034	98 (ph.)
1055	96	1547	112	12014^{740}	12
1056	97	(Σαρίων,	('Αρίων	12024	142
1057	95	ζήσαις)	ζήσαις)	$12026^{(b-c)}$	143/144
1058	94	*CIG* 6813	61	12030^{2}	72
1059	110			13382	88

CIL III	**Kovács no.**	*CIL* III	**Kovács no.**	*CIL* III	**Kovács no.**
13552^{131}	52	14355^{4}	50	$14359^{10(k-l)}$	13(e-f)
14116^{11}	53	$14359^{10(f-g)}$	13(a-b)	$14359^{10(n, o)}$	13(g-h)
		$14359^{10(h-i)}$	13(c-d)	15219	55

1314. Pannonia. Inscriptions on glass cameos, late Roman Imperial period. T.Gesztelyi, *AAntHung* 38 (1998) 129-136, studies a group of late Roman glass cameos originally forming parts of bracelets and mainly found in Pannonia (cf. already id., *ACD* 27, 1991, 107-114). Inscriptions on some of the cameos show that the bracelets served to protect good health (G. 131/132): Ὑγίε (on two cameos; ph. of one from Sopianae, now in the Janos Pannonius Museum, Pécs: inscription left of a female bust; wish for good health [= Ὑγίη] rather than the goddess Hygieia; a partly preserved inscription right of the bust may have read [Ζώη] Χ[άρα]) and Ζόην (Kovács, *op.cit.* (cf. our lemma no. 1313) no. 45; dr.; cf. *SEG* XXIX 1054). G. suggests reading the inscriptions on E. Zwierlein-Diehl, *Die antiken Gemmen* -- III (cf. *SEG* XLI 1767) no. 2502 as Ὑγίε (perhaps Ὑγίε[ια]) and Ζώη, Χ[άρα] rather than ΑΓΙC[..] (the A is uncertain, Z.-D. per ep. apud G.) and ωΝΥ.

1315. Aquincum. Bilingual epitaph of C.Valerius Papirianus, undated. Sarcophagus; Greek inscription in a framed field. Ed.pr. P.Kovács, *op.cit.* (cf. our lemma no. 1313) 13 no. 77 (ph. of the Greek text).

A. D(is) M(anibus) • C(aius) Val(erius) Papirianu(s) trib(unus) leg(ionis) II Ad(iutricis) | urbe Palestina genitum [t]e | militiae res | transtulit huc sper[--] TAM [--] UQ || tribunus insont[e]m v[itam? s]o[lvi duo pignor[a --]|TIQUI sume ac be[ne] vive [---]Λ | C(aius) Valeri(us) Turbo et L(ucius) [Val(erius) --] us fil(ii) eius eq(uites) R(omani)

B. Πατρὶς ἐμοὶ Συρίης δάπεδον, | πόλεως Καπετωλιάδαο v | κεῖμε δ' ἐν Παίοσι v κένον ὄρlγανον ἀνθρώποισι ⲩ λεγεllῶνος ἀρχηγὸς γεγόνως v | ᾧ τοὔνομα Παπειριανὸς ὑπάρχει | v v υἱοὶ ἱππικοὶ β' πατρὶ χρηστῷ

[B 2. The city is Kapetolias || 3. ἐν Παίοσι: the Παίονες here are the Pannonians, Pleket].

1316. Aquincum. Inscribed bronze pole, undated. *CIL* III 186*. Found in Buda in the 15th century and now lost. Republished by G.Németh apud P.Kovács, *op.cit.* (cf. our lemma no. 1313) Suppl. II on 35 (dr.): Ὠρίωνος.

1317. Mursa. Votive plaque and inscribed gem, undated. P.Kovács, *op.cit.* (cf. our lemma no. 1313) 18 no. 116, republishes *An.Ép.* (1994) [1997] no. 1398: Διζα Λαλαγρα

| ἀεί ('Dionysos relief', K.). Under no. 115 he republishes an inscribed gem, published in a local Hungarian publication, with Κράlτου Ἀθ(ηναίου).

1318. Veszprémvarsány-Lazi. Inscribed gem, undated. Gem representing Abrasax and Osiris in the shape of a mummy; now in the Xantus János Museum in Györ. Ed.pr. P.Kovács, *op.cit.* (cf. our lemma no. 1313) 9 no. 41 (ph.).

A. Inscription around Abrasax and Osiris: Φιλο(σ)έραπιν ΑΓΑΘΜΝΑ

ΦΙΛΟΕΕΡΑΠΙΝΑΓΑΘΜΝΑ, gem [perhaps Ἀγαθ(ῆ)να, Pleket].

B. Obverse, in the center: Ἀβρασαξ
above: ἀβλαναlθαναλβα and ΗΛΙΑΙΜΒΙω
below: Σεμεlσλαμ Δαμναlμενεῦ

[Σεμεσλαμ = Σεμεσιλαμ; see now M.G.Lancellotti, *ZPE* 132 (2000) 248-254, Pleket].

AFRICA PROCONSULARIS

1319. Unknown provenance. Graffito on a punch, late Roman Imperial period. Conical clay punch with stamp in the shape of a chi-rho monogram with alpha and omega suspended from the horizontal branches; probably from central Tunisia; now in a private collection. Mentioned by M.Mackensen, *Die spätantiken Sigillata- und Lampentöpfereien von El Mahrine (Nordtunesien). Studien zur nordafrikanischen Feinkeramik des 4. bis 7. Jahrhunderts* (Munich 1993) 478 and id., *JRA* 11 (1998) 369 (dr.): ABMOE (alpha upside down and broken-barred).

CARIA

1320. Caria. Epigraphy. On the occasion of the publication of the bilingual inscription from Kaunos (*SEG* XLVII 1568), W.Blümel, *Kadmos* 37 (1998) 163-170, presents a survey of epigraphical research in Caria: list of corpora and other publications (partly forthcoming); current excavations and epigraphical surveys; progress in onomastics and toponymy; inscriptions in Carian written in Greek letters (new finds on a mountain near Chalketor; 168/169). For B.'s observation on the bilingual inscription (170-173), see *SEG* XLVII p. 446.

1321. Caria. Indigenous toponyms. Following upon his catalogue of indigenous Carian anthroponyms (see *SEG* XLII 987), W.Blümel, *EA* 30 (1998) 163-184, publishes an alphabetically arranged catalogue of Carian toponyms (on 183/184 a 'Rückläufiger' Index).

1322. Amos. Inventory of phialai donated to a temple, late 3rd/early 2nd cent. B.C. *SEG* XIV 687 (*I.Rhod.Per.* 355; A.Bresson, *Recueil des inscriptions de la Pérée rhodienne* no. 48). M.-C.Marcellesi, *CCG* 9 (1998) 37-48, briefly discusses the date of this text. Sokrates, son of Sokratidas (L. 9), is also on record in *SEG* XIV 683 L. 1 and 685 L. 1, dated by the eponymous priest Aristeidas; unfortunately there are three eponymous priests called Aristeidas. Aristeidas II, on record on Rhodian amphoras found in Pergamon, is generally preferred as the most likely candidate. His date is held to have been ca. 200 B.C. but recent, as yet unpublished research by G.Finkielsztejn has lowered the date to ca. 169-165 B.C. The greater part of the article is devoted to the problem of the weight of the phialai. On 40 she lists the various weights; most of them have a weight just below a round figure (97, 98, 147 dr.). She rejects M.Vickers' theory (cf. *SEG* XLII 1822 in fine) that the phialai were made of gold and that, if converted from Attic drachmas to Persian gold dareikoi, round figures are the result. In M.'s view we have silver phialai which were actually weighed against Rhodian silver drachmas. The slight variations in weight can be related to similar variations in the weight of the drachmas (new versus used coins). The Rhodian drachmas are the relatively light ones introduced ca. 200 B.C.

Since the Rhodians did not produce silver tetroboloi, M. suggests reading in *SEG* XIV 687 L. 37 in fine |||{|}, three obols, corresponding with the Rhodian triobolos [on the problems concerned see now A.Bresson, *La cité marchande*, Bordeaux 2000, 211-242, Chapitre X: 'Unités de pesée et poids des offrandes dans les sanctuaires grecs', Herrmann].

1323. Aphrodisias. List of donors for a Jewish community soup-kitchen?, early 3rd cent. A.D.? *SEG* XXXVI 970; XLV 1503*. L.M.White in Nielsen-Nielsen (edd.), *op.cit.* (cf. our lemma no. 2174 in fine) 193-195, suggests that the text pertains to the activities of a Jewish collegial association or burial club that was attached in some way to the local synagogue. The club may well reflect 'a social interaction of Jews and non-Jews who were considered to be pious'. On 199/200 note 38 W. argues that θεοσεβής was an ambiguous term, which could be 'applied to Jews by non-Jews and to non-Jews by Jews': 'pious'. See *SEG* XLV 2335, XLVI 2366/2367, and our lemma no. 2177 for studies of θεοσεβής.

1324. Aphrodisias. Statue group by Apollonios Aster, early 1st cent. A.D. C.H.Hallett, *AJA* 102 (1998) 59-89, publishes a group of four standing portrait statues representing four male members of an elite family (adult in armor; adult in civic costume with special features identifying him as a priest of Aphrodite; youth wearing a chlamys, whose partial nudity probably indicates athletic activity; young boy wearing a himation: the civic costume embodying ideals of conduct and upbringing). The statues belong to a single dedication (probably in honor of the priest; the man in armor may be his father, the two others his older and younger son) erected near the Bouleuterion. They were presumably all made in the workshop of Ἀπολλώνιος Χρυσίππου Ἀστήρ, who signed the statue of the man in armor (*SEG* XL 928; ph.; originally intended to be placed on a smoothed area on the plinth; the sculptor later decided to inscribe it more conspicuously on top of the helmet). On 69, 75/76 and especially 85-88, H. discusses inscriptions from Aphrodisias (both published and inedita) to reconstruct what sorts of individuals might have chosen these kinds of images. The man in armor must have distinguished himself in military operations in the 1st cent. B.C. (two such men are known from *Aphrodisias and Rome* nos. 2, 28 and 30/31; cf. also a στρατηγὸς ἐπὶ τῆς χώρας on record in *MAMA* VIII 408). The priest may have been a man like the honorand of *MAMA* VIII 484 (translation); H. identifies his portrait as the type of the great benefactor and energetic 'polis-activist' defined by P.Zanker with the help of inscriptions (cf. *SEG* XLV 2222 on p. 643). The sons can be compared to another group of two brothers honored by the gerousia; in the (unpublished) inscriptions they are praised in general terms without mention of office: young men who in view of their respectable background were scheduled but had not yet begun to take a role in civic affairs.

1325. Aphrodisias. Late antique honorary statues. R.R.R.Smith - C.Ratté, *AJA* 102 (1998) 242-244, point out that among the some 35 inscribed bases and 50 major items of late antique marble statuary found at Aphrodisias, there are about six cases where particular statues can be associated with their original bases. They report that reconstruction drawings have been made of these virtually complete monuments and publish two of them illustrating two different approaches to statue-making in late antiquity: recycling on the one hand (*ALA* 20: reuse of a togate figure of High Imperial date with a new head - itself a reworked Julio-Claudian portrait - to represent Theodosius; reused base and separate reused plinth; the emperor's name is engraved over an erasure: the base was reused earlier for Julian) and fresh carving on the other (*ALA* 62 = *SEG* XXIX 1070; new statue of the governor and vicar Flavius Palmatus standing on a combination of one-and-a-half reused bases). The style of portraits and inscriptions reflects the values of the court at Constantinople rather than those of the city.

1326. Aphrodisias. Epitaph of Marcus Aurelius Zotikos and his wife, 212 - ca. 225 A.D. Marble pilaster-and-garland sarcophagus; inscription on one of the long sides: LL. 1-3 on the mouldings of the lid (with ΙΚΟΣΟΠΡΟ and ΗΑΥΤΟΥΕ in L. 2, and ΤΙΝΑΗ-ΕΚΘΑ and ΒΗΣΚΑΙΕΠ in L. 3 on two projecting features) and LL. 4-6 (with ΘΕΩΑ and ΤΗ-ΣΕΜ in L. 4 on the projecting bases of the two central pilasters); found in 1993/1994 to the east of the city; now in the Aphrodisias Museum; briefly mentioned in *SEG* XLV 1505 app.cr. Ed.pr.

Column II

["Ανθης τ' ἐκ Τροιζῆνος ἰὼν Ποσιδ]ώ̣νιος υἱὸς
[---------------- -----]σεν 'Ανθεάδας
[------------------]νθυος ἶσα κορυσθεὶς
[-------------------------]ων ἔθετο
[---------------------] Φοιβήιος ἶνις
[----------------------- νε]ο̣κτισίην
[------------ ἀπὸ] χθονὸς ἦγ' 'Αριάδνην
[----------------------] παῖδ' ἔλιπεν
[------------------ἐνερρί]ζωσεν ἄποικον
[-------------------- ἀτι]τ̣αλλόμενος
[-------]α̣ι στε̣[φά]νην χερὶ Δωρικὸν αὐτὴν
ε̣ρ̣[----------- ἵ]ζει Φοίβου ἐφημοσύναις
'Ηρόδοτον τὸν πεζὸν ἐν ἱστορίαισιν "Ομηρον
ἤροσεν, "Ανδρωνος θρέψε κλ̣υ̣τὴν δύναμιν,
ἔσπειρεν Π̣ανύασσιν ἐπῶν ἀρίσημον ἄνακτα,
'Ιλιακῶν Κυπρίαν τίκτεν ἀοιδοθέτην,
ἠδὲ τὸν ἐμ Μούσαισι Μενεσθέα κεδνὸν ἀνῆκεν,
ἠδὲ Θεαιτήτου πνεῦμ' ἐλόχευσ' ἱερόν,
κωμικὸν ὑμνοθέτην Διονύσιον υἷα τεκνοῦται,
Ζηνόδοτον τραγικῶν ἵδριν ἔτευξ' ἐπέων,
δμῶα Διωνύσου Φανόστρατον ἔσχεν ἀοιδόν,
Κεκροπιδῶν ἱεροῖς ἁβρὸν ἐνὶ στεφάνοις,
Νόσσον ἐν ἱστορίαισι χρόνων σημάντορα τεῦξεν,
Τιμοκράτην πινυτὸν γείνατ' ἀοιδοθέτην
ἄλλους τ' ἐξ ἐσθλῶν ἐσθλοὺς τέκε· μυρίος αἰὼν
οὐ τελέσει δόξης πείρατα πάντ' ἐνέπειν,
πολλὰ μὲν ἐν χέρσωι κάμεν ἀγλαά, πολλὰ δὲ πόντωι
ἐσθλὰ σὺν 'Ελλήνων ἡγεμόσιν φέρεται·
εὐσεβέων πάντιμον ἔχει γέρας, ἔν τ' ἀγαθοῖσιν
ἔ̣ρ̣γοις κυδίστων ἀντέχεται στεφάνων.'

1. Σχοινῖτις: new epithet of Aphrodite, possibly refering to a place, Schoineus/ Schoinos, ed.pr.; L.-J. thinks that the epithet may come from Schoinos near Anthedon in Boiotia, a foundation of Anthes, just like Halikarnassos; τιθάσε̣[υμα φέρουσα], ed.pr.; L.-J. rejects a suggestion of Merkelbach τιθασε[ύτρι' 'Ερώτων because this implies φίλων; the reading of L.-J. is followed by *SGO*; A. sees on the ph. a rounded letter at the end and suggests some form of τιθασός || 2. ἐμπελάτειρα: the meaning of the word is obscure, ed.pr., who noted that the cutter started out with a *lambda* after *pi*; π̣ο̣[...], ed.pr., who mentions Merkelbach's suggestion π̣ο̣[τῶν] or π̣ό̣[θων]; ἐμπελάτειρα π̣ό̣[θων]: 'tamer of our cares' (cf. ἐμπελάζω), L.-J.; the restoration of L.-J. is followed by *SGO*: 'die Sorgen besänftigst' || 6. πάρεδρον: indicates a sanctuary for the Kouretes near the temple of Zeus Akraios, ed.pr., following a suggestion of L.-J. || 11. Γῆ̣ς: the first letter was originally a *tau*, but the left part of the horizontal is not very clear; probably the cutter tried to erase it, ed.pr. || 12. ἄρρητος: 'impossible to describe', ed.pr.; L.-J. points to the Eleusinian context of the word || 16. Salmakis: the name of a water nymph, of a fountain and of a district of Halikarnassos, see *Syll.*[3] 46, ed.pr. || 23. Pallas: sc. of Athens, ed.pr. || 24. Pegasos: so far not connected with the colonization of Halikarnassos, ed.pr. || 25. for Bellerophontes in Caria, see L.-J.: he founded Bargylia, not far from Halikarnassos || 26. Pedasa: Lelegian city or village on the Myndian peninsula, absorbed by Maussollos' synoikism, ed.pr., who thinks that the words 'Pedasian land' reminded the reader of Maussollos; cf. also L.-J. || 27. Kranaos: legendary king of Athens who may have been chosen as the leader of the Athenian contingent alleged to have come to Halikarnassos, L.-J. || 29. Endymion: so far not connected with the bringing of colonists to Halikarnassos, ed.pr.; his name is connected with the Latmos mountain which became part of Halikarnassos under Maussollos, ed.pr., cf. L.-J. [and *ATAM* 351-353] || 30. γαίη "Απιδος: probably the Peloponnese, but the reader was led to think of Egypt as well, ed.pr.; the Peloponnese without the Akte, L.-J. || 31. [--- Ποσιδ]ώ̣νιος υἱὸς, ed.pr., who mentions the restoration of L.-J.; Anthes: son of Poseidon, oikist and king of Troizen, L.-J., who also comments on the relations between the Peloponnesian Akte and Caria and on the Dorian element in the population of Halikarnassos || 32. L.-J. suggests -- ἤρο]σεν, which was accepted by *SGO*; A. suggests ἔκτι]σεν or preferably ᾤκι]σεν; the latter restoration is considered a good possibility by L.-J., *ZPE* 127 (1999) 65 || 33. -- 'Ραδαμά]νθυος, ed.pr., who notes that the mention of Rhadamanthys, a model of lawgiving and synoikism (?), is not certain; L.-J. thinks it possible that we have here the word θύος, a burnt offering || 35. son of Phoibos: possibly Maussollos (or Lindos)?, ed.pr.; see also L.-J.: perhaps Mopsos? || 36. --]ο̣κτισίην, ed.pr.; the restoration of L.-J. is followed by *SGO* where θε]ο̣κτισίην is suggested as an alternative || 37. ---]χ̣θονὸς, ed.pr.; the reading of L.-J. is followed by *SGO*; the role of Ariadne is unclear, ed.pr.; see also L.-J.: no story connects her with Halikarnassos || 39. --]ζωσεν, ed.pr. || 40. -- ἀ]γαλλόμενος, ed.pr., who notes that the first letter may be *tau* and considers ἀτι]τ̣αλλόμενος a possible reading; the reading of L.-J. is followed by *SGO* || 41. there was probably another enumerative τε in this line to start the catalogue of authors, ed.pr.; Δωρικὸν: is the reference to a garland made from some plant which is considered specifically Dorian, an allusion to the famous 'crown' or 'garland' of Ariadne?, L.-J. || 42. -- ι]ζει, ed.pr.; [--]ει[--]ζει, *SGO* incorrectly || 41-42. A. suggests restoring --κ]α̣ὶ στε̣[φά]νην χερὶ Δωρικὸν αὐτὴν | ἔ̣ρ̣[γον ἐναρμό]ζει ("the crown, itself a Dorian piece of work"); L.-J., *ZPE* 127 (1999) 65, considers this a satisfactory solution || 43-45. For Herodotos, Andron, Panyassis, see the commentary ad *SEG* XXXVI 975 || 46. Kyprias: already known as author of Κύπρια (before ca. 300 B.C.), ed.pr. || 47. Menestheus: possibly the writer of comedies in *IG* II[2] 2325 L. 173 (3rd cent. B.C.), ed.pr. || 48. Theaitetos: presumably the friend of Kallimachos and writer of high-quality epigrams, ed.pr. || 49. Dionysios: possibly the writer of comedies in *IG* II[2] 2325 L. 185 (3rd or 2nd cent. B.C.?), ed.pr. || 50. Zenodotos: tragic poet from the mid 2nd cent. B.C. (?), ed.pr. || 51. Phanostratos: tragic poet from ca. 300 B.C., on record in *IG* II[2] 2794, 3073 and *IG* XI 4 528, ed.pr. || 53. Nossos: unknown, but see Merkelbach-Stauber, *SGO* I no. 01/12/07, a dedication by Nossos perhaps in reward for literary distinction; L.-J. doubts the identification. See now G.Zecchini, *ZPE* 128 (1999) 60-62 || 54. Timokrates: unknown.

1331. Halikarnassos (area of: Salmakis). Dedication to the Savior Gods, undated. S.Isager, *AST* 16, 2 (1998) 328/329, reports on an altar dedicated to Θεοῖς Σωτῆρσι. *Non vidimus.* See C.Brixhe, *BE* (2000) no. 570.

1332. Halikarnassos. Funerary epigram for Castricius and his wife, late Hellenistic period. No description of the stone, which is in the Museum in Bodrum. Edd.pr. Merkelbach-Stauber, *SGO* I 56 no. 01/12/16.

Χῶρος ὁ ληθαλγὴς ἱερός, φίλοι, ἔνθα· τὸ δ' Ἑρμοῦ
εἵδρυται θεόπνουν Καστρικίου τέμενος·
τὸν δὲ κατονβρηθέντα μύροις σπονδαῖς τε Λυαίου
4 Καστρικία ξυνὸν τόνδε λέλογχε τάφον

Cicero, *Pro Flacco* 54 and 75, mentions a wealthy Roman merchant Castricius who was buried in Smyrna; our Castricius could be related to him, edd.pr., who interpret Hermes as the god of the traders [It is not certain that Castricia was his wife; the same gentilice could indicate that she was his daughter, Herrmann].

1333. Iasos. Honorary inscription for the athlete Titus Flavius Metrobios, ca. 90 A.D. Inscription seen and studied by L.Robert in the Fatieh Museum in Istanbul in 1932-1934 (*OMS* III 1483 note 1). Published on the basis of R.'s squeeze by ed.pr. C.Habicht in P.Kneissl - V.Losemann (edd.), *Imperium Romanum. Studien zu Geschichte und Rezeption. Festschrift für Karl Christ zum 75. Geburtstag* (Stuttgart 1998) 311-316. To be inserted in *I.Iasos* under no. 109. French translation in *An.Ép.* (1998) [2001] no. 1369.

Ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γ[ε]-
[ρο]υ̣σία ἐτείμησαν Τί(τον) Φλάουιον
[Δημ]ητρίου υἱὸν Κυρ(είνα) Μητρόβιον
4 [νικήσα]ντα ἀνδρῶν δόλιχον τὰ ἐν
Ῥώμηι Καπε[τώ]λεια πρῶτον ἀνθρώ-
πων ⟦- - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - - -⟧
8 ⟦- - - - - - - - - -⟧ καὶ τὴν περίοδον
νικήσαντα πρῶτον Ἰασέων καὶ τὴν ἐξ
Ἄργους ἀσπίδα καὶ τὰ κοινὰ τῆς Ἀσίας
πάντα καὶ τοὺς ἄλλους ἀγῶνας πάν-
12 τας· ἀρετῆς ἕνεκα καὶ ἀνδρείας vacat

For two dedications by Metrobios see *I.Iasos* 107/108 (*IAG* 66 (b-a), ed.pr. || 2. ΤΙ͂, lapis || 3. ΚΥΡ͂, lapis || 4-6. the same formula in *I.Iasos* 107 (*IAG* 66 b), ed.pr., with comment on the importance of the Kapetolia (see *SEG* XLIII 658) || 6-8. either ⟦τιμηθέντα ὑπὸ αὐτοκράτορος Καίσαρος Δομετιανοῦ Σεβαστοῦ τῇ Ῥωμαίων πολιτείᾳ⟧ (see *I.Magnesia* 180 LL. 16-20 = *IAG* 71) or ⟦καὶ ἐπὶ τούτοις στεφανωθέντα ὑπὸ αὐτοκράτορος Καίσαρος Δομετιανοῦ Σεβαστοῦ⟧ (see *IAG* 72), ed.pr. || 8-9. for the victory as the first citizen of Iasos in the periodos see *I.Iasos* 107 (*IAG* 66 b), ed.pr. || 9-10. for the victory in Argos see *I.Iasos* 108 (*IAG* 66 a), ed.pr. || 10-12. in *I.Iasos* 108 (*IAG* 66 a) Metrobios mentions eleven victories in the Koina Asias; as to τοὺς ἄλλους ἀγῶνας πάντας see the same inscription (Ephesian Olympia, Eleusinia and Panathenaia in Athens, Kaisareia in Sparta, the Halieia in Rhodes (twice) and 120 'other pentacteric and trieteric contests'), ed.pr.

1334. Kaunos. Honorary inscription for Gaius Capito, ca. 40-33 B.C. Gray marble statue base broken at left. Ed.pr. C.Marek in *Imperium Romanum* -- (cf. our lemma no. 1333) 544-551.

[Ὁ δῆμος ὁ Καυνίων ἐπαι]νεῖ καὶ στεφανοῖ
[χρυσῷ στ]εφάνῳ, τιμᾷ δὲ
[καὶ εἰκό]νι χαλκῇ Γάϊον
4 [... ...]ον Γαΐου υἱὸν Καπί-
[τωνα πρ]εσβευτὴν καὶ ἀντι-
[στράτη]γον, διὰ προγόνων πά-
[τρωνα κ]αὶ εὐεργέτην τῆς πόλεως

1. Honorary texts from Kaunos always begin with this formula; this line either began far to the left or on the fascia ('Profilleiste'), ed.pr. || 1-3. for these formulas see *SEG* XIV 641 and 644-647, ed.pr. || 4. [Φοντήϊ]ον, ed.pr.; C.Fonteius C. f. Capito was cos. suff. in 33 B.C. and legate of Antonius for Egypt in 36 B.C. (cf. Horace, *Sat.* I 5, vs. 32ff. for the close relation between Fonteius and Antonius), ed.pr., with various testimonia about Fonteius: inter alia *I.Eph.* 1547 and an unpublished inscription from Kos [not in *Iscr.Cos*] mentioning a [... Φ]οντήϊος Γαΐου υἱὸς Καπίτων ἱερεύς who proposes a decree, probably in 39 B.C.; ed.pr. refers to coins (probably from 39-35 B.C.) mentioning M.Antonius and C.Fonteius Capito propr(aetor) and representing a ship; these coins are generally considered to be inauthentic but the new inscription casts doubts on that theory. Capito may have been active as naval commander for Antonius || 6. [for πάτρων (and εὐεργέτης) see *SEG* XLV 1576 in fine and XLVII 2312, Pleket].

1335. Keramos. Old inscriptions revisited. V.Ruggieri, *EA* 30 (1998) 153-162, republishes, with excellent photos, *I.Keramos* 64, 19/20, 67 (*SEG* XLV 1527 app.cr. in fine; XLVI 1412) and 68. In *I.Keramos* 67 he reads: [-- μακρ]όθυμε Φιλάγριε, σοὺς πυλεῶνας, | [--]σσοις [. .] τερπόμενος καμάτον v † [on the photo one clearly sees in L. 2 in fine ΤΟΙΝ; however, the nu is written in this text as N; and the sigma is square: Ϲ; though there is no trace of the horizontal strokes of a sigma, it is perhaps not unwise to write καμάτοι(ς), Pleket; D.Feissel, *BE* (2000) no. 842, points out that before [μακρ]όθυμε one expects either another vocative or an imperative meaning 'contemplate' or 'cross'; in L. 2 he suggests reading [--- τοῖ]ς σοῖς τερπόμενος καμάτοις (or [--- τό]σσοις]. R. suggests dating *I.Keramos* 66/67, both relating to Φιλάγριος, to ca. 500 A.D. In 67 L. 2 he restores [πε]σσοῖς. *I.Keramos* 68 is republished as follows: [-- φύ]λαται καὶ σκέπαι τὲς δεήσεσιν μάρτυρο(ς) Θεοδώτ(ου) ⁘ Στεφάνω παντοῖα μονῇ ἐρικνομένω. Φύ]λαται = φύλατ(τ)ε. We have an invocation of God through the intermediary of the martyr Theodotos [cf. D.Feissel, *BE* (1989) no. 921]; the text dates from the 11th/12th cent. A.D.; μάρτυρο(ς) is written ΜΑΡΤΥ^Ρ, Θεοδώτ(ου) ΘΕΟΔΩΤ^ς.
Good photos of *I.Keramos* 69-71.

1336. Kildara. Letter of the Ptolemaic minister Tlepolemos, 246 B.C. *SEG* XLII 994. G.A.Lehmann in T.Hantos - G.A.Lehmann (edd.), *Althistorisches Kolloquium aus Anlass des 70. Geburtstags von Jochen Bleicken, 29.-30. November 1996 in Göttingen* (Stutt-

gart 1998) 96-101, comments on the relation between the city and the Ptolemies (criticism of Gauthier's position: see *SEG* XLII 994 app.cr.), Tlepolemos' role and the establishment of a cult of the ruling Ptolemaic couple in the city.

1337. Knidos. Proxeny decree for Epameinondas, 364 B.C. *SEG* XLIV 901. J.Buckler, *Mnemosyne* 51 (1998) 192-205 (text; translation), studies the historical context of this text, the earliest contemporary document that testifies to the historicity of the Theban naval program known from Diodoros 15.79.1. It proves that Theban naval ambitions went beyond the horizons of the states mentioned by Diodoros (Rhodes, Chios and Byzantion), and that the Knidians recognized and supported the policy of the Persian king against various rivalries of the satraps (the Thebans and Artaxerxes were acting in mutual agreement). The official award of the proxeny amounts to a new political bond between Knidos and Boiotia, since προξενία at this time was an official diplomatic right (though never equivalent to alliance). By accepting the honor, Epameinondas became Knidos' representative in Thebes and the Boiotian Confederacy. The sailing of Epameinondas' fleet is now usually dated to 364 B.C. (363 B.C., *SEG*). B. connects ἔσπ[λο]υν ἐ|[ς Κνίδον καὶ ἔκπλουν] (LL. 7/8) with Epameinondas' activity as naval commander. In the 4th cent. B.C., the right of access to the harbor was deliberately granted (or not granted) to major political figures for political reasons (cf. *Syll.*[3] 187 and 217-219; Tod, *GHI* 149, 155, and 186); it differs from the similar yet formulaic grant to otherwise undistinguished private individuals: their right was largely ceremonial, while those who possessed real power could use their proxenia in the arena of politics. It is significant that neither Epameinondas nor Iphiadas (*Syll.*[3] 187) is known to have bestowed any benevolence on Knidos. B. argues that Epameinondas used his fleet as a diplomatic tool: he was diminishing Athenian power by depriving it of powerful allies (Rhodes, Chios and Byzantion) and did not plan to join battle with the Athenian navy. The Knidians were not members of the Second Athenian Confederacy, and proclaimed their status as polis under tacit permission of the satraps. The award of honors to Epameinondas publicly displayed Knidian support for the Persian king.

1338. Knidos. Fragment of a treaty between Knidos and Lyttos, 3rd cent. B.C. *SEG* XLV 1528. A.Chaniotis, *EBGR* 11 (1998) 287 no. 37, suggests restoring in L. 6 [-- θ]ῦσαι ([--]υσαι, *SEG*).

1338 bis. Mylasa. Assemblies in the first half of the 4th cent. B.C. On the basis of an analysis of *I.Mylasa* 1-3 (decrees concerning conspirators against Mausollos and Hekatomnos) V.Caldesi Valeri, *'Le assemblee di Mylasa'*, *Patavium* (Rivista Veneta di Scienze dell' Antichità e dell' Alto Medioevo) 6 (1998) fasc. 11, 93-109, examines the constitutional procedures and the city's relation with the Hekatomnids. He focuses on the formula ἔδοξε Μυλασεῦσιν, ἐκκλησίης κυρίης γενομένης [cf. *SEG* XLV 2297] καὶ ἐπεκύρωσαν αἱ τρεῖς φυλαί and argues that there were two assemblies in Mylasa: one of all citizens, the other solely of members of the three phylai, who may have belonged to the rural pro-Hekatomnid aristocracy. It is not until

Alexander the Great that the system with an ekklesia and boule (ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι) was established. On the basis of *I.Mylasa* 103 (*SEG* II 539) and 102 (*SEG* XXVIII 847) the author suggests that in the Hellenistic period the βούλη consisted of members selected from the three phylai, which each provided one archon: 'una forma ammodernata del precedente consesso ristretto su base tribale'.

1339. Mylasa. Land lease contracts and agriculture in the Hellenistic period. C.Chandezon, *'Paysage et économie rurale en Asie Mineure à l'époque hellénistique. À partir de quelques baux de Mylasa (IIe-Ier siècle avant J.-C.)'*, *Histoire et Sociétés rurales* 9 (1998) 33-56, offers an analysis of leases of temple land (Zeus Osogo; Artemis/Apollo; Sinuri): *I.Mylasa* 200-232 and 801-854; *SEG* XLV 1538-1554; LRobert, *Le sanctuare de Sinuri près de Mylasa* I. *Les inscriptions* (Paris 1945) 47-72. The owners of the land sold it to the temple through the κτηματῶναι and subsequently leased it back from the temple; as a result they could dispose of a sum of money. Remarks on the various categories of land (γῆ ὀρεινή; αἱμασιά; (τὰ) ψιλά), on the delimitation of land (references to roads (ὁδός; ἄτραπος), ■ river; very few natural 'points de repère'; τάφροι; ἄρπεζος; σωροβόλιον), the density of population in the Mylasean plain, the farms both as residence and as agricultural center situated near the land (αὐλή), sometimes with πύργος, with βούστασις (predominantly for plow-animal: 'tout paysan aisé en possède un couple' (51)), vineyards (see πιθών, πατητήριον and ἐλαϊστήριον), ζμηνών and φρέαρ; special mention of a tiled roof (κέραμος) and wooden doors; in addition to dispersed farms, there were also villages, peopled by peasants with fragmented land; many vineyards (φυτεῖαι (ἀμπέλιναι) included), olive trees, fig trees; cultivation of grain; and cattle (cf. the presence of νομοί, χορτοκόπιον; this points to cattle-breeding); rural craftsmen (πλινθεῖον; καλαμών). For land lease contracts in general see our lemma no. 2099; for various agricultural terms see our lemma no. 2198.

1340. Mylasa (area of: Sinuri). The cult of Sinuri. See D.Hegyi, *AAntHung* 38 (1998) 157-163, for a summary of what is known about this cult, largely based on inscriptions; special attention to the problem of the election of priests: probably elected for life and not necessarily member of a particular clan; economic activities of the sanctuary; relation of Sinuri to Ζεὺς Κάριος. See A.Chaniotis, *EBGR* 1998 [2001] 190 no. 116.

1341. Mylasa. Decree concerning monetary matters, 209-211 A.D. *I.Mylasa* 605 (*OGIS* 515). J.Nollé, *Chiron* 28 (1998) 344/345, suggests restoring the acclamations in LL. 55-57 as follows: ἰς αἰῶ[να | τοὺς κυρίους ἡμ]ῶν· ἀνεικήτοις τοῖς κυρίοις· ναοῖς [τοὺς αὐτοκράτορας]. The ἀνεικήτοις-clause may have to be related to the war waged by the emperors in 209-211 in Britannia, the ναοῖς-clause to the erection of a temple ('religiöse Verehrungsstätte'). For the latter, N. refers to coins with the legends νεικῶσιν οἱ κύριοι and Ἐπινείκιος, combined with representations of temples.

1342. Nysa. Fragment of an epigram, late Roman Imperial period. No description of the stone, which was copied in the city's bouleuterion. Edd.pr. Merkelbach-Stauber, *SGO* I 227 no. 02/07/01: [---] αὐτῆς ἀχράντοιο | Δίκης ἀρίδηλον | ἀνθύπα[τον ----]

Honorary epigram for an incorruptible late Roman governor, edd.pr.

1343. Panamara. Honorary decree of the Koinon of the Laodikeis for the priest Leon, 3rd/2nd cent. B.C. *SEG* XLV 1556/1557. G.Reger, *EA* 30 (1998) 11-17, elaborates J.Ma's theory that the Laodikeis may have been in some way a Seleukid foundation [see app.cr. of *SEG* XLV 1557]. He suggests that the koinon originated in an estate of Antiochos II's wife Laodike, comprising landed properties and one or more villages. He adduces *I.Labraunda* 8 and *RC* 18-20 (*OGIS* 225; *I.Didyma* 492), testifying to the existence of properties of Laodike near Mylasa and in the Troad, respectively. Further reflections on the relationship of the various koina attested near Stratonikeia [cf. app.cr. of *SEG* XLV 1557] to the Seleukid foundation and to the city of Stratonikeia. R. accepts Ma's suggestion that the eponymous priest Eudamos (L. 1) is the Rhodian priest of Helios. He suggests identifying this Eudamos with the homonym on a Rhodian amphora handle dated to ca. 175-150 B.C. Since Carian cities ceased to date by the priest of Helios after their liberation by the Romans in 167 B.C., Eudamos probably served between ca. 175-167 B.C., a period in which Carian communities were subordinated to Rhodes. R. wonders whether our Eudamos is identical with the homonym apud G.Jacopi, *Clara Rhodos* 2 (1932) 192/193 no. 20: the latter was γυμνασίαρχος, ἡγεμών in Caria, general in the Peraia and πρύτανις; he may have capped his career with the eponymous priesthood of Helios.

A.Chaniotis, *EBGR* 11 (1998) 294 no. 63, argues that Leon is honored not only for taking care of the citizens who visited the sanctuary and for solving their disputes (1556 LL. 12/13; 1557 LL. 7/8), but apparently also for taking care of suppliants (1556 LL. 10/11). He rejects the view of T.Corsten (cf. 1557 app.cr. ad L. 4) that the koinon of the Laodikeis was an association of the citizens of Laodikeia on the Lykos residing in Panamara and that the eponymous priest is that of Panamara. 'This is improbable, since the koinon refers to itself in the hortatory formula of its decree as a δῆμος (L. 10) and honors Leon for helping its πολῖται (L. 7). The suggestion of P.M.Fraser that this was one of the "political koina" in Karia seems more plausible' [See now also P.Debord in A.Bresson - R.Descat, *op.cit.* (cf. our lemma no. 2153) 168-170].

1344. Pisye (Yeşilyurt; area of: Aslanlı). List of contributors to the construction of a dockyard (νεώρια), 3rd cent. B.C. Marble stele framed by two columns, found in Aslanlı, ca. 2 km. northwest of Yeşilyurt; front (A), back (B) and left side (C) inscribed. Ed.pr. E.Varinlioğlu in *Preatti XI Congresso* 297-307 (ph.).

A:
Οἵδε[- - -]Τ[- -]
ἐπαγγειλαμέν[ων] καὶ ΔΗΜΩ[- - - - - - - - λιμένων]
[κ]αὶ νεωρίων κατασκευὴν Δ[- - - - - - - - - -]
ποιεῖν ἣν ἔχο[υ]σιν αἵρεσιν εἰς ΤΙ[- - - - τὸ πλῆ]-
θος τὸ Πισυητῶν καὶ Πλαδασέ[ων - - - - - - - - -]

χρήματα δωρεάν·
[Φ]ίλαγρος Στρατοκλέους Πιστια(νός) ρ΄ I
[Κ]αλλίας Φιλάγρου Πιστιανός ρ΄ I
Μένανδρος Μελάντα Κελιμαρεύς ρ΄ K
[κ]αὶ ὑπὲρ τῶν υἱῶν Μελάντα A
[κ]αὶ Θευδώρου λ΄ I
[Σ]τρατοκλῆς [Σ]τρατοκλέους Πιστι(ανός) ρ΄ AI
[κ]αὶ ὑπὲρ τῶν υἱῶν Φιλάγρο[υ] ΛΙ
[κα]ὶ Στρατοκλέους ν΄ ΠΟ
[Λέ]ων Φιλάγρου Πιστιανός ρ΄ ΚΑΛ
['Αν]τιφάνης Φιλάγρου Πιστιανός [.] ΚΑΙ
[Σ]τρατοκλῆς καὶ Φανίας ΙΑΤ
['Ι]εροκλέους Πιστιανοί ρ΄ ΚΛΕ
'Ανδρόνικος Μυωνίδου Κελιμαρεύς ρ΄ Η
Θεύδωρος Θέωνος Κελιμαρεύς ρ΄ Π
[Δ]όκιμος Θέωνος Κελιμαρεύς ρ΄ Η
Μενέδημος Θέωνος Κελιμαρεύς ρ΄ ΘΕ
Νικάνωρ Βρύωνος Πιστιανός ι΄ ΓΩ
[Ν]ικάνωρ, Εὔδωρος, Πολύαρχος
[Ν]έστορος Κελιμαρεῖς [.] ΚΑΙ
[Μ]ένιππος Μυωνίδου Κελιμαρεύς ρ΄ Ι
Διονύσιος 'Αρτεμιδώρου ΣΩ
τοῦ Διονυσίου Πιστιανός ρ΄ ΚΑΙΛ
'Ιεροκλῆς Πολίτου Κολωνεύς [.] ΣΩ
Γλαῦκος Χάρμου Τομοσιμπτεύς ν΄
'Ιεροκλῆς 'Αρτεμιδώρου
τοῦ Μενίππου Κελιμαρε[ύς .]
Πλουτιάδης Μέλανος Κ[ελιμαρεύς? .]
καὶ ὑπὲρ τῶν υἱῶν 'Απο[-- καὶ]
Μέλανος καὶ 'Ιάσωνος κα[ὶ]
Ο[- - - - - - - - -]Γ[- - - - -]

B:
[-]Λ[- - - - - - - - - - - - - -]
'Ιεροκλῆς Λέωνος [- - - - - .]
I Μενεκράτης 'Απ [- - - - - - .]
I Μένιππος Θέωνος Α=ΑΛ [.]
ΣΙ Θέων Σωπάτρου Κεμησσε[ύ]ς [.]
I Φανίας Μενίππου Λευκοιδε[ύς .]
II καὶ ὑπὲρ τῶν υἱῶν Μενίππου
II καὶ 'Ι(ε)ροκλέους λ΄
Ε 'Απολλώνιος Φίλωνος Κεμησσεύς ι΄
ΥΣΙ 'Ιεροκλῆς Μενίππου Λωνδοκωμήτη[ς .]
ΙΚ 'Απολλώνιος 'Εκατόμνω Κεμησσεύς [.]

ΕΥΣ	Διονύσιος Μ̣ενεκράτου Ὑταρμεύς [.]
	Μένιππος Ἀρ̣τεμιδώρου Λωνδοκωμή̣[της .]
	Μέλας Ἀρτεμιδώρου Λωνδοκωμήτ[ης .]
Ι̣ΣΙ	Θέων Μολοσσοῦ Λωνδοκωμήτης [.]
	Μένιππος καὶ Λέων Ἐπικλέους
Ι	Κελιμαρεῖς κʹ
Κ	Καλλισθένης Ἐπαινέτου Κελιμαρεύ̣[ς .]
	Μιννίων Θέωνος Λευκοιδεύς [.]
	Φανίας Μυωνίδου Κελιμαρεύς [.]
ΣΝ	Μενεκλῆς Ἀρτεμιδώρου Κελιμα̣[ρεύς .]
ΟΣΛ	καὶ ὑπὲρ τοῦ υἱοῦ κʹ
ΑΝΟΣΚ	Καλλίμαχος Ἐπαινέτου Κελιμαρ[εύς .]
Λ̣ΣΕΥΣΙ	Μένιππος Σωπάτρου Πιστιανό[ς .]
	Ἀρτεμίδωρος Βρύωνος Κεμησσ[εύς .]
ΛΚ	Βρύων Ἀρτεμιδώρου Κεμησσεύ[ς .]
ΕΥΣΙ	Μενεκλῆς, Ἰσοκράτης, Λέων, Ἀριστο[- -],
ΕΥΣΙ	Εὔδωρος Παυσανίου Κολωνεῖς ν̣ʹ
ΕΥΣΙ	Ἰάσων Νικίου Τομοσιμπτεύς Ι̣ Ι̣ʹ
ΤΕΥΣΙ	Ἀρτεμίδωρος Ἰσοκράτου Πιστιαν[ός .]
ΣΙ	καὶ ὑπὲρ τοῦ υἱοῦ Λέοντος κʹ
ΗΣΣΕΙ	Ἀρίστιππος Ἀριστοδήμου Πιστιανό̣[ς .]
Ι	Φανίας Μενάνδρου Τομοσιμπτεύς [.]
ΟΥ	Ἑρμοκράτης Μιννίωνος Πιστιανός Ι̣ Ι̣
	[Ἱε]ροκλῆς Μενίππου Τομοσιμ(πτεύς) κʹ
	[- - -]Η̣Σ Φανίου Πιστιανός λʹ
	[- - - - - -]εκλέους Πιστιανός [.]
	[- - - - - -] Π̣ι̣στιανός ιʹ

C (only lowest part): ΛΙ

Α̣ΙΔΟΚΛΗΣ	
	[- - - Ζ]ωίλου vacat
	[- - -] Πλαδασεῖς
	[- - -] Ὀ̣λύμπιχος Ο̣Ν̣
	[- - - -] ΥΜ[. .]ΛΛ[- - ΙΜ

Ed.pr. does not explain the function of the words to the right of the main text of A and left of that of B. For Pisye see *La Carie* 378/379, ed.pr., who also refers to *I.Lindos* 151, *IG* XII 1 1036 (*Syll.*[3] 586; see also *I.Rhod.Per.* App. I nos. I and II) and *I.Rhod.Per.* 751 (Τὸ κοινὸν τὸ Πισυητῶν καὶ Πλαδα̣[σσέω]ν τῶν μετὰ Πισυητῶν); on 304 note 13 he mentions two new Hellenistic texts from Pisye mentioning the same koinon; in one of them we have Πλαδασσέων without the additional clause τῶν μετὰ Πισυητῶν ‖ dated by ed.pr. on palaeographical grounds: Α, Γ, Ν, Μ ‖ A 2-3. Pisye's harbor must have been Akbük, 19 km. west of Iskele and 12 km. east of Ören (Keramos), ed.pr. [why not ἐπαγγειλάμεν[οι], going with οἵδε in L. 1?, Pleket] ‖ 7 (and in many other lines). Πιστιανός: Ptolemy mentions a city Πίστος after Idyma and Thera (located at Yerkesik),

ed.pr. ‖ 9 (and elsewhere). Κελιμαρεύς: references to Kelimara in *La Carie* 378 note 4 and *OMS* III 1457, ed.pr. ‖ [10. Μελάντα: genitive of Μελάντας?; a nominative Μέλας would have Μέλανος, Pleket; for Μελάντας see L.Robert, *Monnaies antiques en Troade* (Geneva 1966) 81ff., Herrmann] ‖ 29 (and elsewhere). Κολωνεύς: located at Yeniköy between Thera (Yerkesik) and Pisye; see *SEG* XL 992 L. 21 (Κολωνεῖς) and an unpublished inscription found in Yeniköy, ed.pr. ‖ 30 (and elsewhere). Τομοσιμπτεύς: previously unattested, ed.pr. ‖ B 5. Κεμησσεύς (and elsewhere): identical with Themessos, later annexed by Stratonikeia?; if so, it should be located somewhere between Pisye and Stratonikeia, ed.pr. ‖ 6 (and 19). Λευκοιδεύς: Leukoida is located at Çırpı, south of Pisye; attested in three unpublished inscriptions, ed.pr. ‖ 10 (and elsewhere). Λωνδοκωμήτης: to be located at Çiftlik, on the basis of an unpublished dedication to Ζεὺς Κάριος and Londeis, ed.pr., who adds that the koinon of Londa is on record in the unpublished inscription from Yeniköy mentioned above sub A 29 ‖ 12. Ὑταρμεύς: previously unattested, ed.pr. ‖ C 3. Πλαδασεῖς: see above, app.cr. in initio ‖ ed.pr. comments on *IG* XII 1 1036 (*Syll.*[3] 586; cf. *I.Lindos* 151) concerning the expedition of the Rhodian general Nikagoras in the Peraea (ἀνακτησάμενος τὰν Πισυῆτιν χώραν καὶ τὰν Ἰδυμίαν καὶ τὰν Κυλλανδίαν), dated to ca. 196 B.C. in *Syll.*[3] (against Philip V and his Carian possessions); ed.pr. wonders whether he may have been involved in a war against an unknown enemy before 201 B.C.; comment on the route possibly followed by Nikagoras.

1345. Pisye (Yeşilyurt; area of: Aslanlı). Two funerary texts, Hellenistic period. E.Varinlioğlu, *art.cit.* (see our lemma no. 1344) 302, briefly mentions the following two texts, both inscribed on the rectangular base of a cylindrical funerary altar; no further description of the stone.

I. Ἀριστέα Αἰνέα Ῥο(δίου)· Ἀρτεμίσιος | Τραλλ(ιανὸς) καὶ Ἡρώδας Μύ(νδιος) καὶ Ἐλπὶς | Τραλλ(ιανὴ) ὑπὲρ τοῦ τροφίμου καὶ εὐ|εργέτου ὀξτωκαιδεκαέτη χρό|νον θρέψαντες ἀτυχῶς | μνίας ἕνεκα

[4. ὀξτωκαιδεκαέτη: printing error for ὀκτωκαιδεκαέτη?, Pleket].

II. Αἰνέα Θευδώρου Ῥο(δίου)· Στεφαν̣ί̣ων Μύ(νδιος) ὑπὲρ τοῦ εὐεργέτου | μνίας ἕνεκα τῆς ἰς αὐτόν

[1. Αἰνέας: is he identical with the Αἰνέας in text I?, Pleket].

1346. Syneta (Bucak Köyü). Inscriptions, old and new. A.Chaniotis, apud R.R.R.Smith - C.Ratté, *AJA* 102 (1998) 248-250, reports the discovery of a votive stele for Ζεὺς Συνετηνός, dedicated by a priest and 121 other persons (ca. 200 B.C.).

See also A.Chaniotis, *Deltion tou Kentrou Mikrasiatikon Spoudon* 12 (1997/1998) [1999] 13-41, C.Brixhe, *BE* (1999) no. 479, and S.Mitchell, *AR* (1998/1999) [1999] 163. In *Deltion*, C. republishes the honorary inscription from Bucak Köyü published by W.Reichel, *Anzeiger der kaiserlichen Akademie in Wien* (no. 24, 1893) 96 and J.G.C.Anderson, *JHS* 17 (1897) 397 (see also *La Carie* 352). The inscription mentions a βουλή and a δῆμος and therefore was erected by a polis. C. dates the text to the 1st cent. A.D. C. mentions the discovery of a fragment of a decree

for a benefactor (ph. of last nine lines). The people who honored the benefactor probably were the Συ[νετηνοί]. The polis Syneta is to be located on and around the Tolaş Tepe near Bucak Köyü.

On 26-29 C. lists the names recorded in the dedication to Zeus. Στανις is the only new name; for this name see C.Brixhe, *BE* (1999) no. 479. C. cautiously suggests that we may have a list of the first settlers of the city, founded by one of the Hellenistic kings.

1347-1349. Tavşan Adası. Inscribed fresco, ca. 550-600 A.D. G.E.Bean - J.Cook, *ABSA* 50 (1955) 140/141 nos. 62-64 [not included in *SEG*: see *SEG* XVI 700]. Re-examined and republished by V.Ruggieri - F.Giordano, *OCP* 64 (1998) 266-270.

1347: 140 no. 62. † Ὄδε ὁ | ἀμνὸς | τοῦ Θεοῦ | ὁ ἔρον || τὴν (ἀ)μαρ|τία(ν) τοῦ | κό(σμου)

1. Ὄδε for ἴδε, R.-G. [but why not 'this is the lamb of god?', Pleket] || 4. ἔρδν = αἴρων.

1348: 140 no. 63 (ph.). † Χριστὲ ὁ | Θεὸς Κ[.]|ΠΙC βο|ηθια||(μ)ενος | Θεω|δώρου | ἅμα συ(μ)|βίο κ(αὶ) τέ||κνυς· ἀ|μήν †

2. In fine: the kappa has an addition: perhaps an abbreviation of κ(αί), R.-G. || 3. ΠΙC: πιστός?, R.-G. || 3-5. ΒΟΗΘΙΑ.ΕΝΟC, R.-G., who add that this excludes the readings Ἰησοῦ ὁ βοηθούμενος or εἰς βοηθείαν.

1349: 141 no. 64 (ph.). † Ὁ Θε(ὸς) [...]|ΑΠΑ[...]|ΤΥ[..]ος|χολίας ἄ||φεσιν ἁμα|ρ-τιῶν δώ|ρισε Ἰωάν|νου ταπι|νοῦ μονα||χοῦ· ἀμήν | †

1-2. Possibly Ὁ Θε(ὸς) [τῶν] | ἀπά[ντων], R.-G. || 3. ΤΥ[.]Ο[-- ἀσ]|χολίας; ΤΥΘΟ--, R.

On 277, R.-G. mention a painted bust of Theodoros with an inscription Θεώδορος ὁ ἅγιος.

IONIA

1350. Didyma. The relations of Didyma with Miletos. Contra K.Tuchelt, N.Ehrhardt, *Chiron* 28 (1998) 11-20, argues that already in the Archaic period the sanctuary at Didyma belonged to Miletos and was administered by the city. According to T. (*AA* 1988, 433 and 437; in id. (ed.), *Didyma* III. *Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1962, Bd.* 1: *Ein Kultbezirk an der Heiligen Straße von Milet nach Didyma*, Mainz 1996, 238/239, with notes 251/252), Didyma was an independent sanctuary under the supervision of the clan of the Βραγχίδαι; it was not until the Hellenistic period that it came fully within the Milesian

sphere of influence. Re-examination of the literary evidence shows that Branchidai is an indication of the place and/or the sanctuary rather than a family or ethnic group. Epigraphical evidence reveals close connections of Didyma with Miletos both in the Archaic and Classical period: the sacred law *SEG* XXX 1283 (cf. XLII 1025/1026; 550-500 B.C.) has formulas typical of similar, later Milesian laws and should be considered a document issued by the city, and the inscription of the Molpoi (*Milet* I 3 133; cf. VI 1 pp. 168/169; *Syll.*[3] 57; *LSAM* 50; *SEG* XLVI 1472; 450/449 B.C., but bearing on earlier years, at least from 479/478 B.C.) shows the close relationship of this college with Miletos: its leader, the στεφανηφόρος, is the city eponym, and its members were selected from the six city phylai on the basis of parity. The ritual of the γύλλοι (LL. 25-27; probably 'Steinwürfel'), to be erected during the procession both on leaving the city and on entering the sanctuary, reveals that Didyma was considered part of Miletos.

1351. Ephesos. For *I.Eph.* 1305, 1308, 1310, 3820 and 5115, *SEG* XXXIII 940, and XLIII 795 see our lemma no. 2202; for a discussion of *I.Eph.* 453, 1307, 1313, 1336, 1339, and 2043-2045, see our lemma no. 2105.

1352. Ephesos. Athletics. H.Engelmann, *'Zur Agonistik in Ephesos'*, *Stadion* 24, 1 (1998) 101-108, presents brief remarks on the ἀγῶνες recorded for Ephesos, the number of gymnasia, and various aspects of the agones (religious; political, especially relations with Rome; economic; self-identity of the city; entertainment). In passing, E. refers to an unpublished text concerning 'ein[en] Bürgermeister', who paid for a σφαιριστήριον ('ball-court') out of his own pocket. [See our lemma no. 1375].

1353. Ephesos. Demeter and the prytaneion. V.Suys, *Kernos* 11 (1998) 173-188, discusses the function of Demeter in the Ephesian prytaneion in the two periods for which we have relevant inscriptions. 1) The sacred law *I.Eph.* 10 (*SEG* XXVIII 866; cf. XXXV 1112; 3rd cent. A.D.; text; translation) contains two abstracts from an earlier law; the second part (L. 17: ἄλλο μέρος) dates before the death of Alexander the Great in view of the fine in στατῆρες Δαρικοί (L. 30). From LL. 27-29 it appears that Δημήτηρ Καρποφόρος resided in the prytaneion, where she possessed a νεώς. This temple cannot be identified with the one dedicated to the goddess in 120 A.D. by a certain Bassos (*I.Eph.* 1210); the latter should be located elsewhere, since no temple was found in the extant prytaneion built at the time of Augustus; the earlier temple of *I.Eph.* 10 belonged to an earlier prytaneion. Clearly Demeter Karpophoros played a prominent role, since no other deity benefitted from the fine to be paid by the prytanis in case of offence. Demeter as the patron of the prytaneion, a function nearly always reserved to Ἑστία (also at Ephesos during the Imperial period; cf. below sub 2) is unique in the Greek world. In general terms, her presence can be explained with reference to the alimentary function of the prytaneion, where meals were served as a special honor for distinguished citizens, magistrates, and official foreign guests of the city. More specifically, S. postulates that Demeter's presence has its roots in the distant past. The hearth of the prytaneion descends from the royal hearth of pre-polis

times, when the prytaneion was the governmental center (cf. Strabo 14.1.3). 2) In the Roman Imperial period, inscriptions show that at an unknown moment 'Εστία had taken over the role of Demeter as the main goddess of the prytaneion (*I.Eph.* 1062, dated 92/93 A.D., is the earliest testimony), without, however, fully expelling her. Especially relevant are 13 dedications to various deities made by various officials of the prytaneion at the end of their term: *I.Eph.* 1058-1060, 1065, 1067, 1069-1073 (including 1070 A), 1078, and 1597 (late 2nd/early 3rd cent. A.D.). All are dedicated to Hestia in the first place (nearly always qualified as Βουλαία); Demeter, 'Δήμητρος Κόρη' and Πῦρ ἄφθαρτον are mentioned six times; other deities are mentioned more rarely. The evolution from Demeter to Hestia cannot be traced; apparently the political aspect of Hestia had become more important than Demeter's connection with the hearth and food. S. concludes with reflections on the probable existence of μυστήρια of Demeter, possibly preceded by a procession centered around the κάλαθος; for the connection between Demeter and kalathos at Ephesos cf. *I.Eph.* 3252 (text).

1354. Ephesos. Grain price and urban control. *I.Eph.* 910, 923-925A, 929, 934, 938 and 3010. On these inscriptions which mention the price of bread see P.Garnsey - O.van Nijf, *'Contrôle des prix du grain à Rome et dans les cités de l'empire'* in *La mémoire perdue. Recherches sur l'administration romaine* (Rome 1998) 306-315. They reject the theory that these texts testify to price-fixing by the urban authorities; they point out that these texts record ten ἀγορανόμοι and constitute a minority among the texts mentioning *agoranomoi* in Ephesos; moreover, the texts are retrospective (they mention prices which were valid in the past) and are inscribed on the Gate of the Agora in such a way that it is not easy to consult them; the most current price in the Ephesian texts is two obols for twelve unciae (one litra) of bread; the weight of the bread varied rather than its price; price control occurred in special cases, i.e., during festivals and the accompanying markets and in case of shortage of grain, but on the whole other mainly euergetistic options were preferred (adequate supply of grain; price subsidy); generally speaking, price control did not enhance the benefactor's prestige; and it was at variance with the interests of producers and merchants who preferred the 'autonomy of the market' (Libanius, *Ep.* 379).

1355. Ephesos. The Olympia and the cult of Zeus Olympios. Cf. *SEG* XLVII 1618. H.Engelmann, *ZPE* 121 (1998) 305-308, argues that the 'Ολύμπια were not created under Domitian as the agon of the first provincial temple of the emperor cult at Ephesos. Domitian was not worshipped together with Zeus Olympios in that temple. E. collects evidence on the Olympia (*IAG* 66a-b; *I.Iasos* 107/108). At the end of the 1st cent. A.D. a citizen of Ephesos, Tib. Claudius Nysios, donated a large sum of money to the Olympia (see our lemmata nos. 1399/1400). E. argues that this was not the beginning of the Olympia but their rebirth. They were very ancient but had fallen into oblivion. The Olympia of the 2nd and 3rd cent. A.D., just like the Ephesia, were reckoned by Olympiads as a token of their ancient origin (*I.Eph.* 1121: P. Aelius Serapion won at the 457th Olympiad, i.e. 245 A.D.; on 310 some corrections to the lemma in *I.Eph.*). Around the end of the 1st cent. A.D. the Olympia were accorded a new system of time reckoning (*I.Eph.* 1119, 1121a; see our lemma no. 1400). On 307/308, E. argues that the worship of Zeus Olympios existed at Ephesos from ancient times (*I.Eph.* 1063; cf. our lemma no. 1369).

1356. Ephesos. Foundation of Domitian for the harbor-gymnasium. H.Engelmann, *ZPE* 121 (1998) 308/309, argues that the goal of this foundation (see S.Karwiese in H.Thür (ed.), "-- *Und verschönerte die Stadt* --" (cf. *SEG* XLVII 1617) 141-146) was to provide money for the enormous expenses of the gymnasium in the future. Private citizens also contributed (*I.Eph.* 3066) but the Artemision contributed the largest part (*I.Eph.* 1143, cf. 1500). E. connects the new measurement of the lands of the Artemision in the Kaystros valley under Domitian with this foundation (*I.Eph.* 3506-3510). It purported to guarantee a steady income for the Artemision so that the temple would be able to bear the costs of the gymnasiarchy of the harbor gymnasium in the future. Cf. also H.Engelmann, *ZPE* 125 (1999) 144/145.

1357. Ephesos. Oracle of Apollo against pestilence, shortly after 165 A.D.? *SEG* XLI 981 (Merkelbach-Stauber, *SGO* I 296 no. 03/02/01). Cf. J.Rodríguez Somolinos, *'Ártemis Efesia en Lidia y Apolo Clario en Éfeso: mántica y propaganda religiosa en época imperial'* in *Actas* -- (cf. our lemma no. 1308 in fine) 207-212; Spanish translation of the inscription; the city which consulted the oracle was a Lydian one, north of the Hermos (not Sardis); the oracle dates from before 150 A.D. and was issued by Klaros. R.S. refers to Pausanias (2.2. 6-8) who writes that in Corinth there were statues of Artemis Ephesia and Klarian Apollo, possibly erected as a result of a Klarian oracle. Klaros clearly wanted to produce propaganda for its oracle and to take advantage of the great reputation of the Ephesian Artemis.

1358-1368. Ephesos. Various inscriptions. (Re)published by Ç.Içten - H.Engelmann, *ZPE* 120 (1998) 83-91 nos. 1-13. No. 2 is a Latin inscription; no. 8 is our lemma no. 1409. All inscriptions were found at Selçuk; now in the museum of Selçuk, unless otherwise indicated.

1358: 83 no. 1. **Demarcation of the boundary of the lands of the Artemision, 6/5 B.C.?** White marble block, broken below.

Imp. Caesar
Augustus fines
Dianae restituit.
4 Αὐτοκράτωρ Καῖσαρ Σεβασ-
τὸς ὅρους Ἀρτέμιδι
ἀποκατέστησεν
vacat

1-6. Inscriptions with an identical text were found in the Kaystros valley: *I.Eph.* 3501/3502. In 6/5 B.C. the landed property of the Artemision was surveyed, see for example *I.Eph.* 1522-1524 (cf. *SEG* XLVI 2263 (no. 183)), 3513, 3516.

1359: 84 no. 3 (ph.). **Epitaph of Claudius Diodotos, his family and friends, 2nd cent. A.D.?** White marble stone, possibly belonging to a heroon, broken at left and right; moulded below; inscription engraved over an erased text, of which remains are visible at the left side; now near the so-called 'offenes Depot' on the south side of the Byzantine city wall.

[-------------------------]
ε[.]ạ.θ[....]φ Διοδότῳ νεοποιῷ,
στρατηγῷ, νεάρχῳ καὶ Κλαυδίᾳ Ἀρχε-
λαΐδι τῇ συμβίῳ αὐτοῦ καὶ Τατιανῷ
καὶ Μοσχίῳ καὶ Διοδότῳ τοῖς τέκνοις
αὐτῶν καὶ Κλαυδίῳ Σεκούνδῳ τῷ ἀδελ-
φῷ καὶ Ὕμνῳ καὶ Λούπῳ καὶ Τρύφωνι
τοῖς γνησίοις φίλοις vacat

1360: 84/85 no. 4 (ph.). **Dedication, 2nd/3rd cent. A.D.** Fragment of a white marble column. Around the inscription an olive wreath, which looks late-Hellenistic.

Ἀντίοχος | Μητροδώ|ρου ἀνέθη|κεν

1361: 85 no. 5 (ph.). **Agonistic inscription, 2nd cent. A.D.** Moulded base; now at the north side of the Arkadiane.

[--- ὁ δεῖνα -- ἐνεί]κα
τὰ μεγάλα Ἐφέσηα καὶ
Βαλβίλληα παίδων πένταθλον
[ἐπὶ] Πο. Οὐηδίου Γαλάτου

[Ca. 165-200 A.D.: *An.Ép.* (1998) [2001] no. 1348] || 4. Galates is on record in *I.Eph.* 729.

1362: 85/86 no. 6 (ph.; translation). **Funerary epigram for Symmachos, 1st cent. A.D.?** Republished by Merkelbach-Stauber, *SGO* I 349 no. 03/02/68, with translation, who date the text to the 2nd cent. A.D. White-bluish marble block.

Σπεῖρε μὲν Ἡρώδης με πατήρ, μήτηρ δ'{ε} ἔτεκέν [με]
Ἄμμιον, οἷς ὀδύνας λεῖπον ἀποφθίμενος·
τρισσὰς ἑβδομάδας πλήσας ἐτέων δὲ πρὸς Ἅδαν
ἦλθον ἄνυνφος, ἄπαις, οὔνομα κληζόμενος
Σύμμαχος· ὃν δάκρυσεν ὁμηλικίη συνεφήβων
οὕνεκα καὶ τέχνην καὶ σοφίην ἔλιπον.
Ἠρήμωσα οἴκους γονέων, ἔλιπον δὲ τὰ σέμνα
γυμνάσιον, τέχνην, σύντροφον ἡλικίην.
Ἀλλὰ γονεῖς λήθεσθε γόων, τάδε μοῖρ' ἐλόχευσεν
ἄ(λ)γεα καὶ λυπρὴν ὤπασε δυστυχίην·
καὶ σύ μοι ὡς φθιμένῳ, παροδῖτα, σοφὸν στόμ' ἀνοίξας
χαίρειν λέξον· ὃ δὴ πᾶσιν ἔθος φθιμένοις

1. Σπεῖρε(ν) μὲν, ed.pr. and *SGO* [however, the nu is not on the stone and metri causa one expects σπεῖρε μὲν, Pleket]; ΔΕΕΤΕΚΕΝ, *lapis*; *SGO* prints δὲ ἔτεκεν || 6. τέχνην (cf. also L. 8): interpreted in *SGO* as a reference to a profession, possibly that of a physician [probably a reference to skill in an athletic discipline in the gymnasion (cf. L. 8); σοφία may refer to the intellectual abilities of the deceased, also cultivated in the gymnasium, Pleket] || 10. ΑΓΕΑ, *lapis*.

1363: 86/87 no. 7 (ph.; translation). **Epitaph of Euarestos and his family, 2nd cent. A.D.** White marble plaque broken in three pieces. French translation in *An.Ép.* (1998) [2001] no. 1349.

Τοῦτο τὸ ἡρῷον καὶ αἱ ἐν αὐτῷ
πυαλείδες τρεῖς καὶ τὸ κατ' αὐτοῦ
σωλάριον σὺν τῇ ἀναβάσι καὶ ὁ ἔν-
προσθε τόπος πρὸς τὸ προκέντημά
ἐστιν Εὐαρέστου τοῦ Διονυσίου
τοῦ Μητρᾶ δὶς τοῦ Ἀπολλωνίου
καὶ τέκνων καὶ γυναικὸς καὶ ἐκγό-
νων αὐτοῦ· ἐξουσίαν ἔχοντος τοῦ
Εὐαρέστου ἐποικοδομεῖν μνημεῖον
ἢ καὶ ἕτερόν τι ὡς ἂν βούληται ἀνεπι-
κωλυτί· ἐξέστω δὲ ἐκδικεῖν τὸ ἡρῷον
τοὺς κυρτευτάς· ἔχιν δὲ τὴν ἐπίβασιν
αὐτὸν τὸν Εὐάρεστον καὶ τὴν γυναῖκα
αὐτοῦ Μαρκίαν καὶ τὰ τέκνα αὐτοῦ
Μᾶρκον καὶ Φανίαν καὶ τὰ τούτων
τέκνα καὶ ἔκγονα· ζῶσιν·
εἰ δέ τις μετὰ τὸν ἐμὸν θάνατον
θελήσῃ πωλῆσαι ἢ ἐκχωρῆ[σα]ι,
δώσει τῷ ταμείῳ * ,βφ·
[ἔ]χιν δὲ ἐπίβασιν Εὐτυχίδην Εὐα-
ρέστου

4. Προκέντημα: new word, "Mosaik", edd.pr. || 12. κυρτευταί: 'Reusenfischer', edd.pr. who provide parallels for entrusting the care for the grave to a professional association at Ephesos [for κυρτευτής/κυρτᾶς, see L. Robert, *Hellenica* XI/XII, 39-46 and *OMS* VI, 582, Pleket].

1364: 89 no. 9 (ph.). **Epitaph of Herakleides, 1st cent. A.D. and epitaph of Hypsaios, 2nd cent. A.D.** Ostotheke; the lid is lost.

Front:
(below a rasura of two lines)
Ἡρακλείδης Ἡλιοδώρου
τοῦ Μένητος

Back:
Ὑψαῖος Ἀριστονείκου
Νικαεὺς νομικός, ζῆσας
ἔτη μβ'· χαῖρε

Back 2. Νικαεύς: from Nikaia in Bithynia or from the small city of Nikaia in the valley of the Kaystros (*I.Eph.* VII 2 p. 312), edd.pr.

1365: 89/90 no. 10 (ph.). **Epitaph of Arruntia Ianuaria, 2nd cent.** A.D. White marble plaque.

Ἀρουντίᾳ Ἰανουαρίᾳ
Μ. Οὔλπιος Εὔανδρος
Πούδης γυναικὶ ἰδίᾳ
φιλοστόργῳ ἐποίησεν
μνείας χάριν

1366: 90 no. 11 (ph.). **Fragment of an epitaph, 2nd cent. A.D.?** White marble fragment broken at right.

Τούτ[ου τοῦ]
μνημε[ίου κήδε]-
ται Μ. Σερ[--ος]
Φίλων· ζῆ· [καὶ]
Νεικόπολ[ις ---]
ρου· ζ[ῆ]

3. Σέρ[γιος], Σερ[ῆνος] or Σερ[ουίλιος] etc., edd.pr.

1367: 90 no. 12. **Epitaph of Hermias, Imperial period.** Small white marble pillar.

Ἑρμίᾳ | δούλῳ | Καίσα|ρος Φιλιπ||πὶς μνεί|ας χάριν

1368: 91 no. 13 (ph.). **Epitaph of Achillas and others, 2nd cent. A.D.?** *I.Eph.* 2200, now rediscovered. The inscription was engraved at several stages. I.-E. read in LL. 1/2: Λουκια-| ζῆ· νός, ζῆ· (*I.Eph.* Λουκία | ζῆ); in LL. 7/8: Φιλλάρι|ν (*I.Eph.* Φιλλάρι|[ιο]ν); in LL. 16/17: Ἀχιλλᾶ⟨ς⟩ τρὶς τοῦ Μηνα|γώρα. Νέ, ζῷεν ('Ja, sie (alle) mögen (noch lange) leben') (*I.Eph.* [Ἀ]χιλλᾶ⟨ς⟩ τρὶς τοῦ Μηνα|⟨γ⟩ώρα [ζ]⟨ῆ⟩).

1369-1397. Ephesos. Various inscriptions. (Re)published by M.Büyükkolancı - H.Engelmann, *ZPE* 120 (1998) 65-82 nos. 1-31 (nos. 7 and 22 are in Latin). All stones except nos. 1/2, 4, 8 and 12 were found in the Byzantine fortification walls on the hill Ayasoluk. Texts nos. 1-3 now also in Merkelbach-Stauber, *SGO* I 324/325 no. 03/02/38 (translation).

1369: 65/66 no. 1. **Metrical prayer for the prytanis Tullia, ca. 100 A.D.** *I.Eph.* 1063 (cf. *SEG* XXXI 950*). The editors reprint the text with translation (by R.Merkelbach) and comment upon the topic of children resembling their parents.

1370: 66/67 no. 2. **Metrical prayer for the prytanis Tullia, ca. 100 A.D.** *I.Eph.* 1064 (cf. *SEG* XXX 1848). The editors reprint the text with translation (by R.Merkelbach) and comment upon Tullia's benefactions.

1371: 67 no. 3. **Epigram praising Tullia, ca. 100 A.D.** White marble block with moulding, broken at right; now in the 'Domitiansdepot'.

Τυλλία εὔδαιμον, μέγα χάρμα σε πᾶσι πολίτ[αις]
Ἄρτεμις ἧς Ἐφέσου δῶκε σοφὴν πρύτανι[ν]·
ἀργυρίων τε δόσεις λαμπραὶ καὶ πανθ' [⏑ ⏑ ––]
γυμνασίων λουτροῖς ἔξοχα δ' αὖ θυ[⏑ –]
καί σε φίλην Μούσαισιν ἀδελφιαρ[– ⏑ ⏑ – –]
καὶ Χάρισιν Μουσᾶν ἔργα μέγ' α[-------]
vacat

3. Perhaps Tullia distributed money to the inhabitants on festival days, edd.pr.

1372: 67/68 no. 4 (ph.). **Agonistic fragment with catalogue and epigram, 2nd cent. A.D.?** White marble orthostate, broken at left. Found on the 'Staatsmarkt', at the east end of the basilica of Sextilius Pollio.

[----------------].ν παῖ-
[δας ---------κ]αὶ ἀγῶνες
[-------------]α ἄνδρας
vacat
[--------------]υφεδρος
[-----------σ]εμνοτάτοις
[--------ο]υσα βλέποντος
[-----πατρίδα κ]λεινοτάτην
vacat

2. Ἀγῶνες = ἀγῶνας?, edd.pr. || 4-7. metrical || 4. probably ἀν]ύφεδρος, edd.pr., who suggest identifying it with ἀνέφεδρος.

1373: 68/69 no. 5 (ph.). **Decree of a Cretan (?) city, 2nd or 1st cent. B.C.** Upper right corner of a white marble block, broken on all other sides; now in the 'Domitiansdepot'. The text is in Doric dialect (first document of this kind at Ephesos).

[------------ ἄ]ρχοντες δια-

[-------------]λ̣ί̣ων πρειγευ-
[τ----------]νς τρίινς τῶν μα-
[---------] γενόμενοι παρ' ἀ-
[μὲ ? ----------]ς κλητὸνς δι-
[καστὰς------] ἀ̣γιόμενος ταν̣
[-------------]οστω̣ λῆμεν ο-
[--------------]νίων πλῆθος
[-------------- σ]ύμφωνα λέ-
[γοντ-----------]ι̣ο̣νς τὰ στελ̣-
[λ-----------------]

2-3. Πρειγευτάς = πρεσβευτής, edd.pr. || 3. τρίινς = τρεῖς || 5-6. κλητὸνς δι[καστάς]: 'herbeigerufene Richter', edd.pr. || 7. -]οστω̣ or -]οστο̣, edd.pr.

1374: 69 no. 6. **Fragment of unknown character, reign of Tiberius.** White marble block of a building; now in the 'Domitiansdepot'.

Ἐπὶ Τιβερίου
Καίσαρος
['Α]πολλωνὶς
Δημητρίου
Πα̣ννορία
[-------]

1-2. Edd.pr. provide parallels for members of the Julio-Claudian dynasty acting as eponyms in Ionian cities || 3. C.Brixhe, *BE* (1999) no. 459, wonders whether Apollonis is really a woman's name; perhaps rather 'Απολλώνι(ο)ς? || 5. Παννορία: edd.pr. refer to the chiliastys of the Πάννεοι (*I.Eph.* 1387) and to the dedication by οἱ ἀπὸ Πάννου (*SEG* XLIII 797); C.Brixhe, *loc.cit.*, doubts whether it is a toponymic adjective (meaning unknown).

1375: 71/72 no. 8 (ph.). **Honorary inscription for Glaukon, reign of Augustus or Tiberius.** Light-gray marble tabula ansata, broken at right; on the back an unfinished rider relief; now in the museum at Selçuk.

Ἡ βουλὴ κα[ὶ ὁ δῆμος καὶ -- ἐτείμησαν]
Γλαύκωνα [Μανδρύλου τοῦ --------]
ου πρυτανε[ύσαντα καὶ ἀγωνοθετήσαν]-
τα τὰ κατατα̣[----------------- εὐ]-
τυχέστατ[α -------------- κτίσαντά]
τε ἐκ τῶν ἰ̣[δίων καὶ τὸ -------- καὶ τὸ]
vv σφαιρ[ιστήριον ----------]

1. Ἡ βουλὴ κα[ὶ ὁ δῆμος καὶ οἱ νέοι (or ἡ γερουσία)], edd.pr. || 2. for Glaukon, son of Mandrylos, prytanis in 36/35 B.C., edd.pr. refer to *I.Eph.* 9 N 43 || 4. τὰ κατὰ Τα̣[ύρεα?, edd.pr., adducing evidence for young people fighting against bulls during the Taurea in honor of Poseidon || 7.

σφαιρ[ιστήριον, 'Ballspielplatz' (in the gymnasium, cf. *SEG* XLII 1747 [*I.Perge* 193 L. 13, Herrmann]); see also our lemma no. 1352.

1376: 72/73 no. 9 (translation of LL. 5-7). **Decree concerning the councillors, 2nd cent.** A.D. White marble block built into the west fortification wall of the Church of St. John.

[---------------------------]
[..]ς ἐ[κ τ]ῶν [...ca 6...τ]ῆς [β]ο[υ]λῆς
προσόδων το[ῖς βουλ]ε̣υταῖς διανε̣-
μομένας κα(τ)' εἰκάδα καὶ ἀναγραφὰς
καὶ [τὰ τρί]κλεινα, πάντα χωρὶς κλή-
ρω[ν] διὰ τὸ κατὰ τὴν λῆξιν τοῖς πα-
[ρ]οῦσιν καὶ ὑπακούουσιν τοὺς κλήρους
δίδοσθαι προσήκειν· τὸ ψήφισμα
[ε]ἰσηγησαμένου Τ. Φλαβ. Ἰουλιανοῦ
γραμματέως δήμου, ἀρχιερέως
[υἱ]οῦ κα̣ὶ̣ [ἐ]κγ[όν]ου [ἀρ]χιερέως καὶ
[--------------------- ἐκυρώθη]

0-1. τὰς θυσία]ς or τὰς διανομὰ]ς, edd.pr. || 1. ἐ[κ τ]ῶν [κοινῶν τ]ῆς [β]ο[υ]λῆς προσόδων?, edd.pr. || 3. ΚΑΙΕΙΚΑΔΑ, lapis || 4-6. κλῆροι: 'Geldlose', edd.pr. || 8. for the family of Ioulianos, see the stemma in *I.Eph.* VII 1 p. 63.

1377: 73 no. 10. **Honorary inscription for T. Fl. Aur. Serapion, Imperial period.** Fragment of a moulded statue base; now in the passage of the so-called 'Tor der Verfolgung'.

[Τὸ ἱερὸν]
συνέδριον
τῶν χρυσοφόρων
Τ. Φλ. Αὐρ. Σεραπίωνα φιλοσέβαστον
[----------------------------]

2. In larger script.

1378: 73 no. 11. **Statue of Dioskourides, 1st half of the 1st cent.** A.D. White marble statue base; now in the passage of the so-called 'Tor der Verfolgung'.

Διοσκουρίδης Θάλλου

1379: 73/74 no. 12 (ph.). **Dedication to the Theoi Patrooi, ca. 300** B.C. Stele broken above, with a relief of Meter seated on a throne with lions on her lap. At her left a standing man with a scepter in his right hand. Found in a field near the sanctuary of Meter on the northeast side of Panayirdağ; now in the museum at Selçuk. Edd.pr. ar-

gue that in the Classical period there was a precinct of the θεοὶ πατρῷοι on the north slope of the Panayirdağ, where the city founder Androklos had settled. The oldest inscriptions in that area date from the 5th cent. B.C., some decades after the displacement of the city by Kroisos. The inscriptions come to an end around the beginning of the 3rd cent. B.C. (cf. *I.Eph.* 102) after the foundation of the new city by Lysimachos: [Ἀ]γαθοκλ[ῆς] θεοῖς | πατρωίοις

1. The reading Φαόκα[ς] is less probable, edd.pr. || 2. Meter, Zeus and Apollo are so far recorded as πατρῷοι, edd.pr.

1380: 74/75 no. 13 (ph.). **Fragment, 1st half of the 1st cent. A.D.** Blue-whitish marble fragment decorated with a wreath. Broken on all sides except above; now in the 'Domitiansdepot'.

[Δημ]ήτριος Μυν[δίου] | wreath | [τοῦ Νέστ]ορος .[--]

1. A certain Demetrios, grandson of Nestor and priest of Zeus Keraunios, is on record in *I.Eph.* 1239, edd.pr.

1381: 75/76 no. 14 (ph.). **List of names, 1st cent. A.D.** White marble block with a slightly recessed frame; broken above, and now in the 'Domitiansdepot'.

[--------------------]
[----------------]ινος,
[------------ Ν]ύν φος,
Γν. Ἰούλιος Δαφνικός,
Διονύσιος Εἰσιδώρου τοῦ Εἰσιδώρου,
Ἰουβέντιος τρὶς νε(ώτερος),
Τιβ. Κλ. Κοδρᾶτος χρυσοφόρος,
Καλλικράτης Διονυσίου,
Λ. Εὔνιος Μαξιμιανός,
Μ. Τρήσιος Ἄκρατος,
Ουλιπος Σύνφορος,
Στρατόνεικος Καλλικράτους,
Γν. Ἰούλιος Εὔψηφος νε(ώτερος),
Σέξ. Κανδείλιος Εὔτυχος,
[Δί]νδυμος Χρυσέρωτος τοῦ Μηνοφίλου

2. Alternatively μελλόν]υνφος, edd.pr. || 5. Ἰουβέντιος II is on record in *I.Eph.* 960 as neopoios, edd.pr. || 6. Τιβ. Κλ. Κοδρᾶτος is on record in *I.Eph.* 907 as a member of the gerousia, edd.pr., who for χρυσοφόρος refer to the text in our lemma no. 1377 || 10. ΟΥΛΙΠΟΣ, *lapis*; apparently an error for (M.) Οὔλπιος Σύνφορος, edd.pr. [he may owe his gentilicium to M. Ulpius Traianus, governor of Asia in the late 70s A.D.: see *An.Ép.* (1998) [2001] no. 1336] || 12. Εὔψηφος: unattested so far, edd.pr.; C.Brixhe, *BE* (1999) no. 459, refers to Bechtel, *HPN* 176.

1382: 76 no. 15. **Fragmentary list of names, reign of Tiberius.** Fragment of a white marble block; now in the depot of the Church of St. John. Possibly part of *I.Eph.* 1687 (*SEG* XXXIX 1176, XLIII 786; cf. XLVII 1618) or 898.

[------].ς Μενεκ[λῆς]
[------].ηος Μηνόδω[ρος]
Μητρόδω[ρος]

1383: 76 no. 16 (ph.). **Dedication to Artemis, an emperor, etc., 2nd cent. A.D.?** Two marble seats; now in the depot of the Church of St. John. The inscription is on the back.

Ἀρτέμ[ιδι Ἐφεσίαι καὶ Αὐτοκράτορι Καίσαρι ----ω]ι Σεβ[αστῶι καὶ]
[--] τὴν σε[λίδα]

1. The name of Artemis has been erased by the Christians || 2. an anonymous person enlarged the theatre or stadion with a 'Sitzblock' (σελίς); in front, he erected seats with the dedication to Artemis, an emperor and the city of Ephesos, cf. *I.Eph.* 2113 and 661 L. 24, edd.pr.

1384: 77 no. 17 (ph.). **Epitaph of Philisto, 3rd cent. B.C.?** Marble grave stele broken below and moulded above; now in the depot of the Church of St. John.

Φιλιστὼ | Ἀμυντ.[...]

1385: 77 no. 18 (ph.). **Epitaph of Metrodoros, 2nd/1st cent. B.C.?** White marble stone broken on all sides except at right; now in the 'Domitiansdepot'.

[Μη]τρόδωρος | [Ἀρτ]έμωνος | [--]βρεώτης

1386: 77/78 no. 19 (ph.). **Epitaph of Hereas, 1st cent. B.C.?** White marble stele broken above and at right; now in the 'Domitiansdepot'.

Ἡρέας Ε[--] | Ὀροαν[νεύς]

2. A city Oroanna, situated near Teos or Kolophon, is on record in an inscription from Delphi; it is less probable that Hereas came from Oroanna in Pisidia; citizens of Oroanna are on record in a small number of inscriptions from Halikarnassos, Miletos, Priene and Smyrna, edd.pr. [See also L.Robert, *JS* (1976) 172 (= *OMS* VII 316) and C.Habicht, *ZPE* 112 (1996) 92, Herrmann].

1387: 78 no. 20. **Epitaph of M. Antonius Theotimos, beginning of the reign of Augustus.** Fragment of a white marble ostotheke; now in the depot of the Church of St. John: [Μ]ᾶρκος Ἀντώνιος | Θεότειμος

1. Theotimos has probably been enfranchised by M. Antonius, edd.pr.

1388: 78 no. 21 (ph.). **Epitaph of [--]ius Pammenes?, reign of Augustus.** Fragment of a white marble ostotheke decorated with a rosette; now in the 'Domitiansdepot': [--]ιος Παλατεί(να) | [Πα]μμένης

2. Pammenes may be the "Münzmeister" on record on coins of the Augustan period, edd.pr.

1389: 79 no. 23. **Epitaph of two Octavii, 1st cent. A.D.?** Lower left corner of a white marble ostotheke; now in the depot of the Church of St. John.

[-------------------------]
Γάιος Ὀκτάουιο[ς ------------]
[Γά]ιος Ὀκτάουιος Γαίο[υ υἱὸς ---]

1390: 79 no. 24. **Epitaph of Claudius [--]medes, Roman Imperial period.** Fragment of a limestone ostotheke broken on all sides and now in the depot of the Church of St. John. Left of L. 1 a gorgoneion: Κλαύδιος | [--]μήδης

1391: 79 no. 25 (ph.). **Epitaph of [--]s, son of Menophilos, 2nd cent. A.D.?** Lid of a white marble ostotheke, broken on all sides except at right; now in the depot of the Church of St. John: [----]ς Μηνοφίλου

1392: 80 no. 26 (ph.; translation of Col. I LL. 7-11). **Epitaph of M. Antonius Eutheias and Antonia Eirene, 2nd cent. A.D.?** White marble plaque; inscription engraved in two columns resembling two small stelai. The right column was engraved later than the left one over an erased field with letters of the 3rd. cent. A.D.

Left column
Μᾶρκος Ἀν-
τώνιος Εὐ-
θήας· ζῇ·
καὶ Ἀντωνί-
ας Εἰρήνης·
ζῇ·
μετοχὴν ἔδω-
κα τοῦ μνημίου
Τύχῃ Θεοπόμ-
που τοῦ Ἄνδρω-
νος· ⟦ζῇ·⟧

Right column
Διονυσὶς
Δαμᾶ τούτο[υ]
μνημείου κή-
δεται σὺν τῇ
ἐπικειμένῃ
σορῷ· ζῇ·
vacat
⟦-------⟧
⟦.π̣η̣σ̣----⟧
⟦-------⟧

Left 4-5. Ἀντωνίας Εἰρήνης: see C.Brixhe, *BE* (1999) no. 459: an error for Ἀντωνία Εἰρήνη or a nominative with redundant sigma (Ἀντωνιὰς Εἰρηνῆς)? || right 1. C.Brixhe, *loc.cit.*: name of a woman or a man (Διονύσι(ο)ς)?

1393: 80/81 no. 27 (ph.). **Epitaph of Zenobios (?) and Tyrannion, 2nd cent. A.D.** Upper right corner of a white-bluish marble plaque; now in the 'Domitiansdepot'.

[Τοῦτο τὸ μνημεῖόν] ἐστιν
[-------- Ζην]οβίου καὶ
[γυναικὸς αὐτοῦ] Τυρανίου
[καὶ τῶν τέκνων αὐ]τῶν· ζῶσιν
vacat

2. Or Μητρ]οβίου, edd.pr.

1394: 81 no. 28 (ph.). **Epitaph of unknown persons, 2nd/3rd cent. A.D.** Gray marble tabula ansata; now in the 'Domitiansdepot'.

Τοῦτο τὸ ἡρῷον καὶ ἡ ἐπικειμέ-
νη σορὸς καὶ τὸ ὀστοθηκάριον
⟦----------------------⟧
⟦----------------------⟧
⟦----------------------⟧
⟦----------------------⟧
⟦---------------⟧· ζῶσιν

[2. For ὀστοθηκάριον see J.Kubińska, *op.cit.* (cf. *SEG* XLVII 2358) 37, Herrmann] || 3-7. the names of the previous owners were erased, those of the new owners probably painted, edd.pr.

1395: 81/82 no. 29 (ph.). **Epitaph of Hermes, 1st cent. A.D. or later?** Gray marble conical lid of an urn (?); now in the depot of the Church of St. John; inscription partly written in archaizing script: Ἑρμῆς

1396: 82 no. 30. **Epitaph of Aka, 3rd/4th cent. A.D.?** Fragment of a re-used white marble sarcophagus; now in the 'Domitiansdepot'.

Ἄκα τὴν σορὸν ταύτην παρὰ Πατ̣[---]

1397: 82 no. 31. **Fragments of three epitaphs of different periods, from one grave.** Gray marble block built into the east fortification wall of the Church of St. John. A dates to the 1st cent. or the beginning of the 2nd cent. A.D. B is from a much later period. C is from Late Antiquity.

A: [----]ṿ τόπῳ τῷ συνηγορασμένῳ Λευκίου Ναιβίου Κρισφείνου· ζῇ

B: [---ο]ṿ καὶ τέκνων αὐτοῦ ζώντων· (εἰ δέ τις ---), δώσει τῷ ἱερωτάτῳ ταμείῳ

ἀργύρου Δ δέκα

C: [καὶ τέκν]ῳ αὐτοῦ, ζώ(ν)των

A. The last two words are written over an erased text [Κρισφείνου for Κρισπείνου; cf. Φρῖμα for Πρῖμα in our lemma no. 1613] || B. the last three words are engraved above the line; the stonecutter omitted the "Konditionalsatz" || [C. the correction ζώ(ν)των is unnecessary, Strubbe].

1398-1401. Ephesos. Agonistic inscriptions, Roman Imperial period. (Re)published by H.Engelmann, *ZPE* 121 (1998) 310/311. For the Olympia, see our lemma no. 1355.

1398: 310 (dr.). *I.Eph.* 1084a. E. suggests reading in L. 4 δίαυλον ὅπλον [δόλιχον?] (ὅπλον [τῆς --], *I.Eph.*) and in L. 5 Ὀλυμπιάδος α´ vacat or δ´ vacat (ἀ̣[λυταρχοῦντος], *I.Eph.*).

1399: 310 (dr.). *I.Eph.* 1120. E. suggests reading in LL. 0-2 [ὁ δεῖνα --| νεικήσας Ὀλύμπια] | ἱερὰ ε|ἰσελαστικὰ] | ἀνδρῶ[ν --] ([Διὶ Ὀλυμπίῳ ὑπὲρ] | ἱερᾶ[ς παγκρατίου?] | ἀνδρῶ[ν --], *I.Eph.*).

1400: 311 (ph.). *I.Eph.* 1121a. E. suggests reading in LL. 0/1 [--| Τιβ. Κλ. Ν]ύσιο[ς] ([δι' αἰῶνος | Τιβ. Κλ. Ν]υσίο[υ], *I.Eph.*) and in LL. 4/5 M.] Βερρίου | [Πωλ]λίωνος (.] Βερρίου | [--]λ̣ίωνος, *I.Eph.*; for the restored name see the next lemma).

1401: 311 (ph.). White marble fragment broken on all sides except at right; now in the depot under the temple of Domitian.

[----------------]
[--] Ὀλυμ[π]ιάδος [ζ´]
[ἐπ]ιμεληθέντος τοῦ
[ἀγῶ]νος Μ. Βερρίου
[Π]ωλλίωνος
[ὀπ]λείτην vacat
[Ἑρμόδ]ωρος Ἑρμ[ο]-
[-- Ἑρ]μοκαπ[ηλείτης]
[....]υοντος

[7. Ἑρ]μοκαπ[αλείτης], ed.pr.: printing error, Strubbe; see *TAM* V 2 p. 439].

1402. Ephesos. Dedication of Andreas, ca. 400 A.D. *I.Ephesos* 1301; *SEG* XLVI 1448. In M.Osborne, *The Gadfly of History* (cf. our lemma no. 290) 16, there is an excellent photograph of this inscription.

1403. Ephesos (territory of: Teira (Çobanköy)). Inscription on a glass bowl, late 2nd/early 3rd cent. A.D. Light green wheel-cut glass bowl with hemispherical body and concave bottom; inscription in double lines; now in the Museum of Tire. Ed.pr. B.Gürler, *AS* 48 (1998) 171-173 (ph.; dr.); cf. also M. Sève, *BE* (2000) no. 179: ΕΙΝ□

= Ἰνώ, i.e., Leukothea, the White Goddess, ed.pr., who discusses shape and technique, and the western Anatolian region as the production site of cut-decorated glasses; 'ne peut-on pas songer à voeĩ en lisant dans un autre sens?', S.

1404. Klaros. Two decrees of Kolophon against abuses of tax farmers, 300-250 B.C. Slightly tapering stele moulded above and with tenon below; found in the Apollo sanctuary west of the altar of Artemis. Edd.pr. R.Étienne - L.Migeotte, *BCH* 122 (1998) 143-157 (ph.; translation); cf. also id. in *Preatti XI Congresso* 175-179 (translation; commentary; no text). See also L.Migeotte in E.Cantarella - G.Thür, *Symposion 1997. Vorträge zur griechischen und hellenistischen Rechtsgeschichte, Altafiumara, 8.-14. September 1997* (Cologne-Weimar-Vienna 2001) 170-173.

Ἐπὶ Κοννίωνος, μηνὸς Ποσιδει-
ῶνος, ὀγδόῃ ἀνομένου· vacat
ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, Ποσῆς [Ἀ]-
πολλωνίου ἐπεψήφισε, γνώμη τῶν ἐπ[ι]-
μηνίων· ἐπειδή τινες τῶν πολιτῶν, ἐν
τοῖς ἔμπροσθεν χρόνοις ἀγοράζοντε[ς]
τέλη οὐ παρὰ τῆς πόλεως ἀλλ' ἄλλοθεν, ἐνόχ[λο]-
υν τοὺς ἐνεκτημένους τοὺς ἐν τῆι
χώραι παρὰ τὸ δίκαιον· δεδόχθαι τῆι βο̣[υ]-
λῆι καὶ τῶι δήμωι· μὴ ἐξεῖναι τῶν πολι-
τῶν μηθενὶ μήτε τῶν οἰκούντων ἐν τῆι
Κολοφωνίων τέλη ἀγοράσαι ἄλλοθεν
ἢ ἐκ Κολοφῶνος τῆς ἐπὶ θαλάττηι· ὃς δ[ὲ]
ἀγοράσηι ἢ μετάσχηι ἢ αὐλῆι δέξηται
τούτων τινά, ὀφειλέτω ἕκαστος δρ-
αχμὰς χιλίας ἱερὰς τῶι Ἀπόλλωνι· φα[ι]-
νέτω δὲ ὁ βουλόμενος ἐπὶ τῶι ἡμίσει
πρὸς τοὺς νομοφύλακας· ἐὰν δέ τις ἀδι-
κηθῆι τῶν ἰδιωτῶν ὑπό τινος τῶν τε-
λωνῶν ἢ ὁ τελώνης ὑπὸ τῶν ἰδιωτῶν,

εἶναι αὐτοῖς τὰς κλήσεις κατὰ τὸν νό-
μον, τὰς δὲ δίκας γίνεσθαι ἅμα ταῖς ἐργων[ι]-
καῖς καὶ τελωνικαῖς κατὰ τὸ διάγραμ-
μα τοῦ βασιλέως· ἀναγράψαι δὲ τόδε
τὸ ψήφισμα εἰς στήλην λιθίνην καὶ
στῆσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος·
ἀναγράψαι δὲ καὶ τὸ ἐπὶ Σιττᾶδος ψη-
φισθὲν ὃ εἶπαν οἱ ἐπιμήνιοι ὅπως μη-
θεὶς τέλη ἀποτίνῃ τῶν πολιτῶν πα-
ρὰ τὸ δίκαιον· τοὺς δὲ πωλητὰς
ἀποδόσθαι τὸ ἔργον, τὸ δὲ ἀργύριο[ν]
τοῦ ἔργου δοῦναι τὸν οἰκονόμον vacat
Ἐπὶ Σιττᾶδος, μηνὸς Μεταγειτνιῶνος ἑ[βδό]-
μῃ ἀνομένου· ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, Ξο[ῦ]-
τος ἐπεψήφισε, γνώμη τῶν ἐπιμηνίων· ὅπως ἂν μη[θεὶς]
τῶν πολιτῶν ἀποτίνῃ τέλη παρὰ τὸ δίκαιον, δεδόχθαι τῆι
βουλῆι καὶ τῶι δήμωι· ἐάν τις δίκην τελωνικὴν [ἐπι]-
δικάζηταί τινος Κολοφωνίων τῶν κατοικούντων
ἐν Νοτίωι ἢ Κολοφῶνι ⟨ἢ⟩ τοῖς φρουρίοις τοῖς Κολοφωνίων
πλὴν ὅσοι γράφωνται ἐν Νοτίωι ἢ Κολοφῶνι, vacat
ὀφείλειν τὸν ἐπιδικασάμενον ἡμιόλιον τὸ ἀργύριον
ἐὰν καταδικά⟨ζ⟩ηται· τὴν δὲ πρᾶξιν εἶναι παρ' αὐτοῦ
καθάπερ ἐγ δίκης δεδικασμένης ἀδ⟨ί⟩κ{ι}ου vacat
ἀφαιρέσεως· ὀφείλειν δὲ αὐτὸν καὶ τῶι θεῶι vacat
δραχμὰς χιλίας· φαινέτω δὲ ὁ βουλόμενος ἐπὶ [τῶι]
ἡμίσει

An isolated E under δέ in L. 45 suggests that the empty space on the lower part of the stele was originally reserved for another text, edd.pr. || 13. Kolophon-on-the-Sea: this name fits in with the date (300-250 B.C.) based on the lettering: during this period Notion assumed this new name, and its inhabitants were either called Κολοφώνιοι ἐπὶ/ἀπὸ θαλάσσῃ/-σσης (cf. *I.Magnesia* 53 LL. 78/79; T.Macridy-Bey, C.Picard, *BCH* 39, 1915, 36/37 LL. 21/22; cf. also an unpublished decree from Klaros containing the phrase διεψηφίσθη ἐγ Κολοφῶνι τῆι ἐπὶ θαλάσσηι) or Kolophonians living in Notion (cf. LL. 38/39; Polybius 21.46.4; Livy 38.39.8); by contrast, the inhabitants of the existing Kolophon were referred to as Κολοφώνιοι οἱ τὴν ἀρχαίαν πόλιν οἰκοῦντες (*I.Magnesia* 53 LL. 75-77; cf. also *I.Erythrai* 506 and Livy 37.26.3 (*vetus Colophon*)). The historical context is unclear; probably some part of the Kolophonians expelled from their city by Lysimachos in 294 B.C. and allowed to return in 289 preferred to settle themselves in Notion, edd.pr. || [13. ὅς δ[' ἂν]?, Herrmann] || 23-24. the reference to the royal diagramma only occurs in the later decree; perhaps it concerned the farming of royal taxes, edd.pr. || 39. ΚΟΛΟΦΩΝΙΟΙ, lapis || 40. γραφώνται: either in a legal sense ('to accuse' or 'to be accused') or, preferably, referring to the civic registration ('to inscribe' or 'to be inscribed', the latter implying that the φρούρια kept their own civic administration). The inhabitants of φρούρια registered in Notion and Kolophon are probably members of civic militiae stationed at those sites, edd.pr. || 42. ΚΑΤΑΔΙΚΑΣΗΤΑΙ, lapis || 43. ΑΔΚΙΟΥ, lapis || the upper decree (LL. 1-32) is later than the lower decree (LL. 33-46): the upper repeats terms and formulas of the

lower (cf. LL. 27-30 and 35/36). Some time must have elapsed before new abuses elicited a renewed decree. Since the two cities of Kolophon (cf. above ad L. 13) lived in sympoliteia, sharing institutions, the calendar and the monetary system, our two decrees applied to both of them; this is also apparent from L. 12 (unspecified Κολοφώνιοι) and LL. 38/39 (Κολοφώνιοι with double specification). The exception explicitly made for Kolophon-on-the-Sea in L. 13 shows that 'Old Kolophon' issued both decrees. LL. 37-46 evoke lawsuits concerning tax farming (δίκαι τελωνικαί), i.e., between persons from the two cities including the residents of the φρούρια, whether citizens or not (tax farming was normally open to non-citizens). Individual citizens may have been dissatisfied with the way the taxes were farmed out and decided to bring a lawsuit; the later decree distinguishes between such cases and those in which individuals opposed tax farmers (LL. 18-24). The abuse which brought about the renewal of the decree is that carried out by Kolophonians who farmed taxes from other cities (LL. 5-9) which they illegally imposed on οἱ ἐνεκτημένοι οἱ ἐν τῆι χώραι, i.e., non-citizen farmers living outside the urban centers who apparently were ignorant of the tax laws. The fraud may have been detected when the regular taxes were due, and the farmers refused to pay twice. The ban on farming taxes from other cities was a juridical anomaly, which may have persisted for some time. From LL. 14-16 it appears that tax farmers sometimes operated in associations, and that they levied - at least partially - in kind (αὐλῆι, referring to farmers who illegally stored these products in their court); the sum total was paid by the tax-farmers to the city in silver (L. 41), edd.pr. [edd.pr. interpret τούτων τινά (L. 15) as referring to the τέλη: 'some of these' indicates the revenues of the taxes in kind; they explicitly reject a translation 'some of these (tax-farmers)', a plurality of tax-farmers being implied by μετάσχηι; both interpretations seem defensible and as a result, the conclusion about taxes being paid in kind and tax-farmers eventually selling the tax-grain for cash remains uncertain, Pleket].

1405. Klaros. Honorary decrees for Polemaios and Menippos, ca. 130-110 and after 120/119 B.C. *SEG* XXXIX 1243/1244. G.A.Lehmann, '"*Römischer Tod" in Kolophon/Klaros. Neue Quellen zum Status der "freien" Polisstaaten an der Westküste Kleinasiens im späten zweiten Jahrhundert v. Chr.*', Nachrichten Akad.Wiss. Göttingen I, Phil.-Hist. Klasse no. 3 (Göttingen 1998) 131-194, reprints the text of both decrees, with a German translation, and comments on the following phenomena and problems: the καθηγηταί (1243 Col. I L. 24; 1244 Col. I LL. 3/4), who taught the honorands in Athens and Rhodes [for their intellectual *paideia* see now P.Scholz, '*Zur Bedeutung von Rede und Rhetorik in der hellenistischen Paideia und Politik*' in C.Neumeister - W.Raeck (edd.), *Rede und Redner. Bewertung und Darstellung in den antiken Kulturen, Kolloquium Frankfurt a.M., 14.-16. Oktober 1998* (Möhnesee 2000) 95-118, especially 107-110]; the magistracies and liturgies fulfilled by the two; the ἔρανος and the credit given by Polemaios to ἐργαζόμενοι (1243 Col. III LL. 47-50; Col. IV LL. 5-11); their embassies to Rome (1243 Col. II LL. 11-16; 1244 Col. I LL. 14-31; Col. II LL. 1-3; Col. III LL. 7/8) with special reference to the patron-client connection between the ambassadors and Roman senators, which apparently characterized the relations between poleis and Rome as early as the 2nd cent. B.C. (1243 Col. II LL. 30/31; 1244 Col. III L. 11; *SEG* XLVII 2312; see also *Syll.*[3] 591 = *I.Lampsakos* 4, and 656 = *IGR* IV 1558); the tension between powerful political leaders and urban democracy (rejection of the idea that a dominant class of oligarchic notables spoiled and depoliticized the citizen-body); relation between Kolophon and the recently established province of Asia, possibly including the publicani otherwise not mentioned in the decrees (Menippos vindicated the rights of Kolophonian δημοκρατία, which no longer had to subordinate itself to gubernatorial power and jurisdiction;

see 1244 Col. I LL. 37-40; Col. II LL. 3-7); the expression ἐπὶ Ῥωμαικῶι θανάτωι (1244 Col. I L. 45), which L. interprets as meaning 'Todesstrafe nach römischer Art', i.e., decapitation with an axe, rather than 'assassination of a Roman citizen' (J. and L.Robert, the edd.pr. of the decrees) or 'charged with the death of a Roman' (J.-L.Ferrary; see the summary in *SEG* XLI 987 [see now also Buraselis' article mentioned below 181 note 1; B. rejects both Ferrary's and Lehmann's interpretation]).

See now also G.A.Lehmann, *'Polisautonomie und römische Herrschaft an der Westküste Kleinasiens: Kolophon/Klaros nach der Aufrichtung der* Provincia Asia' in L.Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World* (Proceedings of the International Colloquium, Bertinoro 19-24 July 1997; Leuven 2000) 215-238, brief remarks by A.Raggi, *ZPE* 135 (2001) 102-105, and K.Buraselis, *'Colophon and the war of Aristonicus'* in *ΤΙΜΑΙ ΙΩΑΝΝΟΥ ΤΡΙΑΝΤΑΦΥΛΛΟΠΟΥΛΟΥ* (Athens 2000) 181-207.

1406-1408. Klaros. Dedications of statues to Apollo and Artemis, 2nd third of the 6th cent. B.C. Three inscribed marble statues found in the sanctuary of Apollo: two in the 1950s by L.Robert (mentioned in *LSAG* on p. 340, with erroneous date - early 5th cent. B.C. - corrected in *LSAG*² on p. 473, no. 56a (575-550 B.C.); cf. also L.Robert, *Les fouilles de Claros*, Paris 1954, 18 = *OMS* VI 538, for a brief mention of the statue in our lemma no. 1406), and one (plus another, anepigraphic in its present state) more recently by J.de La Genière (cf. ead., *REA* 100, 1998, 241, and Plate XII, 2). Edd.pr. M.Lejeune - L.Dubois, *CRAI* (1998) 1141-1152 (translations). The alphabets are Ionic-oriental (cf. *LSAG* pp. 325-345). As to chronology, edd.pr. date all three inscriptions to the 2nd third of the 6th cent. B.C.; the boustrophedon disposition and the punctuation of the text in our lemma no. 1406 suggest that it precedes the other two dedications. The latter are probably contemporary; on 1149, edd.pr. present a catalogue of Archaic inscriptions from Miletos and its colonies, the Ionian cities and Samos and Chios featuring either the root ἱρ- (as in our lemma no. 1407: ἱρεύσας) or ἱερ- (as in our lemma no. 1408: ἱερεύσας). They conclude that from the early 6th cent. the two forms occur simultaneously, so that ἱρ- does not represent a touch of archaism as compared to ἱερ- (for the meaning of ἱερεύω see our lemma no. 1408, app.cr. in fine).

1406: 1141-1145 (ph.; dr.). **Dedication.** Kouros bearing a young animal, probably a calf ('moschophoros'); inscription boustrophedon (L. 1 dextrorsum) on the flank of the animal; now in the Museum of Izmir.

[-- 11-12 --] : με ἀν̣[έθηκε ----] | : μνῆμα ὧν | αὐτō

1. Initio traces of letters (| | | '| Γ(Γ)?): name of the dedicant in the nominative; in fine: name of the deity in the dative: Apollo, Artemis, or perhaps Leto, edd.pr. ‖ 2-3. 'in memoriam suorum'; for similar expressions cf. *IG* I³ 635, 647, and 718 (= *CEG* 207, 205, and 236, respectively), edd.pr.

1407: 1145 (dr.). **Dedication to Artemis.** Kore; vertical inscription on the flat part of the last fold of her robe at the side of the left leg; now in the Museum of Izmir.

Τιμῶνάξ με ἀνέθηκε | ὁ Θεοδώρō τἠρτέμιδι τὸ πρῶτον ἱρεύσας

Cf. the app.cr. of our next lemma.

1408: 1145/1146 (ph.; dr.). **Dedication to Apollo.** Kouros; vertical inscription on the front of the left thigh; now in the Museum of Selçuk.

Τιμῶναξ ὁ Θεοδώρō ἀνέθηκε | τὠπόλλωνι τὸ πρῶτον ἱερεύ|σας

The present dedication and that of our preceding lemma were both made at the end of Timonax' first priesthood (cf. below ad LL. 2/3) of Apollo and Artemis, but they were probably engraved by different masons. Only three more Klarian priesthoods are on record, all dated to the Hellenistic period (the only epigraphical attestation is that of Polemaios: *SEG* XXXIX 1243 Col. III L. 15). Apparently the priests served for a fixed term, though they could be in charge more than once: τὸ πρῶτον implies a second priesthood of Timonax. The latter was probably a Klarian (absence of ethnic); as a priest he must have belonged to the local elite, edd.pr. [A.Chaniotis, *EBGR* (1998) [2000] no. 161, points out that the reference to a first term of office makes sense only if T. either held the priesthood for life or was already serving for the second time immediately after the first] ‖ 2-3. ἱερεύσας: 'ayant été prêtre, au sortir de sa prêtrise', edd.pr., who point out that ἱερεύω in the sense of 'to serve as a priest' (in addition to the meaning 'to sacrifice', current from Homer onwards) was absent from *LSJ* until the publication of the Revised Supplement in 1996, where it is adduced s.v. on the basis of *SEG* XXXII 622/623 (from Bouthrotos; 2nd cent. B.C.); they point out that this sense is also on record in the heading of the lists of the Molpoi (*I.Eph.* 900/901; same period), and in *I.Eph.* 275 L. 8 (2nd cent. A.D.). Its occurrence both in Epeiros and in Ionia seems a 'signe d'archaïsme et d'authenticité', and its eclipse in Ionia can be explained by the strong competition of the verb ἱεράομαι.

1408 bis. Kolophon. Honorary decree for a Koan citizen, 3rd cent. B.C. See our lemma no. 1107.

1409. Kolophon (area of). Epitaph of Aur. Stephanos Bassos and others, 3rd cent. A.D. Marble plaque found at Pancar-Karakuyu (between Torbalı and Kolophon) and now in the museum of Selçuk. Edd.pr. Ç.Içten - H.Engelmann, *ZPE* 120 (1998) 88/89 no. 8 (ph.; translation). Cf. C.Brixhe, *BE* (1999) no. 458.

Τοῦτο τὸ ἡρῷόν ἐστιν εἰς τὴν
Αρπαδα εἰς ἀμπελοῦντα·
εἶναι αὐτὸ δεσπότων Αὐ-
ρ. Στεφάνου Βάσσου Ῥοδίου καὶ Αὐρ.
Τυράννου δὶς Κολοφωνίου καὶ
τέκνων αὐτῶν καὶ γυναικὸς
Αὐρ. Ἄμμειν Ἐφεσία· εἰ δέ τις θελήσ-

ει μετὰ τὴν τελευτὴν τῶν δεσ-
ποτῶν τοῦτο τὸ ἡρῷον πωλ-
ῆσαι, θήσει τῷ ταμείῳ * ,βφ'
καὶ τῷ Κλαρίῳ Ἀπόλλωνι * ,α

1-2. Εἰς + acc. = ἐν + dat., common in the Imperial period, edd.pr. || 2. Arpada(s): an Anatolian toponym or personal name, edd.pr., who translate "in (der Flur) Arpada"; Brixhe: "l'on peut songer à un dérivé grec en -άς/-άδος, substantif ou adjectif substantivé, à rattacher à un radical grec en ἀρπ- (ἅρπη vel sim.), d'où εἰς τὴν 'Αρπάδα?"; ἀμπελοῦντα: apparently derived from a nominative ἀμπελούν (= ἀμπελών), 'Weingarten', edd.pr.; Brixhe: 'nous avons, en réalité, affaire à une forme substantivée d' ἀμπελόεις (-οῦς après contraction), neutre -όεν (-οῦν), "riche en vigne" ' || [7. 'Εφεσία: apparently an error of the mason for 'Εφεσίας, Strubbe].

1410. Magnesia on the Maeander. Foundation of a temple of Sarapis, ca. 200 B.C. *I.Magnesia* 99. C.Schuler, *op.cit.* (cf. our lemma no. 2198) 119 note 102, suggests interpreting ξύλιναι ὠναί (mentioned together with σιτηραὶ ὠναί in LL. 17/18) as 'sale of "Baumfrüchten"', not of wood (*I.Magnesia*). He adduces inscriptions mentioning καρπὸς ξύλινος versus καρπὸς σιτικός/ξηρός.

1411. Miletos. Corpus. P.Herrmann has published *Milet* VI 2: nos. 407-1019; unpublished material and texts previously published in a variety of books and periodicals. The arrangement is according to categories of inscriptions: epitaphs and funerary epigrams (nos. 407-786; 732-768 and 778/779 are epigrams), lists of names (nos. 787-906), building inscriptions (nos. 907-927), theater inscriptions (nos. 928-943), foundations and financial contributions (nos. 944-958) and Christian texts (nos. 959-1019). Very full Indices and a Concordance conclude this volume, which contains 56 plates with excellent photos.

We note some interesting names, vocabulary and themes: **Names:** Ἄλφιον (419), Ανδροσσως (407; see below for this text), Ἀρέστωρ (418), Ἀρτεμωνίς (432), Βαβούδιος (Λούκιος ---; 519), Βέλλα (458), Γλαυκίς (443), Γραφεύς (571; cf. Γραφίς in *IG* II² 9479), Γραφικός/-ή (572/573), Ἐπερώχιν (547; L.Dubois, *BE* 2000 no. 218, suggests a 'mauvaise gravure' for Ὑπερόχι(ο)ν), Εὔοπτος (628), Ἰατρικός (501), Ἰατρόθεμις, (956) Ἰδιόκτητος (602; L.Dubois, *loc.cit.*, refers to Πρωτόκτητος), Ἰνδίς (809), Κιλανή (537), Κίνκιος (Μᾶρκος ---; 572), Κοναλλίς (742), Λάρδιος (--- Αἰμίλιος; 628), Λεωκέστωρ (413), Λιλος (?; 900), Μαρμαρώ (583), Μελαινεύς (450), Μελιφῶν (806), Νοσσίς (459), Ὅρατος (630), Ῥουμίων (428), Σαμβαθείς (471), Σαρουάνδης (807), Σίμαινα (591, 630), Σκιγγόριος (807), Συνερῶσα (509), Σύνκρασις (636), Τασσκαννάδας (774), Τουβος and Τουβη (455, 462 and 640), Φρόνημα (621), Χαμαίζ[ηλος?] (438), Χίονις (523 and 734), Χρύσασπις (525). **Vocabulary:** ἀγελάρχης (596; see 753 = *SEG* XXX 1350 for a φίλοπλος νέων ἀγέλα [for φίλοπλος see now C.P.Jones, *EA* 33 (2001) 45-47]), ἀρχιτέκτων (515, 569, 909 and 935), οἱ ἀσπαζόμενοί με (510, at the end of an epitaph: χέρετε οἱ ---), αὐράριος (893? and 940 [see now C.Zuckerman, *REByz* 58 (2000) 73-96]), Διδυμε(ι)ονίκης (530 and 632), εὐδαίμων (578; epithet of the deceased), τόπος Εἰουδέων τῶν καὶ Θεο(σ)εβίον (940 III f; under (g), a

new theater text: Θε[οσ?]εβίον; H. points out that there is no reason to read καὶ τῶν, implying that we have Jews and pagan sympathizers (θεοσεβεῖς). The epithet of the Jews is Θεοσέβιοι; the text has nothing to do with the dichotomy between real Jews and sympathizers; see our lemma no. 2177), θρεμμάτιον (562), μαῖα (501/502), μεθοδεία (565; cf. L.Dubois, *BE*, 2000, no. 261), μετᾶτον (962; see D.Feissel, *BE*, 2000, no. 841), ναυπηγός (660), νήπιον (585; Ἰταλία νήπιον, χαῖρε), πρόμαντις (546), Τεμενῖται (795-803; *SEG* XXX 1339-1344 and 1346; XLV 1606/1607; no. 804 is a new fragment assigned by H. to the same series), ψυχὴ ἀγαθή (553; Εὐμήτορος ψυχὴ ἀγαθή, χαῖρε), ὡρολόγιον and ὡροσκόπιον (908/909; for 909 see our lemma no. 1418; see also our lemma no. 2196). **Athletics:** epitaph of a πύκτης Ὀλυμπιονείκης Πεισαῖος (500; 2nd cent. A.D.); epitaph of a Σώστρατος who was γυμνασίαρχος, Διδυμεονίκης and παραφύλαξ (632; early Roman Imperial period; underlines close connection between gymnasion, competitive sport and (para)military values; as athlete the deceased was a local star; for the relative value of Διδυμεονίκης cf. the epithet θεμιονίκης); epitaph of a νεανισκάρχης and ἱερονίκης (647); προστασία νέων (730 a; inscribed in a wreath; probably part of a sarcophagus); funerary epigram for Gorgias (753 = *SEG* XXX 1350; καὶ πατέρων ἐπὶ γυμνάδος ⟨ἡ⟩δὲ φιλόπλου πρόσθε νέων ἀ(γ)έ(λ)ας --- ἁγεμόνα); epitaph of a man from Crete, who died at the age of twenty-five, μηδενὸς ὀρχηστοῦ κρέσσονος ἀντιτυχών (760; pantomime (Herrmann) or specialist in the ἀγών of the ὀρχησταί (Peek); [see *TAM* III 1 163 for a boy νεικήσας ἀγῶνα χορῷ παιᾶνος παί(δων)]), a παίδων χορηγός and an ἀνδρῶν χορηγός (792/793). **Religion:** see the texts mentioned by A.Chaniotis, *EBGR* (1998) [2001] no. 121.

For no. 407 (Ανδροσσωδος Ἁλικαρνασσέως) see now W.Blümel, *Kadmos* 37 (1998) 164/165 with note 3: a nominative Ανδροσσως seems probable; A.Chaniotis (per ep.) suggests restoring in no. 766 L. 5 [ὑ]ποκρίσεως and wonders whether we may have a funerary epigram for an actor (cf. μαθήσει in L. 6). D.Feissel, *BE* (2000) no. 841, restores no. 999 ([--]ης πτοχ[--]) as follows: [ὁ ἐγείρων ἀπὸ γ]ῆς πτοχ[όν] (*Ps.* 112.7).

We give a *comparatio numerorum* for *SEG* and a few Corpora.

CIG	*Milet* VI 2	*SEG* XXVII	*Milet* VI 2	*SEG* XXX	*Milet* VI 2
2868	793	760	464 (H. now reads Λεόντιος)	1355	642
2873	730a			*SEG* XXXIV	
2875	914	761	437		
2890	495	*SEG* XXIX		1175	945
2891	502	1141	466	1176-1188	944a-n
2891b	570	1142	445	*SEG* XXXV	
2892	753	*SEG* XXX		1133	544
2893	650	1339/1340	797/798	*SEG* XXXVI	
2895	943	1341-1344	800-803		
SEG IV		1346	799	1051	939
439	935	1349	564	1057	928
440	943	1350	753	1058	440
441	940 III f	1351	697	1059	421
SEG XVII		1352	613	*SEG* XXXVII	
501	742	1353	695		
502	738	1354	528	990	736

SEG	*Milet* VI 2	*SEG* XLV	*Milet* VI 2	*GV*	*Milet* VI 2
XXXVII		1618A	448	1536	746
991A	424	1618B	469	1829	755
991B	743	*SEG* XLVI		2018	734
992	422	1477	739	2081	756
SEG		*CIJ* 748	940 III f	*CEG* 686	742
XXXVIII		*GV*		Pfuhl-Möbius	
1215	524	33	732	393	464
SEG XLV		307	745	665	437
1606	795	427	740	1475	445
1607	796	432	758	*ILS* 1862	563
1608	940 Ia	756	747	*CIL* III	
1609	940 Ib	825	760	447	563
1610	940 Ic	1286	743	*CIL* III	
1611	940 Id	1344	733	Suppl.	
		1485	753	7149	563

1412. Miletos. The city-founder Neileos and Artemis Kithone. On the basis of mainly literary evidence, A.Herda, *JÖAI* 67 (1998) Hauptblatt 1-48, studies the myth and cult of the city-founder Νείλεως/Νειλεύς/Νηλεύς and the cult of Ἄρτεμις Κιθώνη, who led him (Ἡγεμόνη) in founding Miletos. We mention the most important inscriptions discussed: 1) *I.Didyma* 496, an oracle of the 2nd cent. A.D., where N.'s epithet ἀκοντόδοκος (possibly an echo of the *Ionica* of Panyassis of Halikarnassos) shows that the historical Greeks conceived the colonization of Asia Minor as a fierce struggle against the indigenous population; N.'s brother Androklos [for whom see *SEG* XLV 1568], founder of Ephesos, met with a similar fate (H. 7/8; on 13, brief comment on the εὐγενία ζάθεα the Milesians derived from the celebration of the mysteries of Demeter and Kore); 2) *Milet* I 3 129 (after 479 B.C.) and some Hellenistic inscriptions record the name Λεωδάμας, which is that of the last king of the Neleids; these texts may testify to the persistence of that family in historical times (cf. L.Robert, *OMS* I 400/401, on *I.Didyma* 229, recording a πατριὰ Νειλεϊδῶν, which may have been responsible for the cult at N.'s tomb; H. 18/19); 3) *SEG* XXVIII 716 (ph.; dr.) from Samos, a dedication of a priest of N., testifies to the existence of a cult ca. 575-550 B.C.; contra M.L.Lazzarini (cf. *SEG* XXVIII), H. argues that this cult should be located in Miletos rather than on Samos (H. 20/21); Hellenistic and later inscriptions mention N. as a κτίστης (H. 21/22); 4) Artemis Κιθώνη is on record in the dedication *SEG* XXXVIII 1213 (525-500 B.C.); her cult can still be traced in the early Imperial (*LSAM* 51) and the Severan period (*I.Didyma* 315, under the Attic form Χιτώνη; H. 28/29). The epithet refers to the offering of a chiton during the annual festival called Νηληΐς; the inventory *SEG* XXXVIII 1210 (late 2nd cent. B.C.; see our lemma no. 1417), assigned to the temple of Artemis Kithone by W.Günther (cf. *SEG* XXXVIII), mentions several pieces of clothing (H. on 32 with note 256 and on 32/33 note 257 gives references to similar individual dedications to Artemis Pytheie in Didyma and to Artemis Brauronia on the Athenian akropolis; cf. also 36/37 on the objects mentioned in LL. 2-4, which the dedicants probably attached to the xoanon; the same may apply to the clothes).

1413. Miletos. Relations between Miletos and Athens in the 2nd cent. B.C. After a survey of Athenian-Milesian relations in the 5th cent. B.C. (Athenian political control: cf. *IG* I³ 21 = *SEG* XXXI 6; influence on institutions and formulas of decrees; creation of new phylai with Attic names) and in the late 4th cent. B.C. (renewed rapprochement; cf. the Milesian decree *IG* II² 1129, concerning the οἰκειότης (L. 9) between the two cities; *IG* II² 1485 LL. 24-27: dedication of a gold wreath to the Athenians), W.Günther, *Chiron* 28 (1998) 21-34, focuses on the renewal of these contacts in the 2nd cent. B.C., prompted by the decline of the Antigonid and Seleukid kingdoms. The peace treaty with Magnesia-on-the-Maeander (*Milet* I 3 148; *Syll.*³ 588; *SEG* XLV 1602*), to be dated to the late 180s (cf. *SEG* XXXIX 1602) is the earliest evidence: Athens and Rhodes played a dominant role in the preceding conference. Two of the Athenian ambassadors belong to prominent families and are known from other missions (C.Habicht, *Studien zur Geschichte Athens in hellenistischer Zeit*, Göttingen 1982, 185-188; id., *Hesperia* 56, 1987, 67/68, and 60, 1991, 210/211). On 24 note 20, G. points out in passing that the Milesian ambassador Δαμασίας Γλαυκίππου (L. 26) can no longer be identified as the son of the σύνεδρος Γλαύκιππος Δαμασίου (*Milet* I 3 33(a) L. 12); he is likely to have been the synedros' grandson. The Milesian embassy to the Eleusinian mysteries (*IG* II² 992 (*SEG* XLI 58)) equally belongs to the 180's. The presence of no less than six θεωροί from prominent families testifies to the importance the Milesians attached to good relations with Athens. One of them is also on record as ἀρχιθέωρος in *SEG* XLII 1072 (180-160 B.C.; cf. *ibid.* app.cr. ad L. 4; embassy either to the Eleusinian mysteries or - perhaps more attractive - to the Panathenaia, which enjoyed a revival during this period). In this latter Athenian decree, the Milesian theoroi are awarded extraordinary honors (citizenship and golden wreath for each). Finally G. publishes two new 2nd cent. B.C. documents testifying to the intensification of political and religious contacts with Athens: see our lemmata nos. 1415/1416 (on 26 note 29 he mentions an unpublished fragment possibly belonging in the same context: perhaps Athenian honors for Milesian theoroi, since the inscription states that it should be displayed both [εἰς τὴν ἀκρόπ]ολιν and in Miletos). G. assumes that the Milesians took the initiative and showed the strongest commitment.

1414. Miletos. Wool, purple, and linen. H.W.Pleket, *EA* 30 (1998) 123/124, draws attention to the renown and high prices of Milesian purple wool, on record in Diocletian's Price Edict (§ 24). He briefly comments on the Milesian inscription published by P.Herrmann, *MDAI (I)* (1975) 141-147 (now also available in *Milet* VI 2 666) mentioning an imperial slave who was ἐπάνω τῶν πορφυρῶν, and on the paragraph in the Ephesian customs law concerning the tax on purple shells imported into Asia Minor (*SEG* XXXIX 1180 §§ 7 and 53). He discusses *SEG* XXXVI 1051 and, especially, the implications of οἰκουμενικόν in the words τὸ οἰκουμενικὸν καὶ σεμνότατον συνέδριον τῶν λινουργῶν: linen-workers producing for the οἰκουμένη, i.e., for empire-wide export. Brief comment on the social status and wealth of (master) weavers (cf. words like ἀρχιβάφθης in *SEG* XVII 777 and τεχνειτάρχης in *OAth* 8, 1968, 163 no. 10), on the συνεργασία τῶν λινυφῶν in Ephesos (*I.Eph.* 2446) and on the status of one of its members. For textile workers elsewhere in the Greek world, see our lemma no. 2116 bis.

1415. Miletos. Athenian decree concerning the relationship with Miletos, ca. 200 B.C. Rectangular white-gray marble block; built into the so-called 'Derwisch-Kloster' north of the Delphinion. Ed.pr. W.Günther, *Chiron* 28 (1998) 29-32 (ph.; translation).

[- ca. 4 -]I τῶι δήμωι τῷ̣[ι Μιλησίων ----]
[- ca. 3 -]EIN 'Αρίσταιχμον T[-----------]
[..]Ṇ̣ΟΣ, γνώμην δὲ συμ̣[βάλλεσθαι τῆς βουλῆς εἰς τὸν δῆ]-
μ̣ον̣, ὅτι δοκεῖ αὐτῆι ἀναν[εώσασθαι τὴν οἰκειότητα καὶ]
[τὴ]μ φιλί[αν] τὴν ὑπάρχ[ουσαν πρὸς τὸν δῆμον τὸν Μιλησίων]
[κ]αὶ τὴμ πολιτε̣ίαν, 'Ανδρίω̣[ι ------------------]
[Μ]αιανδρίωι ἡμ̣ῖν παρε[πιδημοῦσιν --------------- ἐπι]-
[μ]εληθῆναι καὶ ἀπομισ[θῶσαι τὴν ἀναγραφὴν τοῦ ψηφίσ]-
[ματο]ς το[ύς] τε τ̣ει[χοποιοὺς καὶ τὸν ἀρχιτέκτονα ---]

4. Or, less preferably, [τὴν συγγένειαν], ed.pr. || 6. perhaps [δὲ δεδόσθαι πολιτείαν καὶ], ed.pr. || 7. probably [τῆς δὲ στήλης], though this would be an unusual abbreviation of the formula τῆς δὲ κατασκευῆς/ἐργασίας τῆς στήλης κτλ., ed.pr. || summary of an Athenian decree concerning the renewal of the relationship with Miletos. The formula ἀνανεώσασθαι τὴν οἰκειότητα καὶ τὴμ φιλίαν ... καὶ τὴν πολιτείαν (LL. 4-6) implies isopoliteia. The original isopoliteia treaty probably dates to the late 4th cent. B.C., when Miletos concluded such treaties with Olbia and Kyzikos (*Milet* I 3 136/137) and is likely to have initiated close contacts with Athens in order to emulate her rival Priene: cf. the treaty *I.Priene* 5, in which Priene claimed close relations with Athens on the basis of an ἐξ ἀρχῆς συγγένεια (L. 5). Andrios and Maiandrios (both contemporary names in Milesian prosopography) were probably involved (as ambassadors?) in the preparation of the treaty; perhaps they were awarded Athenian citizenship, ed.pr. For the political context of this document and of the earlier isopoliteia treaty see our lemma no. 1413.

1416. Miletos. Honorary inscription for Apollonios, priest of Athena Nike, 2nd cent. B.C. Marble statue base; found in the area of the 'Löwenbucht' near the Great Harbor Monument; mentioned in *SEG* XLII 1072 app.cr. in fine. Ed.pr. W.Günther, *Chiron* 28 (1998) 26-29 (ph.; dr.).

Ε[- 4-5 - 'Α]πολλων[ίου] | κ[αὶ - 3-4 -]ὰς Μίννο[υ | τ]ὸν [ἑαυ]τῶν υἱὸν | 'Α[π]ολλώνιον ἱερατε[ύσαντα || 'Α]θ̣ην[ᾶ]ς Νίκης

The cult of Athena Nike, undoubtedly modelled on the Athenian cult of this goddess, is previously unattested for Miletos. Its institution should probably be related to the revival of the Panathenaia in the 2nd cent. B.C. For the political context see our lemma no. 1413, ed.pr., who collects the evidence for the cult of Athena in Miletos (7th-5th cent. B.C.; decline afterwards; our inscription is the first recording an Athena cult in the Hellenistic period).

1417. Miletos. Temple inventory, ca. 100 B.C. *SEG* XXXVIII 1210. For an English translation of LL. 5-23 and brief comment see S.G.Cole in S.Blundell - M.Williamson (edd.), *The sacred and the feminine in ancient Greece* (London 1998) 38/39. See also our lemma no. 1412.

1418. Miletos. Signature on a sundial, 2nd cent. A.D. Rectangular marble object with concave spheroid dial with incised lines; inscription on a fascia below; now in the Antikensammlung of the Staatliche Museen at Berlin. Ed.pr. M.Donderer, *art.cit.* (cf. our lemma no. 2196) 181/182 no. B 2 (ph.; translation); cf. id., *Archeologia Veneta* 21/22 (1998/1999 = *TEXNH. Studi di Architettura e di Urbanistica greca e romana in onore di Giovanna Tosi*; Padova) 64 (ph.); now also in *Milet* VI 2 909.

'Ελπιδηφόρος 'Αγαθίου Μοσχίων | [ἀρ]χ̣ι̣τ̣έ̣κτων τὸ ὡροσκόπιο̣ν

1419. Miletos (area of: Mengerevtepe = Assesos). Dedication to Athena of Assesos, 550-500 B.C. (preferably toward the end of this period). Inscription on the exterior of a bronze omphalos-dish, just below the band; now in the Antikenmuseum und Sammlung Ludwig in Basel. Ed.pr. R.Wachter, *EA* 30 (1998) 1-8 (ph.; dr.).

Δίας ἠμέας ἀνέθηκεν ὠντιθάλεος τῇ 'Αθηνάηι τῇ 'Ασσησίηι ἑκατόν

East Greek alphabet with omega and eta; theta with cross; Ionic dialect; ὠντιθάλεος represents a krasis of the article and the patronymic: ὁ 'Αντιθάλεος; ΑΤΗ϶ΙΗΙ: the second letter is a sampi = σσ, ed.pr., who refers to *LSAG*^{2} 471 no. 1 (a) (from Samos; ca. 660/650 B.C.; final letter of the alphabet after the omega). Herodotos (1.19-22) reports on the city of Assesos ('Ασσησός) and its temple of Athena ('Αθηναίη -- 'Ασσησίη), destroyed by the Lydians just before 600 B.C., reconstructed afterwards and again destroyed by the Persians in 494 B.C.; for the location of this temple and of Assesos see app.cr. of *SEG* XLV 1616, ed.pr.; ἠμέας: points to the dedication of more than one object; Dias probably dedicated a hundred dishes (ἑκατόν), ed.pr. [The dedicators's name may have been Διᾶς, though one would expect the Ionian form Διῆς: see Robert, *Noms indigènes* 71 and *EEP* 180 with note 4, Herrmann].

1420. Priene. The foundation of Hellenistic Priene. S.T.Schipporeit, *MDAI(I)* 48 (1998) 193-236, publishes some photos of the sanctuary of Demeter from the 1930s showing traces of walls which do not belong to that building and are very probably the remains of an older Demeter sanctuary in the same place. This observation lends support to N.Demand's (*SEG* XXXVI 1067; cf. now also ead., *Urban relocation in archaic and classical Greece*, London 1990, 140ff.) and H.Botermann's (*SEG* XLIV 944) thesis that new Priene occupies the same place as the older settlement and thus has not been relocated. S. follows B. in arguing that the city was refounded from scratch ca. 350 B.C. and did not gradually develop from the existing city. He re-examines the archaeological, literary and epigraphical evidence, concluding - with B. - that the Hekatomnid rulers rather than Athens (brief discussion of *IG* II^2 207 on 214/215) or Alexander were responsible for Priene's reconstruction. His argument is mainly archaeological

and includes the interpretation of a female head from the temple of Athena as a portrait of Ada, who accordingly is likely to have refounded the city (cf. *I.Erythrai* 8 for a statue of Maussollos' wife Artemisia in the Athena temple in Erythrai; 223); together with four other sculptures showing similar formal and stylistic characteristics, it testifies to Hekatomnid influence in the period after 350 B.C. S. denies the architect Pytheos the key role, assigned him by B. (cf. *SEG* XLIV 944). The relevant inscriptions are briefly discussed: *I.Priene* 196 (*CEG* 854; ca. 350 B.C.) is adduced as evidence of the existence of a cult of Demeter prior to the refoundation (197); *I.Priene* 458 (= *Milet* I 2 no. 9; 391-388 B.C.) is one of several sources testifying to the persistence of Priene between 390 and 330 B.C. (208); the Alexander edict (*I.Priene* 1; *OGIS* 1; *SEG* XXXIX 1260*; ca. 285 B.C. but reflecting Alexander's original decree: cf. *SEG* XXXV 1143 and XLIV 944) does not support the view that Naulochon temporarily acquired autonomy (allegedly because Priene had ceased to exist) during that period (209; cf. 216); the mention of a garrison of the fortification (perhaps on the Teloneia; cf. *I.Priene* 4, though this document was dated to the early 3rd cent. B.C. by C.V. Crowther: cf. *SEG* XLVI 1479) may support the view that the city existed before Alexander confirmed its freedom and autonomy (209); the dedication of the Athena temple by Alexander (*I.Priene* 156; *Syll.*^{3} 277; *SEG* XXX 1362; cf. XXXVII 993) does not imply that he refounded the city; the title βασιλεύς, which Alexander did not yet possess during his visit to Priene in 334/333 B.C. [a misunderstanding, as it seems, Herrmann], suggests that the inscription was engraved later, between 333 and 323 B.C. (216 [for the date see C.Crowther (cf. *SEG* XLVI 1479) 219 note 87, Herrmann]); the temple was still under construction in 334/333 B.C. and was completed only in the early 3rd cent. B.C. (*I.Priene* 3; 217; cf. 219/220). The absence of inscriptions in Priene testifying to Hekatomnid influence can be explained by assuming that most Prienians moved to Naulochon during the reconstruction of their city (Alexander edict; cf. *SEG* XLIV 944; 228/229). The Hekatomnids' special interest in Priene is probably due to the city's leading role in the Panionion refounded ca. 350 B.C. (cf. P.Hommel in G.Kleiner, P.Hommel, W.Müller-Wiener, *Panionion und Melie*, Berlin 1967, 49ff., and *I.Priene* 139; both ca. 350 B.C.; 231).

For *I.Priene* 3 and 156 and the two construction phases of the Athena temple see also B.A. Litvinsky - I.R.Pichikian, *IA* 33 (1998) 241-244 (no new observations).

1421. Priene. Rhodian arbitration between Samos and Priene, ca. 100 B.C. *I.Priene* 37. V.Parker, *Untersuchungen zum Lelantischen Krieg und verwandten Problemen der frühgriechischen Geschichte* (Stuttgart 1997) 121-124, discusses LL. 52-60 (translation), with special reference to the war against Melia in the 7th cent. B.C. [for that war see *SEG* XXXVII 876].

1422. Priene. Dedication on a marble screen, 6th cent. A.D. *I.Priene* 218. S. Westphalen, *MDAI(I)* 48 (1998) 279-340, re-examines the architecture of the Basilica. On 331 nos. 66/67 (ph.), W. republishes the two 'Schrankenplatten' bearing this inscription († Ἰουλιανὸς ἐπαρχικὸς ὑπὲρ [------] καὶ ἐπιτυχὼν ἐκαλλιέργασα †).

1423. Smyrna. The first and second neokorate. See M.D.Campanile, *SCO* 46, 2 (1998) 485-494, for some reflections on the award of the first neokorate to Smyrna (cf. Tac., *Ann.* 4.55/56); emphasis on the role of the senate in the procedure, to be related to the fact that Asia was a senatorial province; inclusion of the Senatus in the imperial cult; brief comment on *I.Smyrna* 697 LL. 33ff., especially on the importance of the δεύτερον δόγμα συνκλήτου, καθ' ὃ δὶς νεωκόροι γεγόναμεν.

1424. Smyrna. *Senatus consultum* concerning Pergamene land, 101 B.C. G.Di Stefano, *RAL* 9 (1998) 707-748, presents a Greek text of the *senatus consultum*, incorporating the fragments from Adramytteion (ph.; *I.Adramytteion* II pp. 18-20), Smyrna (ph.; *I.Smyrna* 589) and Ephesos (ph.; *I.Eph.* 975 (a-b); *SEG* XXXIII 986). Full app.cr. Since differences with previous editions are few, we do not reproduce the text and the app.cr. He suggests dating the *s.c.* to 101 B.C. Full Greek text and some comment in *An.Ép.* (1998) [2001] no. 1304.

1425. Smyrna? Epitaph of the young doctor Niketes from Tieion, 2nd cent. A.D. *SEG* XVIII 519; *I.Smyrna* 442 (with the Add. in vol. II 2 on 373). C.P.Jones, *EA* 30 (1998) 107-109, points out that according to G.Petzl the painted object at the end of L. 5 is a snake rather than an ivy-tendril, which fits well with Niketes' profession. J. suggests that the stone came from Tieion rather than from Smyrna and that his patronymic (Νεικήτης Γλύκωνος) refers to the god Glykon, discovered or invented by Alexander of Abonuteichos. J. refers to *IGR* IV 1498, with L.Robert's interpretation (cf. *SEG* XXX 1388): Meiletos, son of Glykon, a Paphlagonian, (Apollo's) priest. According to R., Meiletos was a child of Alexander, who is held to have had many children with various women but claimed that it was Glykon who had had intercourse with them. Similarly, the same Glykon is presumed to lurk under Niketes' patronymic [This interpretation is both ingenious and highly speculative, given the fact that Γλύκων is not a rare or unusual name, Pleket].

1426. Smyrna. Funerary relief. See our lemma no. 2107 sub (3) in fine.

LYDIA

1427. Northeast Lydia. Dedication to the pious and righteous God, 242/243 A.D. *I.Manisa* 181 (ph.). G.Petzl in *op.cit.* (cf. our lemma no. 2165) 22/23 (ph.), reads in L. 5 Ἔτους τκζ': year 327; *I.Manisa* has τκς' = year 326, assigned the stele tentatively to Philadelphia and applied the Aktian era, yielding 296/297 A.D. P. points out that the cult of Hosios and Dikaios is not attested for Philadelphia. He suggests attributing the stele to nearby northeastern Lydia and applying the Sullan era: 242/243 A.D. The text runs:

Θεῷ Ὁσίῳ καὶ Δικαίῳ | Μελτίνη εὐξαμένη ὑπὲρ Γλαύκου τοῦ συνβίου | εὐχαριστοῦσα ἀπέδωκα || τὴν εὐχήν· Ἔτους τκζʹ, | μη(νὸς) Ξανδικοῦ ηʹ

In L. 1 the mason originally began with ΘΕΩΥΨ[Ι]Σ viz. Θεῷ Ὑψ[ί]σ[τῳ]. Possibly the Θεὸς Ὅσιος καὶ Δίκαιος served as intermediary between Hypsistos and Meltine; alternatively the God may have been envisaged as an emanation of Hypsistos.

1428-1436. Northeast Lydia. New epitaphs. Ed.pr. G.Petzl, *EA* 30 (1998) 34-42 (ph.; translations), publishes the following inscriptions.

1428: 34/35 no. 19. **Epitaph of Tertia Vigellia, 23/22 B.C. or 33/34 A.D.** White marble pedimental stele; in the pediment, two leaves and in the center a wool-basket; below L. 1 a large wreath with two ribbons; guidelines for the inscription; the formulary points to northeast Lydia; now in a private collection [Offered for sale in *Katalog Fa. Gorny and Mosch*, Munich, 111 (16.10.2001) 85 no. 3343 (ph.)].

Ἔτους • ξγʹ •, μη(νὸς) • γʹ • ιʹ
Τερτίαν Οὐιγελλίαν ἐτίμη-
σαν Γναῖός τε Ἄντιος Ἀπολ-
λώνιος ὁ ἀνὴρ αὐτῆς καὶ
Πρῖμα καὶ Σεκοῦνδα καὶ Γναῖ-
ος καὶ Μᾶρκος τὰ τέκνα διά
τε τὴν ἁγνοτάτην αὐτῆς χρη-
σιμότητα καὶ ὑπερβάλλουσαν
οἰκοδεσποσύνην καὶ γλυκυ-
τάτην αὐτῆς πρὸς τὸν ἄν-
δρα καὶ τὰ τέκνα φιλοστορ-
γίαν vacat
vacat Τερτία, χαῖρε vacat

1. Μ̈ ; year 63 = 23/22 B.C. (Sullan era) or 33/34 A.D. (Aktian era) || [2. for Vigellia/Vigellius see now *EA* 32 (2000) 16/17 no. D 23 || 7-8. χρησιμότητα: 'Rechtschaffenheit', ed.pr.; but see *An.Ép.* (1998) [2001] no. 1313: the word pertains to an 'efficacité pratique', Pleket].

1429: 35 no. 21 (no ph.). **Epitaph of Diodoros, 161/162 A.D.** Pedimental stele; in the pediment two leaves; between L. 3 and L. 4 a wreath; now in a private collection; text based on a copy.

Ἔτους σμςʹ, μη(νὸς) Ἀπ-
ελαίου γʹ· Διόδωρο-
ν Μ(ά)ρκου ἐτίμησε
Ὀλυμπιὰς ἡ γυνὴ
καὶ Σέμνος ὁ υἱὸς
καὶ οἱ ἔγονοι ζῆσα-
vacat ντα ἔτη vacat
vacat ξʹ vacat

Year 246 = 161/162 A.D. (Sullan era) || 3. ΜΑΡΚΟΥ, copy.

1430: 36 no. 23 (no ph.). **Epitaph of Marcia Kallio, 197/198 A.D.** Stele in a private collection; text based on a copy; line division not indicated.

Ἔτους σπβʹ, μη(νὸς) Δαισίου λʹ· Αἴλ. Θαλ(α)σσέρως ἐτείμησεν τὴν ἑαυτοῦ γυναῖκα Μαρκίαν Καλλιὼ συμβιώσασαν ἀμέμπτως

Year 282 = 197/198 A.D. (Sullan era); ΘΑΛΑΣΣ, copy; for the name Θαλασσέρως ed.pr. refers to Alkiphron, *Epistolai* I 21/22 (A.R.Benner - F.H.Fobes).

1431: 37 no. 25. **Epitaph of Attikos, 211/212 A.D.** White marble pedimental stele with akroteria and tenon; in the pediment two leaves and a round boss; above the inscription in a curved niche, representation of a standing man; once in the private collection of K.Bilginsoy at Istanbul. Presented in the catalogue *Writing and Lettering in Antiquity XVII* (Charles Ede Ltd., London, October 1996, no. 23 (ph.; 'from Asia Minor, almost certainly Phrygia')).

Ἔτους σϙςʹ, μη(νὸς) Ἀρτεμει-
σίου • ζʹ •· Τατιανὴ ἡ μή-
τηρ καὶ Τρύφων ὁ ἀδελ-
φὸς καὶ Αἴσωπος ὁ
σύντροφος Ἀττικὸν
v v ἐτείμησαν vacat

1. Year 296 = 211/212 A.D. (Sullan era); Μ̈, lapis.

1432: 39/40 no. 29. **Epitaph of Aurelia Kal(l)iope, 241/242 A.D.** Pedimental stele with akroteria and tenon; in the pediment, two leaves and a round boss; above the inscription a comb and a mirror; now in a private collection.

Ἔτ(ους) τκςʹ, μη(νὸς) Δείου ηʹ· Κλ.
Ἀρχέλαος ἐτείμησε
Αὐρ. Καλιόπην τὴν σύμ-
βιον κὲ Αὐρ. Ἑορτικὸς ὁ υ-
ἱὸς κὲ Αὐρ. Ζόη ἡ θρεπτὴ
κὲ Φιλοδέσποτος ὁ θρε-
πτὸς κὲ Τρόφι-
μος ὁ γαμβρός, ζή(σασαν) ἔτ(η) νζʹ καλῶς

1. Year 326 = 241/242 A.D. (Sullan era); T, M (with E and H above), lapis || 7-8. originally KA instead of K, ed.pr.; after ΤΡΟΦΙ, H and E are superimposed on the zeta and tau of L. 8, respectively (ζή(σασαν) and ἔτ(η)), followed by ΚΑΛΩϹ.

1433: 40 no. 30. **Epitaph of Proklos, 246/247 A.D.** Lower part of a white marble stele; in the relief, traces of a standing child, holding grapes (?) in his right hand, and a standing woman; in a private collection [Offered for sale in *Katalog* -- (cf. our lemma no. 1428) 85 no. 3344 (ph.)].

Ἔτους • τ • λ • α΄• , μη(νὸς) Περιτίου
ε΄ • Μάρκελλα • ἡ μήτηρ
καὶ Ζηνόδοτος • ὁ θέρ-
ψας καὶ Ἀφφιανὸς ὁ μήτωρ
καὶ Ἀγαθήμερος ὁ συμ-
τροφος καὶ ἡ μάμη Φιλο-
ξενὶς • ἐτείμησαν • μνεί-
[α]ς χάριν • ζήσαντα ἔτη • ιε΄•
[Π]ρόκλον vacat

1. Year 331 = 246/247 A.D. (Sullan era); M (with H above), lapis || 3-4. θέρψας for θρέψας, ed.pr., with parallels; see also ed.pr. in *EA* 31 (1999) 104 || 4. μήτωρ: 'maternal uncle', commonly called μήτρως or μήτρων.

1434: 41 no. 31. **Epitaph of Smyrna, 249/250 A.D.** Pedimental stele with akroteria; in the pediment, two leaves and a round boss; in a private collection.

Ἔτ(ους) τλδ΄, μη(νὸς) Ἐπεβε-
τέου· ἐτίμησεν
Διόδωρος καὶ
Εὐημερία Σμύ-
ρναν τὴ θυγατέ-
ρα vv ζή(σασαν) ἔτ(η) vv ιε΄

1. Year 334 = 249/250 A.D. (Sullan era); T, M (with E and H above), lapis || 1-2. Ἐπεβετέου = Ὑπερβερταίου, ed.pr. || 4-5. Σμύρνα: cf. *SEG* XXXIII 1024, ed.pr.; τή = τήν, with elision of the nu for the following theta, ed.pr. || 6. Z T (with H and E above), lapis.

1435: 41/42 no. 32. **Epitaph of Eukarpe, 252/253 A.D.** Lower part of a white marble stele with tenon; in a private collection.

Ἔτους τλζ΄, μη(νὸς) Δίου θι΄· Διογενι-
ανὸς τὴν εἰδίαν γυνὲκαν
καὶ Ἀμέριμνος καὶ Διογενιανὸς
καὶ Ἀμέριμνος καὶ Ὀλυμπικὴ
καὶ Στρατόνεικος καὶ Διόφαν-
τος καὶ Στρατόνεικος καὶ
Ἐβίκτησις vv Εὐκάρπην
τὴν εἰδίαν μητέραν ἐτεί-
μησαν μνείας χάριν vv

1. Year 337 = 252/253 A.D. (Sullan era); M (with H above), lapis || 3-7. possibly one Amerimnos and one Stratoneikos were married to the daughters Olympike and Epiktesis, respectively, without indicating their relationship, ed.pr.

1436: 42/43 no. 34. **Epitaph for Verus, 258/259 A.D.** Lower part of a white marble stele; above the inscription, remains of a relief in a recessed field, with representation of a person who holds a patera above an altar; in his left hand an unidentifiable object; for comparable reliefs see *SEG* XXXVIII 1232 and XL 1100; in a private collection.

Ἔτους • τ • μγ΄, μη(νὸς) Ἀ- vv
πελλαίου β΄· αἰτεί-
μησεν ὁ Ἀρτεμᾶς
κὲ ὁ Εὔξενος τὸν ἑαυ-
τῶν πατέρα Βῆρον
μνείας χάριν vacat

1. Year 343 = 258/259 (Sullan era) || 2. ΑΙΟΥΒΑΙΤεΙ, lapis.

1437. Demirci (area of: Imrenler; northeast Lydia). Dedication to Zeus Antigonaios, undated. Yellowish white marble bust of the deity, holding his right hand across his chest; inscription on the socle below the bust; in a private collection in Adana. Ed.pr. M.H.Sayar, *EA* 30 (1998) 143/144 (ph.).

Παπίας Παπίου ὁ καὶ | Φιλάργυρος Διὶ Ἀντιlγοναίῳ εὐχὴν v v

Ed.pr. refers to *I.Manisa* 69-74: dedications to Ζεὺς Ἀντιγόνεος, Ἀντιγόνιος or Ἀντιγόναος, all from Imrenler near Demirci, with iconographical similarities || 2-3. Ἀντιγόναιος: either referring to one of the Antigonids [C.Habicht, *Gnomon* 69 (1997) 270, pleads for Antigonos Monophthalmos, Herrmann], in which case the cult may well go back to Macedonian veterans settled in this area (cf. Ζεὺς Σελεύκειος in *TAM* V 1 426 and V 2 1306), or to a private person called Ἀντίγονος, ed.pr. [K.J.Rigsby, *AJPh* 117 (1996) 169, prefers the latter (a private person as cult founder), M.P.de Hoz, *Habis* 28 (1997) 55, the former; for Zeus Antigonaios see now also N.E.Akyürek Şahin, *EA* 33 (2001) 186/187 notes 2 (sub η) and 6].

1438. Hamit. Funerary epigram for Andronikos, 178/179 A.D. *TAM* V 1 797 (Merkelbach-Stauber, *SGO* I 423 no. 04/07/03). G.Petzl, *EA* 30 (1998) 43, suggests reading in LL. 11-13 Μοῖρα γάρ μ' ὀλο(ή) μ' ἀφαρπάξαισα κατέσχεν (*TAM*: ὅλον).

1439. Iulia Gordos. Epitaph of Petraeites, 109/110 A.D. *TAM* V 1 712. G.Petzl, *EA* 30 (1998) 29 note 47, suggests restoring the name of the deceased as Πετραείτην (*TAM*: Τετραείτην). Πετραείτης is a theophoric name, related to Μεὶς Πετραείτης; cf. the name Βευδεινός and Ζεὺς Βευδηνός (see our lemma no. 1475). For some addenda see G.Petzl, *EA* 31 (1999) 103, where he reports that H.T. Rowell, *TAPA* 89 (1958) 14-24, had already suggested Πετραείτην, referring to *TAM* II 107 (Παιτραείτης).

1440. Iulia Gordos (area of). Epitaph of Theagenes and others, 241/242 A.D. *I.Manisa* 360. G.Petzl, *EA* 30 (1998) 43/44, attributes this text to (the area of) Iulia Gordos on archaeological grounds (*I.Manisa*: Zeytinliova, north of Apollonis). The decoration with garlands of flowers around the inscribed recessed field strongly resembles that of *TAM* V 1 772 (from Kayacık, west of Iulia Gordos), of the epitaph published by J. and L.Robert, *Hellenica* VI (Paris 1948) 117-122 no. 48 ('provenance inconnue'; the Roberts considered the area of Daldis and Iulia Gordos as provenance) and of *TAM* V 1 776 (from a village near Iulia Gordos). The last three texts are all dated according to the Sullan era; as a result, *I.Manisa* 360 is also to be dated according to that era (in *I.Manisa* the Aktian era is also considered). In *EA* 31 (1999) 104, G. Petzl points to H.Malay, *Researches in Lydia, Mysia and Aiolis* (Vienna 1999) 80 no. 75, with the same decoration. M. assigned it to the area of Daldis; P. prefers (the area of) Iulia Gordos.

1441. Kula (area of). Two dedications, 2nd/3rd cent. A.D. and 202/203 A.D. *SEG* IV 645 (= Merkelbach-Stauber, *SGO* I 461 no. 04/21/01) and 646. G.Petzl, *EA* 30 (1998) 44-46, reproduces the photo of 645 from J.Keil's Skizzenbuch and presents a photo of the squeeze of the inscription, kept in the Institute for Advanced Study in Princeton. No new readings; German translations of both texts. The text of 645 runs:

> Μητρὶ θεῶν τόδε δῶρον ὑπὲρ συν|νομαίμονος εὐχὴν Τατιανὴ χέρο|υσα, τυχοῦσα δὲ πολλὰ παρ' αὐτῆς |, τῇ Διὸς ἐκ Λητοῖς κούρῃ, βασιλη(ί)||δι κόσμου, τὴν ἱερὰν τειμὴν θ[ῆ]|κεν ἐπευξαμένη vacat

P. points out that Keil identifies the Μήτηρ Θεῶν with the daughter of Zeus and Artemis, whereas Merkelbach-Stauber think in terms of two different deities. Keil suggests identifying the deity with the Θεὰ Οὐρανία of *SEG* IV 646. Petzl reproduces the photo of *SEG* IV 646 (XXXI 999) and presents the text: Ἔτους σπζ', μη(νὸς) Ξανδι|κοῦ • β' •· Λούκιος ὑπὲρ | Τροφίμου τοῦ θρε|π(τ)οῦ Θεᾷ Οὐρανίᾳ || vacat εὐχήν vacat (LL. 3/4 ΘΡΕ|ΠΟΥ, lapis).

1442-1451. Maionia (area of). Various new inscriptions. G.Petzl, *EA* 30 (1998) 19-28 nos. 1-10 (ph.; translations), publishes the following texts from the territory of Maionia.

1442: 24 no. 3. **Dedication to Artemis Anaeitis, 71/72 A.D.** White marble stele moulded above; found in Asar, belonging to the village of Esenyazı (= Görnevit/Gürne(v)it).

['Αρτ]έμιδ[ι 'Ανα]-
[εί]τιδι ΕΥ[--]
[...] ΚΟΣΑ[--]
[...] 'Απολ[λ--]
[νε]ωτερ[-- ἀνέ]-
[θηκ]εν v ἔ[τους]
v v ? ρνς', v μην[ὸς]
[Δαι]σίου v δ[.']

1. *TAM* V 1 317-332 also come from Asar and were erected in a local sanctuary of Artemis Anaeitis and Men/Meis Tiamou; the present text probably also comes from that temple, ed.pr.; for another text from Asar see *SEG* XLVII 1651 || 2. ΕΥ or ΕΧ, ed.pr., who believes that in LL. 2/3 we have the name of the dedicator 'mit weiteren Angaben'; he rejects εὐ[χήν] || 6-7. year 156 = 71/72 A.D. (Sullan era), ed.pr.

1443: 27/28 no. 9. **Dedication of an altar, 45/46 or 99/100 A.D.** Gray marble altar; in the lower moulding, four holes into which a metal object fit; on top a 'vertiefte runde Schale'; on the left side an unidentifiable round object; found on Gökdere Kalesi where remains of a temple are still visible; Gökdere lies southeast of the plain of Esenyazı (see our lemma no. 1442).

[--]Ν ἡ γυνὴ Α[--]
[---]ΟΛΛΑΤΟΥΥ[--]
[--]ΣΤΗΣ θεοῦ [--]
[--]Α ἡ μάμη αὐτ[-.. εὐ]-
[χαρι]στήρι[ο]ν τὸν β[ωμόν]·
[ἔτο]υς ρλ', μη(νὸς) Γορπια[ίου ...]

1. α[ὐτοῦ]?, ed.pr. || 2. 'Απ]ολλᾶ τοῦ?, ed.pr., who adds that the final letter may have been a chi or sigma; after ΤΟΥ a small horizontal stroke || 3. τῆς θεοῦ or something like [μύ]στης θεοῦ, ed.pr.; after θεοῦ a small horizontal stroke || 4. initio after the Α a small horizontal stroke || 5. before τόν a small horizontal stroke || 6. year 130 = 45/46 A.D. (Sullan era) or 99/100 A.D. (Aktian era); eta superimposed on mu.

1444: 25 no. 4. **Dedication to Meter Anaeitis, 1st/2nd cent. A.D.** White marble altar moulded above and below; on top a round recess; inscription in rasura; from Asar (see our lemma no. 1442).

ΚΟΑ[.]Ι[..]ΛΩΝ
ΗΙΛ[..]ΔΟΙ[...]Ε
v 'Αρτε[μι]δώρα
Μητρὶ ['Α]ν[α]είτι-
δι v ε[ὐχή]ν

2. In fine perhaps [κ]έ?, ed.pr.

1445: 25/26 no. 6. **Fragment, 1st/2nd cent.** A.D. Large white marble plaque; rough surface; on the front an inscription; built into the wall of a house in Asar (see our lemma no. 1442): [----] Φιλοκαισαρέων ❦ ❦

Genitive of Φιλοκαισαρεῖς, ed.pr., who refers to *SEG* XVIII 556 (φράτρα Φιλοκεσαρέων) and lists further parallels (φιλοσέβαστοι; φιλαύγουστοι αὐράριοι).

1446: 26 no. 7. **Fragment, 174/175** A.D. Lower right corner of a white marble stele from Esenyazı (see our lemma no. 1442); built into a wall of a building.

[---] TEIMAIΣ .. [--]
[-- Μη]τροφάνη EMI[?]
[--]N, ἔτους σνθ'
[--] vacat

1. Τείμαις (= Τείμαιος) or Τειμαΐς (so ed.pr. in *EA* 31, 1999, 103) || 2. in fine possibly EMH, ed.pr. || 3. year 259 = 174/175 A.D. (Sullan era).

1447: 25 no. 5. **Fragment of a dedication, 2nd cent.** A.D. White marble fragment, broken on all sides except at right; found in Esenyazı (see our lemma no. 1442).

\- - - - - - - - - - -
[- - - - - -]HΣME
[- - - - -]NΩNIΣ
[- - ἀνέ]θηκα v

2. [Ζη]νωνίς?, ed.pr., who refers to our lemma no. 1469.

1448: 28 no. 10. **Fragment, 2nd cent.** A.D. Gray marble fragment, broken on all sides; from Gökdere (see our lemma no. 1443).

\- - - - - - - - - - -
[---]ETE.[--]
[---]PHMAT[--]
[---]OΛEIBO[--]
[---]NMHTP[--]

1. TE: uncertain, ed.pr. || 2. a form of χρῆμα, ῥῆμα or ἦμαρ, ed.pr. || 3. [π]όλει βο[υλ-? or a form of λείβω?, ed.pr.

1449: 27 no. 8. **Fragment, 206/207** A.D. Left corner of the pediment of a white marble stele; part of leaf and a rosette?; from Esenyazı (see our lemma no. 1442).

Ἔτ(ους) | σqα'

1. E • T • • Σ • q • A[--], lapis || 2. year 291 = 206/207 A.D. (Aktian era), ed.pr.

1450: 23/24 no. 2. **Dedication to Artemis Anaeitis and Men Tiamou, 252/253** A.D. Lower part of a white marble relief stele; scant traces of the relief; from Esenyazı. The stone is likely to come from the local sanctuary of Anaeitis and Men/Meis Tiamou in Asar (see app.cr. of our lemma no. 1442).

[Ἀ]ρτέμιδι Ἀναειτει κὲ
Μηνὶ Τιαμου Θάλεια ὑ-
πὲρ Διονυσίου τοῦ ὑο[ῦ]
εὐχὴν ἀνέστησεν ἔ-
τους τλζ'

Year 337 = 252/253 A.D. (Aktian era), ed.pr.

1451: 19-23 no. 1. **Dedication of an eagle as symbol of Zeus Bronton, 2nd/3rd cent.** A.D. Two joining parts of a white marble stele, moulded below; inscription below a relief representing a praying man and an eagle; the upper part, with the relief, was found by Petzl along the road which leads from the Salihli-Kula road to Esenyazı (cf. our lemma no. 1442), in a field which contained various marble blocks and a Ionic capital; the lower part was provided by H.Malay; both parts are now in the Museum in Manisa.

[Ἔ]τους [. .]α', μη(νὸς) Πανήμου ς'·
[Ῥ]ουφῖνα καὶ Βαλέρις
καὶ Φρούγιλος καὶ ΙΠΙΟ-
Σ καὶ ΠΩΛΕΙ[. .] καὶ Λουκια-
νὴ καὶ ΕΡΜΕ[.]ΠΕΙΑ v Α[- -]
ΤΟΝΑΣΤΑΤΟΝΤ[-- ca. 5-6 --]
Βροντῶντα θεόν· v v
τὴν ψυχὴν αὐτοῦ v
ἐν γλυκύτητει v v

1. Eta superimposed on mu; in fine the figure written above the line || 3-4. perhaps ΙΠΙΟΙΣ (= Ἤπιος?) or ΙΠΙΑΙΣ (= Ἰπ(π)ίας), though ΙΙΤΡΟΙΣ is not to be excluded; Πωλεί[τα] (= Πωλ(λ)ίτ(τ)α) or Πωλεῖ[να; cf. *SEG* XL 1089, from northeast Lydia, for a family with a Πωλίττα, Ῥοῦφος and Φρούγιλλα, ed.pr., who, however, refrains from suggesting a connection with the present inscription || 5-8. ed.pr. restores ἀ[ε]|τὸν ἄστατον, τ[ὸν] | Βροντῶντα θεόν; in the relief an eagle is represented; for ἄστατος ('unweighed') he refers to *I.Smyrna* 757 LL. 10-12; he considers but rejects a reading Ἀστ(ρ)ά(π)τοντ[α καὶ] | Βροντῶντα [preferred by A.Chaniotis, *EBGR* (1998) [2001] no. 209]; for a Θεὸς Στράπτων καὶ Βροντῶν in northeast Lydia (Emre, ca. 15 km. north of Esenyazı) see *TAM* V 1 585; dedications to Ζεὺς Κεραύνιος are more frequent in northeast Lydia: *TAM* V 1 360, 614 and 781; *SEG* XXXII 1212; XXXIII 1010 and 1028; for a dedication to Zeus Keraunios, whose provenance is unknown, see our lemma no. 2069. In Phrygian Nakoleia and Dorylaion, various dedications to Zeus Bronton have been found; for the connection between Zeus Bronton and the eagle see *SEG* XL 1043 || 8-9. the dedicators probably wished for a god whose mind was full of γλυκύτης ('kindness'); in Christian sources, God is frequently held to pos-

sess γλυκύτης; or do we have a divine utterance here: 'may his soul [i.e., of the worshipper] be full of γλυκύτης'?, ed.pr., who prefers the former interpretation.

1452. Maionia. Epitaph for Trophimos, 138/139 A.D.? *SEG* XXXIV 1204. G.Petzl, *EA* 30 (1998) 42 note 92, rejects the reading ἔτους σκι' (= 220 (σκ') + 10 (ι') = 230 = 145/146 A.D. (Sullan era)) and wonders whether we should read ΣΚ⟨Γ⟩: year 223 = 138/139 A.D.; it is impossible to connect the iota with μη(νὸς) Δαισίου (the tenth month), since Daisios is month eight. He withdraws his suggestion recorded in the app.cr. of *SEG* XXXIV 1204; it was based on the photo of *SEG* XXXIV 1205.

1453. Maionia (area of: Ayazviran). Epitaph of Aur. Prokopton, 242/243 A.D. *SEG* XXXV 1167. D.Salsano, *Chiron* 28 (1998) 179-185 (text and translation [French translation in *An.Ép.* (1998) [2001] no. 1322]), draws attention to the difficulties involved in Prokopton being manumitted διὰ βινδίκτων (= *per vindictam*; L. 8). *Manumissio vindicta* occurs *inter vivos* (as opposed to *manumissio testamento*), but in our text the manumitter Tatianos is qualified as τελευτῶν (L. 6). Also, an εὐγενής (L. 8; = *ingenuus*) normally indicates a free-born individual; if by chance an *ingenuus* became a slave, legal procedures other than *manumissio* were used to restore him to his former status. S. presents the following reconstruction to account for these apparent anomalies. Prokopton was born from poor yet free natural parents (Epineikos and Zenodote; LL. 11/12), who sold him to Tatianos' family where he was reared as a θρεπτός (Tatianos being his σύντροφος; cf. LL. 4/5 and also LL. 12/13), losing his free status. When Tatianos felt his death was instant (τελευτῶν should be interpreted as 'in vista della propria morte'), he set Prokopton free (ἐλεύθερος; L. 7). This could only be achieved by *manumissio vindicta*. Another motive may have been that only in this way could Prokopton, probably not having attained the *legitima aetas* (30 years), acquire full Roman citizenship. Tatianos styled Prokopton *ingenuus* in recognition of his free-born status and remembered him in his testament (ληγᾶτα τὰ ἐν τῇ διαθήκῃ δηλούμενα; LL. 9/10). S. also reflects on the family relations of the persons providing for Tatianos' funeral (LL. 11-20). Preima is the nurse of Tatianos and Prokopton rather than Tatianos' mother; Zenodote (LL. 16/17), Tatianos surnamed Prokopton, and Epineikos are Prokopton's children, while Zenodote and Sokrates (LL. 18/19) are his sister and brother. Another brother, Aur. Romanus, is named separately (LL. 14/15), possibly because Zenodote and Sokrates (LL.18/19) were children by Zenodote's (L. 12) first marriage, while Aur. Romanus and Aur. Prokopton were born from her second marriage, with Epineikos.

1454. Philadelphia (area of: Tetrapyrgia). Proconsular edict concerning the award of market rights to the village of Tetrapyrgia, 253/254 A.D.? *TAM* V 1 230; *SEG* XXXII 1220 (XL 1006). W.Eck - M.M.Roxan, *Archäologisches Korrespondenzblatt* 28 (1998) 107, point out that the governor of Asia on record in L. 1 possibly is identical with P.Marcius Maximillianus on record in a new military diploma from 240 A.D. J.Nollé (see *SEG* XXXII) and M.Peachin (see *SEG* XL) had suggested identifying the governor with Flavius

Montanus Maximillianus on record in *I.Eph.* 698; the latter is definitely not mentioned in *TAM* V 2 1081 (*SEG* XXXII 1240), since the reading [M]αρίου Μαξιμ[--] is certain (contra Nollé in *SEG* XXXII 1240, who suggested [Φλ]αβίου). Marcius will have been *cons. suff.* a few years before 240 A.D. On the assumption that the normal interval between the consulate and the proconsulship of Asia was ca. fifteen years, the traditional date for *TAM* V 1 230 may well have been ca. 253/254 A.D.

1455. Philadelphia. Regulations of a private cult association, ca. 100 B.C. *Syll.*[3] 985; *LSAM* 20; *SEG* XXXI 1002. S.K.Stowers, '*A cult from Philadelphia: Oikos religion or cultic association?*' in A.J.Malherbe - F.W.Norris - J.W.Thompson, *The early Church in its context. Essays in honor of Everett Ferguson* (Leiden 1998) 287-301, argues that (a) we have an elaboration of a household cult, rather than an organization which sought members from the wider world. The 'free men, free women and household slaves' are held to have belonged to the οἶκος of the founder and to represent the hierarchy of the *oikos*; (b) this text does not testify to a change from polis religion to a religion of individualism and voluntarism practiced in an egalitarian cult of a religious association [However, the clause about entry into Dionysios' *oikos* given to free men and women and to slaves [not 'household slaves', as S. translates on 294] seems to contain a general message to all free men and women rather than a specific one to men and women belonging to D.'s household; *oikos* can mean both 'association' and 'house of an association'; see W.Eck - B.Zissu, *SCI* 20, 2001, 91/92. S. does not seem to distinguish the *absolute* prohibitions on record in this inscription from the conditional ones in other *leges sacrae*; S. translates μύσους ἐμφυλίου in L. 38 as 'full of defilement affecting the family' (i.e., 'the lineage of her *kurios* and his *oikos*'); but it means rather that the woman who practices things forbidden will be 'full of defilement spreading over her kinsfolk'; the words seem to convey a message about defilement affecting far more people than the next of kin of her husband and *oikos*, Pleket].

1456. Saittai. Epitaph of Demophilos, 199/200 A.D. *TAM* V 1 168 (a) (*SEG* XXVIII 921). G.Petzl, *EA* 30 (1998) 43, points out that the stone has been removed from the staircase into which it was built. In LL. 2-4 he reads Γλύκων καὶ Ποπλιανὴ τὸν ἑαυτῶν θρεΙπτόν (*TAM*: no τόν; TON is inscribed in small script between LL. 2 and 3); he refers to *SEG* XXXIX 1280 (XLIII 860; XLV 1639; XLVII 1652), erected by Popliane for her deceased husband Glykon; in L. 6 of the latter text read πατέραν [cf. already *SEG* XLIII 860].

1457-1470. Saittai (area of). Various epitaphs. G.Petzl, *EA* 30 (1998) 29-34 nos. 12-18, 35 no. 20, 35/36 no. 22, 36/37 no. 24, 37/38 no. 26, 38/39 nos. 27 and 28, and 42 no. 33 (ph.; translations), publishes the following epitaphs.

1457: 35 no. 20. **Epitaph of the wife of Kapiton, 143/144 A.D.** Lower part of a white marble relief stele with tenon; inscription below a relief representing a mirror, wreath and comb; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτους - σκη΄ -, μη(νὸς) Γορπι-
αίου - κ΄ -· Καπίτων τὴν -
σύμβιον καὶ Μηνόφι-
λος καὶ Καπίτων τὴν
μητέρα ἐτείμησαν

1. Year 228 = 143/144 A.D. (Sullan era); H superimposed on M || 4-5. the name of the wife/mother may have stood on the missing upper part of the stele, ed.pr.

1458: 33/34 no. 18. **Epitaph of Stratoneikos, 147/148 A.D.** Gray marble pedimental stele with akroteria; in the corner of the pediment a heart-shaped leaf; in the center a rosette; above the inscription a large wreath; now in the private collection of E.U. Walter in Leutwitz near Bautzen.

Ἔτους σλβ΄, μη(νὸς) Περειτί-
ου λ΄· Στρατόνεικον
Μάρκου ἐτείμησεν
ἡ εἰδία αὐτοῦ συνβί-
vacat ωσις vacat

1. ΕΤΟΥΣΗΣΗΛΒΗΜ, lapis; year 232 = 147/148 A.D. (Sullan era) || 2. ΟΥΗΛΗ lapis || 4-5. a cultic or professional association, ed.pr.

1459: 35/36 no. 22. **Epitaph of Achilleus, 174/175 A.D.** Upper part of a white marble pedimental stele with akroteria; in the pediment, two heart-shaped leaves and a circular object; inscription below the pediment; now in the private collection of E.U. Walter in Leutwitz near Bautzen.

Ἔ(τους) σνθ΄, μη(νὸς) Δύστρου βι΄·
ἐτείμησεν Καρπο-
φόρος τὸν σύντροφον
Ἀχιλλέα μετὰ τῶν γονέ-
ων καὶ ἀδελφὸν ζήσ-
vacat αντα ἔτη κ[.΄]

1. ΕΣΝΘΜΔΥΣΤΡΟΥ • ΒΙ •, lapis; year 259 = 174/175 A.D. (Sullan era) || 4. ΑΧΙΛ•ΛΕΑ, lapis || 3-5. Karpophoros, with his parents, honors Achilleus, his σύντροφος and ἀδελφός, ed.pr., who also considers a mason's error (ἀδελφο(ῦ) or ἀδελφ(ῶ)ν).

1460: 31/32 no. 15. **Epitaph of Pantagathos, 183/184 A.D.** White marble stele; above the inscription a large wreath; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔ(τους) σξη΄, μη(νὸς) Περιτείου • ζ΄ •
ἡ συνεργασία τῶν λιν-
οργῶν Παντάγαθον,
Ἀχελλέος ὑόν, ἐτίμη-
σαν vacat
vacat ζή(σαντα) ἔτ(η) ς΄ vacat

1. ΕΣΞΗΜ, lapis; year 268 = 183/184 A.D. (Sullan era); the association of linenworkers buried another member in the same year (*SEG* XXIX 1191); cf. also our lemma no. 1461 app.cr. ad LL. 2/3 || 6. Ζ ΕϚ, lapis.

1461: 32/33 no. 16. **Epitaph of Androneikos, 192/193 A.D.** White marble pedimental stele with akroteria and tenon; in the pediment, a heart-shaped leaf in each corner and in the center a rosette; above the inscription a wreath; now in a private collection.

Ἔ(τους) σοζ΄, μη(νὸς) Ἀπελλαίου η΄· ἐ-
τείμησεν ἡ συνεργασία
τῶν λινουργῶν Ἀνδρόνει-
κον Ἰσοχρύσου, ζή(σαντα) ἔτ(η) λζ΄

1. ΕΣΟΖ· Μ --- ΥΗ, lapis; year 277 = 192/193 A.D. (Sullan era) || 2-3. for the linourgoi see our lemma no. 1460; see also *TAM* V 1 82-84 and V 2 933; *SEG* XXXI 1026 and 1036; XXXII 1234; XL 1088 and the new texts from Saittai, briefly mentioned by ed.pr. in *EA* 31 (1999) 103/104 (συνεργασία τῶν λινο(υ)ργῶν from 183/184, 209/210 and 233/234 A.D., respectively) || 4. ΖΗ • ΕΤΛΖ, lapis.

1462: 33 no. 17. **Epitaph of Hygeinos, 192/193 A.D.** White marble pedimental stele with akroteria and tenon; in the pediment, two heart-shaped leaves and a rosette; above the inscription a large wreath. Presented in the catalogue *'Münzen und Medaillen - Antiken - Auktion 196, am 24., 25., 26. und 27. September 1997'* (Münzenhandlung Gerhard Hirsch Nachf., Munich) no. 1333 (ph.).

Ἔ(τους) σοζ΄, μη(νὸς) Λώου • β΄ • Ὑγεῖ-
νον Ἀσκληπιάδου ἐ-
τείμησαν οἱ ἐριουργοὶ
ζήσαντα ἔτη • κε΄ •

1. ΕΤCΟΖ Μ --- • Β • Υ, lapis; year 277 = 192/193 A.D. (Sullan era) || 3. ΟΥΡΓΟΙ, lapis; for ἐριο(υ)ργοί in Saittai see *SEG* XXIX 1198 and *TAM* V 1 85; for Philadelphia and Thyateira see *IGR* IV 1632 and *TAM* V 2 1019, ed.pr.

1463: 29/30 no. 12. **Epitaph of the smith Kosmos, 200/201 A.D.** White marble pedimental stele with akroteria and tenon; in the pediment, two leaves and a round boss; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτους • σπε´ • μη(νὸς) Γορπιαι-
ου ζ´ ἀ(πιούσῃ)· Ῥοδίνη μετὰ τῶν τέ-
κνων καὶ τοῦ ἀδελφοῦ Ἀρισ-
τίωνος ἐτίμησε Κόσμον
τὸν χαλκέα τὸν ἑαυτῆς
ἄνδρα ἀμέμπτως συνε-
ζηκυῖα μνείας χάριν vacat

◇, ⊏, ¥, Ⱡ || 1. M̈, lapis; year 285 = 200/201 A.D. (Sullan era) || 2. initio ◇ ¥Ⱡ, lapis || 3. initio K NⱠK, lapis || 5. χαλκέα: see KP III 19, *TAM* V 2 936; *SEG* XLV 1640 (relief), Pfuhl-Möbius II p. 287 (relief) and our lemma no. 1469, ed.pr., who in *EA* 31 (1999) 103, refers to other evidence for smiths (e.g. a συνεργασία τῶν χαρκέων, probably from Saittai).

1464: 30/31 no. 14. **Epitaph of Marcellus, 208/209 A.D.** Gray marble pedimental stele with akroteria and tenon; in the pediment, two leaves and a round boss; above the inscription a large wreath; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτ(ους) σqγ´ • μη(νὸς) Ἀπελλα[ί]-
ου • v ἡ συνεργασί-
α τῶν σιππιναρίων
ἐτίμησεν Μάρκελ-
λον Μαρκίωνος vacat
vacat ζή(σαντα) ἔτ(η) ν´ vacat

1. Ē and M̈, lapis; year 293 = 208/209 A.D. (Sullan era) || 2-3. an association of flax-workers; cf. *I.Smyrna* 218 (συμβίωσις τῶν συππινάδων), ed.pr.

1465: 36/37 no. 24. **Epitaph of Antiochos, 209/210 A.D.** White marble pedimental stele with akroteria and tenon; in the pediment, two leaves and a round boss; above the inscription a large wreath; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτους • σ • q • δ´ •, μη(νὸς) • Λώου • δ´
Ἰου(λ)ία ἡ σύνβιος •, Ἑρμο-
γένης • Λούκις • Ἀντίο-
χος οἱ υἱοί, Χρύσιν ἡ θυγά-
τηρ, Ἰουλιανὸς • κὲ • Ἑρμογέ-
νης οἱ καμβδιοι Ἀντίοχον
βιώσαντα καλῶς ἐτεί-
vacat μησαν vacat

1. M̈, lapis; year 294 = 209/210 A.D. (Sullan era) || 2. ΙΟΥΑΙΑ, lapis || 6. καμβδιος: 'grandchild'; cf. *I.Manisa* 179 (καμβδιος), *SEG* XXXI 1031 (κανβειος), *TAM* V 1 706 (καμβ(ε)ιν), *I.Didyma* 349 (κομβος) and *SEG* XXXIX 1114 (κομβιον), ed.pr.

1466: 37/38 no. 26. **Epitaph of Ammianos, 215/216 A.D.** Marble pedimental stele with akroteria and tenon; in the pediment, a rosette and two leaves; above the inscription a large wreath; presented in the catalogue *'Münzen und Medaillen - Antiken - Auktion 196, am 24., 25., 26. und 27. September 1997'* (Münzenhandlung Gerhard Hirsch Nachf., Munich) no. 1334 (ph.) and in Gorny and Mosch Giessener Münzhandlung, *Auktion* 105 (10.10.2000) 31 no. 2080 (ph.).

Ἔτους τ´, μη(νὸς) Γορπιαί-
ου • ζ´ •· Εὐτυχίδης σὺν
τῷ ὑῷ Ῥουφίνῳ ἐτί-
μησεν τὸν ἴδιον v
σύντροφον Ἀμμια-
νὸν ζήσαντα ἔτη
vacat λη´ vacat

1. Year 300 = 215/216 A.D. (Sullan era); M̈, lapis || [5. σύντροφον: see *An.Ép.* (1998) [2001] no. 1318 for the various meanings of the term].

1467: 38 no. 27. **Epitaph of Aurelia Politike, 224/225 A.D.** White marble stele with akroteria and tenon; in the pediment, two leaves and a round boss; above the inscription a comb, wreath and mirror; the decoration is very similar to that of *SEG* XXXV 1250 (247/248 A.D.; from Saittai); *TAM* V 1 84 (211/212 A.D.; from Saittai) may well have been carved by the same mason who cut the present epitaph. Now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτ(ους) τθ´, μη(νὸς) Ξανδικοῦ γι´
ἐτίμησεν • Αὐρ. • Γά-
βιλλα τὴν θυγατέ-
ρα Αὐρ. Πολιτικὴν
καὶ Εὐτυχιανὸς τὴ-
ν ἀδελφήν vacat
vacat ζή(σασαν) ἔτ(η) ιη´ vacat

1. Ē and M̈, lapis; year 309 = 224/225 A.D. (Sullan era) || 2-3. Γάβιλλα: cf. *SEG* XL 1089, ed.pr., who in *EA* 31 (1999) 104 wonders whether in *TAM* V 1 442 possibly Ἰουλίας Γαβίλλης should be read (*TAM*: Ἰουλίας Ταβίλλης) || 4. A • YP •, lapis || 5. καὶ Εὐ stands in a rasura; the first erased letter probably is a tau, ed.pr. || 7. Z̈ Ē, lapis.

1468: 38/39 no. 28. **Epitaph of Aurelius Aphphianos, 224/225 A.D.** White marble pedimental stele with tenon; in the pediment, a round boss and two leaves; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτ(ους) τθ΄, μη(νὸς) Λώου ζι΄
Αὐρ. Ἀφφιὰς ἐτί-
μησεν Αὐρ. Ἀφφι-
ανὸν τὸν ἴδιον
ἄνδραν ζή(σαντα) ἔτ(η) μ΄

1. ΤΤΘΜ---ΖΙ, lapis; year 309 = 224/225 A.D. (Sullan era) || 5. Ζ Τ, lapis.

1469: 30 no. 13. **Epitaph of Metrodoros and Glykon, 247/248 A.D.** Lower part of a white marble stele with tenon; on a protruding band three standing persons: at left a man clad in a long robe holding an object in his right hand (book-roll?), in the middle a man clad in a short cloak holding a hammer in his right and a pair of tongs in his left hand; at right a woman clad in a long robe; inscription below the band; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτους τλβ΄, μη(νὸς) Ὑπερβερταίου θ΄·
Ζηνωνεὶς τὸν σύνβιον
Μητρόδωρον καὶ Γλύκω-
να τὸν ὑόν, Μητρόδωρος
τὸν πατέρα καὶ τὸν ἀδελ-
φὸν μνείας χάριν ἐτείμη-
σαν vacat

1. Year 332 = 247/248 A.D. (Sullan era) || 3-4. the man at left probably is Zenonis' husband, the one in the middle her son, obviously a smith (cf. our lemma no. 1463).

1470: 42 no. 33. **Epitaph of Onesime, 253/254 A.D.** White marble pedimental stele with akroteria and tenon; in the pediment a round object with two concentric circles and two leaves; above the inscription a wreath; now in the private collection of E.U.Walter in Leutwitz near Bautzen.

Ἔτους τριακοσιαστοῦ
τριακοστοῦ η΄, μη(νὸς) Ἀρτεμισί-
[ο]υ κβ΄· ἐτίμησεν Μάρκελ- v
λος Ὀνησίμην τὴν ἑαυ-
τοῦ γυνε̄καν ❦

Ƥ, Є, Ḿ, ¥, Ꝑ || 1-2. year 338 = 253/254 A.D. (Sullan era).

1471. Sardis. Jewish donors in the synagogue. T.Rajak in M.Goodman (ed.), *op.cit.* (cf. our lemma no. 2176) 229-239, studies the concepts of 'gifts of πρόνοια' and 'gifts of God' (τὰ τοῦ Θεοῦ δόματα in *SEG* XXXVII 851, from Aphrodisias; four cases of δόματα in Sardis; δωρεαί also occur; see L.Robert, *Nouvelles inscriptions de Sardis*, Paris 1964, 49: ἐκ τῶν δωρεῶν τοῦ παντοκράτορος Θ(εο)ῦ; for that formula see also *CIJ* 722, from Aigina). R. emphasizes the specific Jewish character of these concepts (contra e.g. A.T. Kraabel, who associates πρόνοια with the *pagan* milieu of imperial Sardis: see *SEG* XLVI 1518).

The idea of donation as giving back to God what is His returns in the Christian formula τὰ σὰ ἐκ τῶν σῶν [cf. *SEG* XLVI 2010 and our lemma no. 1728]. On 238, R. refers to an unpublished text from Sardis in which the 'gifts of God' ideology is expanded: ἐκ τῶν τῆς προνοίας δομάτων καὶ τῶν γονικῶν ἡμῶν καμάτων [for which see now J.H.Kroll, *HThR* 94 (2001) 39 no. 58, Herrmann].

1472. Sardis. Honorary inscriptions for Tiberius Claudius Theogenes Lachanas and his mother or daughter Claudia, ca. 50 A.D. Rectangular white marble altar with small akroteria ('horned monolithic altar') and moulded above and below; inscriptions on two opposite sides; on the other two sides, relief representations of two crossed torches (?) bound together with a ribbon, and a kalathos from which a serpent emerges flanked by two torches; found in 1984 in the bedding of a wadi, at a place called Haci Oğlan Mevkisi (northwest of Sartmustafa village). Mentioned by C.H.Greenewalt, *The Sardis Campaign of 1984* (*BASOR* Suppl. 25; 1987) 44-46. Ed.pr. P.Herrmann, *REA* 100 (1998) 495-508 (ph.; translation).

I. Ὁ δῆμος ἐτείμησεν
Τι. Κλαύδιον Θεογέ-
νην Λαχανᾶν ἄνδρα
καλὸν καὶ ἀγαθόν, ἀ-
γορανομήσαντα λαν-
πρῶς καὶ γραμματεύ-
σαντα τοῦ δήμου συν-
φερόντως καὶ ἐργε-
πιστατήσαντα ἐπι-
μελῶς καὶ ἁγνῶς καὶ
ἐν πᾶσιν δημωφελῶς,
ἀναστραφέντα οὐ μόνον
ἀναλογούντως ταῖς προ-
γονικαῖς ἀρεταῖς ἀλὰ (sic) καὶ τὰς
τοῦ γένους εὐπραξίας τῇ
περὶ τὴν πατρίδα περισπου-
δάστῳ διαθέσει κεκοσμηκότα

II. Ὁ δῆμος ἐτείμησεν
Κλαυδίαν Θεογένους
θυγατέρα καυειν,
γυναῖκα δὲ Κλαυδίου
Διοδώρου Λαχανᾶ,
μήτηρ (sic) δὲ Κλαυδίων
Θεογένους καὶ Μη-
νογένους καὶ Διοδώ-
ρου, ἱέρειαν Δήμητρος
Καρποφόρου, ἥτις
ἐνθάδε καθιέρωται

Claudia is the main honorand; her male relative was included in the honors because of the reputation of the family and his own merits, ed.pr. || I. 2-3. Ti. Claudius Theogenes Lachanas: probably Claudius Theogenes in II LL. 6/7 is the same name in abbreviated form; the latter, a son of Claudia honored in II, is either identical with the former or his grandson; consequently the honorand of I is either Claudia's father or her son; Λαχανᾶς (also in II

L. 5): our inscription provides the oldest attestation of this cognomen/nickname derived from λαχανᾶς (producer of and trader in vegetables), for which see O.Masson, *ZPE* 11 (1973) 8/9 (= *Onomastica Graeca Selecta* I, Paris 1990, 170/171), ed.pr.; L.Robert (per ep., apud ed.pr.) connected the name with the agoranomia (I LL. 5/6) and the priesthood of Demeter Karpophoros (II LL. 9/10) and concluded that we have a family of wealthy land-owners specializing in the cultivation of vegetables || 6-8. Claudius Menogenes is probably identical with the homonymous priest, strategos and stephanephoros on record in the honorary inscription for his anonymous wife *I.Sardis* 44, ed.pr., who on 504 presents a stemma of the two interrelated Claudia-families || 8. the mason first engraved an omicron, subsequently corrected into E || 8-9. ἐργεπιστατήσαντα: perhaps referring to the supervision of various public building activities, ed.pr. || II. 3. καυειν: also on record in *I.Sardis* 51-54; a Lydian word used for priestesses of Artemis; perhaps the title was connected with a family tradition; cf. Μελιτίνη Θεογένους on record in *I.Sardis* 51, who may belong to our Theogenes-family, ed.pr. || 10-11. ἥτις ἐνθάδε καθιέρωται: either referring to the deity or to the priestess, ed.pr., who prefers the latter: 'die hier geweiht worden ist' (cf. *I.Sardis* 22: καθιερώσαντες ἐστεφάνωσαν, referring to some unknown sacred ceremonial, and perhaps also *SEG* XLII 1065 LL. 12/13) [J.Mylonopoulos, *EBGR* (1998) [2000] no. 120, points out that the inscriptions were engraved on an altar and not on a statue base and that as a result they may well commemorate the establishment of a new small branch of the central sanctuary of Demeter Karpophoros initiated by Lachanas and Claudia at the find-spot of the altar] || the cult of Demeter Karpophoros is known from Pergamon (H.Hepding, *MDAI(A)* 35, 1910, 442 no. 25), Ephesos (*I.Eph.* 10 L. 28 and 1210; cf. 1228), and Dareiukome, 40 km northwest of Sardis (*TAM* V 2 1335; possibly also 1336). The 'cista mystica' and the serpent are also represented on Sardian coins of the period of Iulia Mammaea; they probably allude to a mystery cult, for which cf. e.g. *Syll.*³ 820 = *I.Eph.* 213: annual μυστήρια καὶ θυσίαι for Demeter Karpophoros and Thesmophoros, ed.pr.

1472 bis. Sardis. Honorary inscription for the pancratiast M. Aurelius Demostratos, ca. 212-217 A.D. *IGR* IV 1519. W.Leschhorn, *art.cit.* (cf. our lemma no. 695) 401, expresses his doubts on the restoration ['Ολύμπ]εια τῆς Μακεδονίας in C L. 13. He argues that the first celebration of the 'Ολύμπια in Beroia took place in 243 A.D. (402) [for the career of Demostratos Damas see *SEG* XLV 1641].

1473. Sardis. Funerary epigram for Menophila, ca. 100 B.C. *SEG* IV 634; XXX 1396. K.J.Gutzwiller, *op.cit.* (cf. our lemma no. 2121), 265-267, gives the text plus an English translation of this epigram and comments on the symbols visible on the relief and explained in the text.

1474. Thyateira. Funerary inscription, undated. *TAM* V 2 1126. G.Petzl, *EA* 30 (1998) 46, suggests reading in LL. 8/9 [σὺν] τῇ ἐπιβημαltείδῃ (= ἐπιβηματίδι) (*TAM*: ΕΠΙΒΗΙΙΑΙΙΕΙΔΗ). For the dative ἐπιβηματείδι he refers to *I.Smyrna* II 2 355 no. IX (σὺν τῇ ἐπιβηματείδι: 'mit dem (Stufen-)Unterbau?').

1475. Unknown provenance. Dedication to Meter Oreia, 1st cent. B.C.- 1st cent. A.D. Marble stele with relief representing a goddess seated on a throne and flanked by two lions (Meter Oreia); her feet on a stool; inscription between guidelines below the relief; presented in sales-catalogues of Klara W.Schenk-Behrens Nachf., *Münzen Auktion Essen*: 74 (27/28 November 1997) no. 526, 75 (4-6 Mai 1998) no. 748, and 76 (26-28 November 1998) no. 574. Ed.pr. G.Petzl, *EA* 30 (1998) 28/29 no. 11 (ph.).

Βευδεινὸς | Μηνοχάρου | Μητρὶ 'Ορήᾳ | εὐχήν

1. For a Zeus Βευδηνός ed.pr. refers to *SEG* XXXIII 1014 and XL 1062 (Saittai), for the name Βευδεινός to *SEG* XXXIII 1015 and *I.Manisa* 234 (also from Saittai) || 2. for the name Menochares see ed.pr.'s corrigenda in *EA* 31 (1999) 103 || 3. Μήτηρ 'Ορεία: see *TAM* V 1 259 (Kula; with a relief similar to that of the present inscription) and *I.Sardis* 101 (b).

TROAS

1476. Abydos. Allotment plate, 4th/early 3rd cent. B.C. Rectangular bronze allotment plate with, at left, a plug to insert it into an allotment machine; inscription (A) incised on the upper side with some letters (partly) punched (L. 1: rho and omikron; L. 2: both omikrons and the final upsilon) in order to prevent falsification; at the extreme left side (left of the inscription), the city seal stamped in a recessed oval field: an eagle with the the first three letters of the city name at left (B); at the extreme right side a rectangular stamp (C); now in a private collection in Munich. Ed.pr. J.Nollé, *Tyche* 13 (1998) 191-193 (ph.).

A: Μήτριχος vacat | Διονυσίου vacat
B: ABY
C: AP

The date is based on the style of the seal, also on record on coins from Abydos of the 4th/early 3rd cent. B.C. and on an amphora stamp found in Histria (ph.; J. and L.Robert, *BE* 1958, no. 31; 1979 no. 28; *OMS* VI 202), ed.pr. || C. abbreviation of a phyle name; none is known from Abydos, but since in colonies the phyle organization of the mother city was regularly copied, AP probably stands for the Ionian phyle name 'Αρ(γαδεῖς) known from Miletos, ed.pr.

1477. Ilion. Tribes. F. Di Benedetto in *op.cit.* (cf. our lemma no. 2103) 159, points out that Cyriacus copied two honorary inscriptions for Sextus Iulius Philon (nos. 34 and 35 in his manuscript), erected by the previously unattested tribes 'Ιουλιάς and Τρῳάς; for other inscriptions erected by the tribes 'Ατταλίς, 'Αλεξανδρίς and Πανθωίς see *I.Ilion* 121-123. *I.Ilion* 122 (*CIG* 3615) is also in C.'s manuscript (no. 33).

1478. Ilion. Dedication by Macrinus, 217/218 A.D. Block found in front of the Odeion colonnade; it may have belonged to that structure. Ed.pr. C.B.Rose, *Studia Troica* 8 (1998) 96/97 (ph.).

Αὐτοκρά[τωρ Καῖσαρ]
Μᾶρκος Ὀ[πέλλιος]
Σεουῆρο[ς Μακρεῖνος]
Εὐσεβὴς [---------]
[-----]ọς α̣[------]
- - - - - - - - - - - - - - - - - -

4-5. Probably [Εὐτυχὴς Σεβαστ]ὸ̣ς ἀ̣[ρχιερεὺς | μέγιστος --] (line division between LL. 4/5 uncertain; Σεβαστός was divided between LL. 4 and 5, since there is not enough room for six letters in L. 5 initio), ed.pr., who lists the four other Greek inscriptions recording the emperor Macrinus: *IG* VII 3420 (Chaironeia), *SEG* XII 516 (*I.Anazarbos* 11), XVII 505 = *I.Eph.* 802, and *Milet* I 7 344-347 no. 274 = Oliver, *Greek Constitutions* 273.

1479. Parion. Epitaph of Hermione, undated. C.Başaran, *AST* 16, 1 (1998) 354/355 (ph.), publishes a funerary stele: Ἑρμιόνης τῆς Ἀπολλωνίδου. *Non vidimus.* See C.Brixhe, *BE* (2000) no. 518.

MYSIA

1480. Kyzikos. Oracle of Ammon, 123-132 A.D. *SEG* XXXIII 1056 (XXXIX 1326); Merkelbach-Stauber, *SGO* II 7-9 no. 08/01/01. In *EA* 30 (1998) 112, Merkelbach accepts Peek's text of (B) LL. 3/4, with ἀπαλινφροσύνῃ in L. 4 (see *SEG* XXXIII 1056 on p. 322). He presents the following translation: 'wenn du das im libyschen Sand verborgene Gold als Geschenk für Helios zum Vorschein bringen würdest, (auch dann) würdest du nicht durch Reuelosigkeit (ἀπαλινφροσύνη) betrübt sein'. In other words: you could possibly give gold to Helios but he does not care. Cf. the word ἀπαλίντροπος restored by M. in our lemma no. 1801 [In *SGO*, ἀπαλινφροσύνῃ is translated as 'dadurch ..., daß du deinen Sinn nicht änderst'].

1481. Kyzikos. List of victories of the pankratiast M.Aurelius Koros, just after 166 A.D. *CIG* 3674; *IGR* IV 160. P.Herz, *Nikephoros* 11 (1998) 171-182, argues (a) that Koros' victories in the age-class of the ἀγένειοι (17-20-year-old) in the Καπετώλεια and the Ἐπινείκια (κατὰ τὸ ἑξῆς; LL. 10-12) took place in 166 A.D. (May/June and October, respectively); that between June and October he may have participated in the Σεβαστά in Naples and the Ἄκτια in Nikopolis (unsuccessfully); and that he may have been enfranchised as a result of his victory in the Kapetolia; (b) that the victory as παῖς in the seventh πενταετηρίς of the Κοινὸν Ἀσίας ἐν Κυζίκῳ (LL. 3-5) in actual fact was a victory in the Ἀδριανὰ Ὀλύμπια in that city. He adduces *CIG* 3665 (*IGR* IV 154) and 3675 (*IGR* IV 162) as evidence for his thesis that the Ἀδριανὰ/Ἀδριάνεια Ὀλύμπια are identical with the Κοινὸν Ἀσίας (contra L.Moretti, *RFIC* 82, 1954, 276-289). He refers to *Syll.*^{3} 1065 (*IGR* IV 1064; *IAG* 60) where the Ῥωμαῖα Σεβαστὰ τὰ τιθέμενα ὑπὸ τοῦ κοινοῦ τῆς Ἀσίας ἐν Περγάμωι are mentioned; in other texts this agon is simply called Σεβαστά.

H. reasonably suggests that K.'s victory as παῖς in Kyzikos must have been realized between 160 and 165 A.D.; if in 165 A.D. (seventh pentaeteris), the Kyzikene festival was founded in 140 A.D., if in 160 A.D., the foundation was in 135 A.D. H. cautiously suggests that the award of the Κυζικηνῶν ξυσταρχία to P.Aelius Aristomachos (*I.Magnesia* 180; *IAG* 71) may have taken place on the occasion of the first celebration of the Kyzikene games, i.e., before 138 A.D., when Hadrian died. See also *SEG* XLV 1667 for the Ἀδριάνεια Ὀλύμπια and discussion of *IGR* IV 160 and 162.

1482. Pergamon. Cult of Demeter and Kore. C.M.Thomas in H.Koester (ed.), *op.cit.* (cf. our lemma no. 2168) 277-297, adduces various inscriptions testifying to the cult of Δημήτηρ and Κόρη (Θεσμοφόροι) and their mysteries.

1483. Pergamon. Healing inscriptions. L.Wells, *The Greek language of healing from Homer to New Testament times* (Berlin-New York 1998) 83-85, briefly discusses healing practice at the Asklepieion. In appendices (313-317) she gives the Greek text, with translation, of *I.Pergamon* 251 and 264 and *AvP* VIII 3 145 (for the latter see also our lemma no. 2170). See also our lemma no. 1088 for Well's discussion of some inscriptions from Kos.

1484. Pergamon. The Nikephoria. D.Musti, *RFIC* 126 (1998) 5-40, suggests that the Nikephoria admittedly were a pentaeteric sacred crown-game, re-organized as such in 182 B.C., but in fact were held on a trieteric basis. The Nikephoria are known to have been both ἰσοπύθιος and ἰσολύμπιος; M. assumes that there were in fact two sacred crown-games: the isopythian musical and the isolympian athletic-equestrian agōn, both celebrated within a period of four years, i.e., according to a pentaeteric schedule, but each celebrated separately every third year, i.e., on a trieteric basis: 'il risultato è la celebrazione di un agone ogni biennio, quindi un ritmo complessivo trieterico'. M. assumes that τοὺς ἀγῶνας τῶν Νικαφορίων στεφανίτας, τὸν μὲν μουσικὸν ἰσοπύθιον, τὸν δὲ γυμνικὸν καὶ ἱππικὸν ἰσολύμπιον (*Syll.*^{3} 629 L. 8; cf. also *Syll.*^{3} 630 L. 12) in fact were two distinct, separate contests rather than two parts of one agōn, viz. the Nikephoria. Since τριετηρίδες are connected with Dionysos (*I.Pergamon* 167 = *OGIS* 299; *RC* 65), he suggests that in the Nikephoria the cult of Athena was combined with that of Dionysos [Unfortunately for this thesis, the Pythian games (cf. ἰσοπύθιος) were the games of Apollo, not Dionysos; as a result it is, to say the least, remarkable to write about 'l'accoppiata Atena-Dioniso' in 'agoni di tipo pitico'].

This hypothesis concerning a biennial rhythm enables M. to opt for the 'high' chronology of a number of documents which in recent years have been dated to the first half of the 1st cent. B.C.: *OGIS* 299 (*I.Pergamon* 167; M. suggests connecting τριετηρίδων in L. 17 with τῇ δεύτερον ἡμέραι: 'secondo giorno, delle giornate biennali di svago' [contra F.Canali de Rossi, *EA* 31, 1999, 85

with notes 15/16, who points out that trieterides are triennial festivals for Dionysos and have nothing to do with the Nikephoria; moreover, he rejects M.'s proposition that the Nikephoria may have been one specific day in honor of Athena, incorporated in the 'giornate biennali']), mentioning the 9th Nikephoria, yielding 165 B.C. (and not 149 B.C.; so C.P.Jones, *Chiron* 4, 1974, 183-205); *IGR* IV 293, *MDAI (A)* 35 (1910) 409-411 no. 3 and 32 (1907) 313 no. 36 (29th Nikephoria; in honor of Diodoros Pasparos) yielding 125 instead of 69 B.C.; *OGIS* 322 and 324 (14th and 18th Nikephoria, respectively), yielding 155, instead of 129, and 147, instead of 113 B.C., respectively. On 27-29, M. briefly discusses *I.Pergamon* 525 (see *OGIS* 299, commentary ad L. 17), and suggests that the honorand, priestess of Athena for two consecutive periods of two years, in that capacity also held the function of ἀγωνοθέτις of the Nikephoria, thereby allegedly confirming M.'s theory about the quadrennium in fact consisting of two periods of two years [but it is not certain that the honorand *combined* the priesthood and the agonothesia; and even if that were the case, it is by no means certain that the agonothesia was held at the end of each διετία, whether by the honorand or somebody else, Pleket].

For fundamental criticism of Musti's views see F.Canali de Rossi, *EA* 31 (1999) 83-86, who disbelieves the complicated and indeed unparalleled division of the Nikephoria into two separate contests, denies any connection between τριετηρίδες and the Nikephoria in respect to a link between the former and Dionysos, and prefers to date *IGR* IV 292/293, with C.P.Jones, to the first half of the 1st cent. B.C. As to *IGR* IV 294 (*OGIS* 764) he argues that the honorand of that text may well have been the person who proposed the decree *OGIS* 332 (*I.Pergamon* 246). For Diodoros Pasparos and the 'low' chronology, see our lemma no. 1490. For a detailed rejection of Musti's argument see C.P.Jones, *Chiron* 30 (2000) 1-14. See also B.Virgilio, *'Nota sui Nikephoria pergameni'* in id. (ed.), *Studi Ellenistici* XII (Pisa-Rome 1999) 353-357 (summary in *An.Ép.* (1998) [2001] no. 1302; in no. 1301 criticism of Musti's theory).

1485. Pergamon. The Quadrati. In an article on the competition among the chief cities of Asia Minor and on the geographical mobility among leading families of those cities, L.M. White in H.Koester (ed.), *op.cit.* (cf. our lemma no. 2168) 331-371, examines the distribution of Roman senators over the chief cities Ephesos, Sardis and Pergamon (Ephesos being the most successful) and subsequently focuses on the vicissitudes of the Pergamene Quadrati (see Appendix B for a prosopographical register of the Quadrati and their collaterals).

1486. Pergamon. Epigram for the Olympic victory of Attalos, 276 B.C. *I.Perg.* 10-12 (*IAG* 37; *SEG* XXXII 1250). I.Kertész, *AAntHung* 38 (1998) 191-194, follows J.Ebert's analysis of this text and of the Olympic Chronicle *IG* II^2 2326 (cf. *SEG* XXXII 217 and 1250). He adduces this and some other documents (Holleaux, *Études* II 9/10; *RC* 49/50; *Syll.*³ 295, 629/630 and 641) to stress the importance of the relation between sport and religion in Pergamene foreign policy.

1487. Pergamon. Agreement between Eumenes I and a group of mercenaries, and their oaths, beginning of the reign of Eumenes I (263-241 B.C.). *OGIS* 266; *I.Pergamon* 13; *SEG* XLVII 1673. M.P.Gonzales, *Journal of the Association of Graduates in Near Eastern Studies* 8, 1 (1998) 12-18, rejects the idea that this document detailed Eumenes' reconciliation with mutinous mercenaries and argues that we have a normal employer-mercenary contract, which advertised the ascendancy of a new Pergamene monarch. The ἀξιώματα which Eumenes ἐπεχώρησεν (L. 1) are not 'demands, ceded' but 'fair, just considerations, petitions granted' by the king (G. refers to *OGIS* 137-139 and 228). In LL. 12-14 there is no reference to a revolt during the last four months but only to the fact that during such a period the soldiers did not receive the usual allowance [but G. does not explain why during four months the allowance was not paid; nor does he make clear why the king granted that the agreed-upon allowance (ὀψώνιον) was not to be subtracted from the total ὀψώνιον]. The publication of the oaths in five cities shows that we do not have the result of negotiations with mutinous soldiers. In LL. 25/26 ('I am fully reconciled with Eumenes'), G. suggests distinguishing between a period of disagreement and Eumenes' previous employment of the mercenaries [perhaps ingenious but above all far-fetched, Pleket]. The remaining provisions of the soldiers' oath are 'what we should expect from soldiers pledging loyalty to an employer'. Comparison with other oaths: *Syll.*³ 171 and 526. G. identifies 'Eumenes, the son of Attalos' (LL. 46/47) as the nephew of Eumenes I and argues that upon Philetairos' death in 261 the former and the troops loyal to him held out in Philetaireia and Attaleia for four months (see LL. 12-14) and afterwards were lured by the enticements offered by Eumenes I [so here G. in fact returns to the concept of a rebellion, calling it 'a military crisis lasting four months']. The clause 'I release Eumenes, son of Attalos, from this oath' (LL. 46/47) is due to the rebellious commanders who wanted their erstwhile employer to be secure.

1488. Pergamon. Letter of Eumenes II to the technitai of Dionysos. *I.Pergamon* 163 (*RC* 53; cf. *SEG* XLI 951; XLIV 715). For speculation on the origin of the copy of fragment D sent to Boeckh by K.S.Pittakes, cf. *L'anc.Ath.* 212, see ARMA 3.60 no. 246, our lemma no. 16.

1489. Pergamon. Decree concerning the award of privileges to various categories of the population, 133 B.C.? *I.Perg.* 249 (*IGR* IV 289; *OGIS* 338; *SEG* XLVII 1673*). See now also I.Kertész, *AAntHung* 38 (1998) 335/336 (same argument as in K.'s article summarized in *SEG* XLVII).

1490. Pergamon. The chronology of the decrees in honor of Diodoros Pasparos. A.S.Chankowski, *BCH* 122 (1998) 159-199, presents a list of the honorific texts for Diodoros Pasparos and tries to establish a chronological order. We reproduce the result given by C. on 195: 1) *IGR* IV 292: issued after his return from an embassy to Rome and awarding cultic honors; between 85 and 73 B.C.; 2) *I.Pergamon* 256 and *MDAI(A)* 32 (1907) 313 no. 36: decree concerning D.'s gymnasiarchy and his role in the organization of the Nikephoria, and a honorific inscription engraved on a statue base for the gymnasiarch D., respectively; after 69 B.C.; cf. our lemma no. 1491; 3) *MDAI(A)* 32 (1907) 265 no. 8 LL. 11-24: decree issued during the gym-

nasiarchy and honoring D. for the erection of royal statues; 4) *IGR* IV 294: honorary decree concerning all activities of Diodoros as gymnasiarch, promulgated at the end of the magistracy in an electoral assembly; 5) *IGR* IV 293 Col. I LL. 1-53 (+ *MDAI(A)* 35, 1910, 412 no. 4): decree honoring D. for the renovation of the gymnasion, passed in the same assembly as the decree sub 4; on 198/199, C. comments on LL. 44/45: σύνθρονος τοῖς κατὰ παλαίστραν θεοῖς; 6) *IGR* IV 293 Col. II LL. 44-78: decree accepting D.'s proposal to pay for the construction of an exedra in the gymnasion and passed in the assembly following upon the electoral assembly; the exedra had been awarded to D. in the decree sub 5; 7) *IGR* IV 293 Col. II LL. 1-42: decree rewarding D.'s diplomatic activity.

If C.'s hypothesis concerning a second gymnasiarchy of Diodoros is correct, the decree in *MDAI(A)* 35 (1910) 409-411 no. 3 is likely to be later than the decree sub 6. The decree in *MDAI(A)* 35 (1910) 407-409 no. 2 is later than the decree sub 1.

Throughout his study, C. adopts the 'low' chronology for Diodoros' career (cf. our lemma no. 1484). On 180-190 he studies the legislative procedure in Pergamon both before and after 133 B.C., with special reference to the formulas γνώμη στρατηγῶν and εἰσαγγειλάντων τῶν στρατηγῶν. In both periods it is the strategoi who submit written propositions to the council and subsequently to the assembly for deliberation. This procedure does not exclude an initiative of individual citizens who are members neither of the council nor of the college of strategoi; but they are to submit their initiative to the strategoi who subsequently produce a written proposition and submit it for deliberation. For the role of the strategoi see also our lemma no. 1492.

1491. Pergamon. Honorary decree for Diodoros Pasparos, after 69 B.C. *I.Pergamon* 256. A.S.Chankowski, *BCH* 122 (1998) 169-174, points out that the honorary inscription *MDAI(A)* 32 (1907) 313 no. 36, engraved on the base of a statue of Diodoros and found in the gymnasion of the *neoi*, is quoted in *I.Pergamon* 256, in which the people decide to award a statue to Diodoros to be erected in the gymnasion. This observation entails the conclusion that the lines of 256 are longer than the editor of *I.Pergamon* assumed. C. offers the following text; underlined words are those preserved in no. 36.

4 [- - - -ca. 43-46 - - - - - - ἀγαθῆι τύχηι, δεδόχθαι τῆι βου]λῆι καὶ τῶ[ι] δήμωι· ἐπῃνῆσθαί τε αὐτὸν ἐπ[ὶ]
[τοῖς προγεγραμμένοις καὶ ἐπὶ τῶι διὰ (or ἀπὸ) προγόνων εὐεργέτην ὑπάρχοντα (or γεγονότα) καὶ σπεύδοντα(?)] ἀεί τι λέγειν καὶ πράσσειν ἐφ' ὁμο[ν]οί[αι]
[- - - - -ca. 52-55 - - - - - - - καὶ στεφανῶσαι αὐ]τὸν σ[τ]εφάνωι [ἀ]ριστείωι ἀϊδίωι καὶ ε[ἰκό]-
[νι χαλκῆι (or χρυσῆι) - - - - - -ca. 47-50 - - - - - - - καὶ ἀγάλματι εἰκον]ικῶι(?), ὧν τὴν ἀνάθεσιν γενέσθαι τ[ῆς μὲν]
8 [- - - - - - -ca. 63-66 - - - - - - - - - - παρὰ τὰς Ἀ]σκλάπωνος εἰκόνας μετατεθέντος τ[οῦ]
[- - - - - - - -ca. 60-63 - - - - - - - τῆι εἰκόνι? τῆ]ι ἐψηφισμένηι αὐτῶι ὑπὸ τῆς πόλεω[ς]
[- -ca. 8-10 - - - γενομένης δὲ ἐπὶ τῆς εἰκόνος ἐπιγραφῆς ὅτι ὁ δῆμος ἐτίμησεν

Διόδωρον Ἡρώιδο]υ [Π]άσ[π]αρον τὸν ἀρχιερέα καὶ διὰ γέ[νους]
[ἱερέα τοῦ Διὸς τοῦ Μεγίστου, γυμνασιαρχοῦντα ἐν τοῖς ἐννεακαιεικοστοῖς Νικηφορίοις τοῦ] στεφανίτου ἀγῶνος κ[α]λῶς καὶ φ[ιλο]-
12 [δόξως καὶ τῆς τε τῶν νέων καὶ ἐφήβων ἀγωγῆς προνοούμενον φιλοτίμως καὶ δικαίως καὶ κατ]ὰ τὴν θέσιν τοῦ ἀλείμματος με[γαλο]-
[μερῶς καὶ μεγαλοψύχως ἀναστρεφόμενον [- - -ca. 25-27 - - - καὶ καθι]ερώσαντα τὰ χρήματα, ἀφ' ὧν ΑΚ[. .]Α[- -ca. 5-7 -]
[- - - - - ca. 61-63 - - - - - - παρὰ δὲ τὸ ἄ]γαλμα παρασταθῆναι [θ]υσίαν αὐτῶ[ι - -ca. 4-6 - -]
[- - -ca. 37-40 - - - - - - ποιεῖσθαι δὲ μετάδοσιν ἀπὸ θυσίας π]άσης ὑπό τε τοῦ γυμνασιάρχου καὶ τοῦ ὑ[πογυμνα]-
16 [σιάρχου εἰς ἔπαθλα τοῖς τε ἐφήβοις καὶ νέοις εἴς τε διαδρομὰς καὶ τοὺς τῶν ὅπλων ἀγῶνας(?)] Ι(?) καὶ καθ' ἕκαστον μῆνα τῆι αὐτῆι ἡμ[έραι]
[- - - - - - - -ca. 68-71 - - - - - - - - - - - α]ὐτοῦ τοῦ ἀγάλματος ἅμα τοῖς λοιποῖς [ἀ]-
[γάλμασιν - - -ca. 22-25 - - - - ταινιοῦσθαι δὲ αὐτοῦ τὸ ἄγαλμα ὅταν τὰ ἄλλα ἀγ]άλματα ταινιῶνται· στεφανοῦσθαι [δὲ]
[αὐτοῦ τὸ ἄγαλμα ὅταν τὰ ἄλλα ἀγάλματα στεφανῶνται· στεφανοῦσθαι δὲ καὶ αὐτὸν ἐν το]ῖς Ἑ[ρμ]αίοις τῶι ἀριστείωι καὶ ἀϊδίωι σ[τεφά]-
20 [νωι - - - - - -ca. 68-70 - - - - - - - - -]ΝΙ μετὰ Ἡρῴδην τὸν πατέρα αὐτοῦ, κ[αὶ]
[- - - - - - ca. 67-70- - - - - - - - - -]ΥΑΝ ὁ πρύτανις παριστῆι τὴν θυσίαν Φ[- -ca. 3-4 -]
[- - - - - -ca. 69-72 - - - - - - - - - - - - τῆι] εἰκόνι αὐτοῦ τῆι ἑστώσῃ ἐν τῆι ΕΜΦ[- ca. 2-3 -]

5. Cf. *IGR* IV 292 LL. 20-22, C. || 6. αὐτ]όν, *I.Pergamon*; tau and pi are both possible, C., who considers a restoration [--ca. 8-11-- καὶ στεφανῶσαι αὐτὸν στεφάνωι χρυσῶι ἀριστείωι καὶ κατὰ τὸν αὐτὸν τρό]πον etc. || 10. equally possible are γενομένης δὲ ἐπὶ βήματος τῆς ἐπιγραφῆς or γενέσθαι δὲ καὶ --- τὴν ἐπιγραφήν, C., with parallels || 13-14. ἀφ' ὧν ἃ κ[ατ]α[βεβλαμμένα ἦν ἀνενεώθη], *I.Pergamon* (cf. the building activities of D. on record in *IGR* IV 293 LL. 1-53); however, the inscription *MDAI(A)* 32 (1907) 313 no. 36 (see the introduction to the present lemma) does not refer to such activities, C. || 15-16. πά]σης, *I.Pergamon*; for the restoration, C. refers to *IGR* IV 294 (*OGIS* 764) LL. 23/24 and 29; *IGR* IV 292 LL. 43-50; *MDAI(A)* 35 (1910) 409-411 no. 3 LL. 15, 20 and 23 || 22. in fine τῆι ἐμφ[ανείαι], *I.Pergamon*.

1492. Pergamon. Honorary decrees for Diodoros Pasparos, after 69 B.C. *IGR* IV 293 (H.Hepding, *MDAI(A)* 32, 1907, 257-264 no. 8, especially 264). A.S.Chankowski, *BCH* 122 (1998) 184-190 (translation), suggests restoring Col. II LL. 72-76 as follows.

72 ἔγδοσιν τῶν ἔργων ποιεῖσθαι κατὰ τὴν ὑπογεγραμμένην διαγραφήν· [διὸ δὴ]
[οἱ στρατηγο]ὶ μὲν προγραψάμενοι ἐπα[νή]νεγκ(α)ν τόδε τὸ ψήφισμα ἐφ' [ἑτέραν]
[ἐκκλησίαν, ὁ δὲ δῆμος ἐκύρω]σεν(?)· τὰ μὲν [ἄλλα εἶν]αι κύρια κατὰ τῶν

ΠΟΙΗΣΑΜ[---]
[- διὰ τ]οῦ πρότερον ψηφίσμα{τος],
76 [τὰ δὲ δαπανήματα ποιήσασθαι Διόδωρον ἐκ τῶν ἰ]δίων καὶ ἄγαλμα

72-73. διαγραφὴν [.... | .....ο]ὶ μὲν προγραψάμενοι ἐ[πανεν]εγκεῖν τόδε τὸ ψήφισμα εἰς, *IGR* || 73. the squeeze shows ΕΠΑ[..]ΝΕΓΚΕΙΝ; C. assumes a mason's error; in fine the squeeze shows ΕΦ; C. translates: 'C'est pourquoi les stratèges, après avoir rédigé le projet du présent décret [= *IGR* IV 293 Col. II LL. 44-78] l'ont reporté à une autre assemblée' || 74. [---]ΠΙΕΤΑΜΕΝ [---]ΕΙ κύρια κατὰ τῶν ποιησαμ[--], H.; [.......] κύρια κατὰ τῶν ποιησα[--], *IGR*; C. changes --]ΕΙ into --]ΑΙ [he gives εἶν]αι but should have printed εἶν](α)ι]; as to ἐκύρω]σεν, C. writes that the strokes H.Müller discerned on the squeeze seem to exclude ἐκύρωσεν; κατὰ τῶν: 'concerning those who ---', C. || 75. the πρότερον ψήφισμα is *IGR* IV 293 Col. I LL. 1-53 || 76. no restoration in *IGR* and *MDAI(A)*; ποιήσασθαι or ἀναδέξασθαι, C.; ἄγαλμα: the absence of the article leads C. to restore something like ἄγαλμα [--verb-- ἕτερον]; in that case this agalma is not identical with the one mentioned in L. 64.

1493. Pergamon. Dedication by Augustus to Athena, 20 B.C. (or shortly after). *I.Pergamon* 301; *IGR* IV 310. T.Schäfer, *Spolia et signa. Baupolitik und Reichskultur nach dem Parthererfolg des Augustus* (Nachrichten Akad. Wiss. Göttingen, Phil.-Hist.Kl. 1998 no. 2) 75/76, republishes the text. See *An.Ép.* (1998) [2001] nos. 69 and 1309.

Αὐτοκράτωρ Καῖσαρ Θεοῦ υἱὸ[ς] Σεβαστὸς τὰ σ[κῦλα καὶ τὰς σημέας Ἀθηνᾶι ἀνέθηκεν]

In fine: τὰς [--- Ἀθηνᾶι], *IGR*, *I.Pergamon* || S. argues that Augustus replaced the statue of Athena in 20 B.C.; on the monumental base erected by Attalos I in 240 B.C. he added an inscription recording the return of the *signa* after his victory over the Parthians [For σημέα cf. H.W.Pleket, *Mnemosyne* 23 (1970) 192-195 and *Talanta* 2 (1970) 66-72, Herrmann]. See now also H.Halfmann, *Städtebau und Bauherren im römischen Kleinasien. Ein Vergleich zwischen Pergamon und Ephesos* (Tübingen 2001) 19.

1494. Pergamon. Amphora stamps. C.Börker - J.Burow, *Die Hellenistischen Amphorenstempel aus Pergamon* (Pergamenische Forschungen 11; Berlin 1998), (re)publish the amphora stamps found on the akropolis (Börker) and in the rest of the city (Burow). Their catalogues include the stamps published by C.Schuchhardt in *I.Pergamon* pp. 423-503. The stamps are from the following cities: 1) **Rhodes:** 960; 2) **Thasos:** 81; 3) **Knidos:** 27; 4) **Chios:** 105; 5) **Kos:** 27; 6) **Smyrna:** 3; 7) **Sinope:** 2; 8) **Paros:** 1; 9) **Chersonesos:** 1; 10) **unknown provenance:** 90.

Fifteen stamps belong to the so-called Bakchios-group, six to the Hekataios-group, one to the Parmeniskos-group and twenty-five to the Nikandros-group.

On 6/7 a list of eponymous magistrates and manufacturers mentioned on the amphoras from the akropolis; on 15-17 brief discussion of ἐργαστηριάρχας and κεραμάρχης: magistrates rather than private entrepreneurs (see also our lemma no. 975 bis). Detailed indices of all proper names, with indication of provenance and function. For a review see N.Jefremow, *Gnomon* 73 (2001) 342-346.

1495. Pergamon (area of: Ketios Valley). Manufacturers' names stamped on terra-sigillata ware, mid 2nd - late 1st cent. B.C. In anticipation of a full publication, edd.pr. O.M. Bounegru - S.Erdemgil, *MDAI(I)* 48 (1998) 263-277 (dr. [see also *JRA* 14, 2001, 143-165]), publish a selection of the terra-sigillata production from the workshops in the Ketios Valley near Pergamon. Most of the objects (bowls and plates of various shapes unless stated otherwise) have rectangular stamps on the bottom (interior). The following stamps are on record, occasionally partially preserved: 1) Ἀθηνέου (267 nos. 1/2: ca. 50-1 B.C.; 268 no. 4: 100-50 B.C.); 2) Νόστου (268 nos. 5/6; ca. 50 B.C.); 3) Μενεμά|χου (268/269 no. 7; ca. 50 B.C.; tabula ansata) or Μενε|μάχου (269 no. 9: ca. 50 B.C.; 272/273 no. 16: 125-50 B.C.; both tabula ansata) or Μενεμ|άχου (274 no. 21; ca. 50 B.C.; tabula ansata); 4) Χάρι|ς (270 no. 10; 100-50 B.C.; kantharos); 5) Μόσχου (270 no. 11; 50-25 B.C.); 6) monogram: ΟΠ (270-272 no. 13; 150-50 B.C.; tabula ansata); 7) Γαΐου (272 no. 14; 150-50 B.C.); 8) Σατύ|ρου (272 no. 15; 150-50 B.C.); 9) Πό|θου (274 no. 17; ca. 50 B.C.); 10) Λεύ|κου (274 no. 18; 50-1 B.C.); 11) Ἡρώδου (274 no. 19; ca. 50-1 B.C.) or Ἡρώ|δου (276 no. 22; ca. 50 B.C.; tabula ansata) or Ἡρώδō (274 no. 20; ca. 50 B.C.); 12) Μεθει(--) (276 nos. 24/25; probably 50-1 B.C.).

BITHYNIA

1496. Bithynia. Cities and emporia. P.Debord, *REA* 100 (1998) 139-165, presents a broad outline of the history of Bithynia from the 5th cent. B.C. to the early Byzantine period, with special reference to the Bithynian cities, emporia and their natural resources. Chronologically arranged survey of the foundation of Bithynian cities, from the 5th cent. B.C. to the Imperial period, including Roman *coloniae*; study inter alia of the imperial cult, the involvement of the elites in it, the expansion of the road network, the food supply. More detailed discussion of Prousias on the Hypios in the 2nd/3rd cent. A.D. (154-156; population growth in view of the increase in the number of φυλαί; predilection for offices for life and hereditary offices among the elite; food supply; famines as a result of Roman armies passing through), of inter-urban rivalry, of the status of ἐμπόρια, headed by ἐμποριάρχαι and growing in prominence from the Antonine period due to increasing transit commerce (159-162). The term 'emporion' could denote several kinds of settlements, e.g. a frontier outpost of a city established to exploit the nearby barbarian territory (e.g. τὸ Κελεσανῶν ἐμπόριον on the west side of the territory of Herakleia, on record in F.Dörner, *AAWW* 1962, 33; on 159 note 204, D. suggests identifying it with the *emporion* called Kales in the Periplous of the Pontos Euxinos 18 (Arrianus)), or a relatively independent community (occasionally loosely termed πόλις). The latter sometimes developed as 'priest states' around sanctuaries, such as the temple of Zeus Archagathos at Arıcaklar (cf. *I.Iznik* 1071); cf. also *I.Prousias* 29, where the inhabitants of the emporion are distinguished from the citizens of

Prousias on the Hypios (translation on 160; the honorand, who is praised for his patronage of the emporion, was possibly involved in commercial enterprises himself). An example from the early Byzantine period is the ἐμπόριον Στροβήλου (Strobilos near Yalova) on record in *SEG* XXVIII 1056 (*I.Apameia und Pylai* 126; cf. *SEG* XXXVII 1023 on p. 340), which had close relations with Byzantium (cf. the quarter called Strobilos in the latter city). On 162-165, discussion of the sea-borne trade of Nikomedeia and Prousias on the Hypios: ναύκληροι and κυβερνῆται; naukleroi as a pressure group; a ναύκληρος who is also βουλευτής (in *SEG* XXVII 828 = *TAM* IV 1 304); epitaphs testifying to maritime relations abroad.

On 147 a suggestion to interpret οἱ καταπλέοντες εἰς Βιθυνίαν ἔμποροι (*I.Délos* 1705) as slave merchants; on 154/155 translation of *I.Prousias* 1; on 156 note 171 comment on *I.Prousias* 17 LL. 19-21 (τοῖς ἐνκεκριμένοις καὶ τοῖς τὴν ἀγροικίαν κατοικοῦσιν: full citizens versus the inhabitants of the villages in urban territory not enjoying citizenship).

1497. Bithynion-Klaudiupolis. Inscriptions on a sundial, 134 A.D. *SEG* XXVI 1346 (XXXI 1060 bis; *I.Klaudiupolis* 7). M.Donderer, *art.cit.* (cf. our lemma no. 2196) 167/168 note 20, reads the signature (inscription B) as Ἰούλιος Μ[---] ἐποίει (Ἰούλιος ΠΟΙΕΙ = ποιεῖ or ἐποίει, *SEG*; Ἰούλιος Μ[--- ἐ]ποίει). The verb ποιεῖν shows that Iulius is the craftsman rather than the designer of this pocket sundial: cf. our lemma no. 2196 in fine.

1498. Keremed. Honorary inscription for Aurelius Marcianus, 288/289 A.D. *IGR* III 1397. See our lemma no. 2196 for a new restoration in L. 8.

1499. Nikaia. Bible quotation (*Ps.* 135.25) in a Jewish inscription, 4th/5th cent. A.D. *I.Iznik* 615. Republished by S.Fine - L.V.Rutgers, *Jewish Studies Quarterly* 3 (1996) 1-23 (ph.; non vidimus) and *Qadmoniot* 31, 2 (1998) 123-125 (ph.), by A.Pralong in *ΕΥΨΥΧΙΑ. Mélanges offerts à Hélène Ahrweiler* (Paris 1998) vol. II 603-609 (ph.), and by C. Zuckermann, *SCI* 20 (2001) 105-111 (ph.). We give the three versions of the text; that of Z. is the definitive version.

I.Iznik (2nd cent. A.D.)-Pralong (4th cent. A.D.): [ὁ] διδοὺς ἀγ[αlθ]ὸν τῖ (= τῇ) πάσι (= πάσῃ) σlαρκί, ὅτι εἰ[ς] l ἑῶνα ἔλεο[ς] || αὐτοῦ

Fine-Rutgers (4th-6th cent. A.D.): [ὁ] διδοὺς ἄρ[τ]lον τι πάσι σlαρκί, ὅτι εἰ[ς] l ἑῶνα ἔλεο[ς] || αὐτοῦ

Zuckermann (4th/5th cent. A.D.): δίδους ἄρ[τ]lον τῖ πάσι σlαρκί, ὅτι είς l ἑῶνα ἔλεο[ς] || v v αὐτοῦ v v

Above the text a menorah; the second visible side of the stone carries an inscription commemorating the construction of a city tower by the emperor Michael III (842-867 A.D.). P. points out that on this second side there is an ornamental design that was largely erased before the Michael-inscription was engraved. She argues that this design represents an intermediate stage (7th cent. A.D.) in the existence of the stone, between the time of the Jewish text (4th cent. A.D.) and Michael III. Z. shows that the design (a large circle, filled with three concentric rows of triangles) appears at the same level as the menorah and that both decorations form 'a harmonious whole'.

Obviously the stone must have been placed in such a way that the two inscribed sides were visible. Z. suggests that we have part of a front column of an aedicula from the Jewish synagogue in Nikaia. He dates the Jewish text to the 4th/5th cent. A.D.

As to ἄρτον, F.-R. point out that this word is used by Symmachos in his translation of the psalm. Further reflections apud Z. on this Symmachos as 'translator of the Jews'.

1500. Tarseia (area of: Adliye Köyü). Epitaph of Mokazis and his family and funerary epigram for Mokazis, 200-150 B.C. *SEG* XLIV 1010; Merkelbach-Stauber, *SGO* II 213 no. 09/06/18. A.Chaniotis, *EBGR* 11 (1998) 338/339 no. 245, suggests that Δυσμενέη in L. 12 may be an epithet of Hekate; the tomb is erected at the junction of three roads (L. 10), i.e., on a spot commonly associated with Hekate.

PONTOS

1501. Amastris. Honorary inscription for Tib.Claudius Lepidus, 150-200 A.D. *CIG* 4149; *IGR* III 88; Marek, *Stadt* -- (see *SEG* XLIII 900 and 903) 162 no. 12. Copied by Cyriacus of Ancona, with readings different from those in earlier publications. F. Di Benedetto in *op.cit.* (see our lemma no. 2103) 154 no. 3, republishes the text. It is no. 45 in C.'s manuscript. The following readings should be noted; we take Marek's text as starting-point.

LL. 5-7: πρεσβεύσαντα ἕως Ῥώμης δωρεᾶς πολλάκις καὶ ἐπὶ τῷ τῆς πόλεως ξυνφέροντι, ζήσαντα εὐσεβῶς πάσης ἀρετῆς ἕνεκα

Marek: [π]ρ[εσ]β[ε]ύ[σα]ντα ἕως [Ῥ]ώμ[η]ς vacat δ[ω]ρε[ὰν πλεονά]κις καὶ ἐπὶ τῷ τῆς πόλεως [γ]ιγν[ομ]έ[ν]ῳ [ἀγαθῷ?], ζήσαντα εὐσεβῶς πάσῃ σ[πουδῇ? -- --] ΡΛ[- - - - -]

[In L. 5, the reading δωρεᾶς instead of δωρεάν seems to be erroneous, Herrmann].

1502. Amastris. Honorary inscription for L.Ranius Optatus, 238 A.D. Inscription on a marble statue base, copied by Cyriacus of Ancona. Ed.pr. F. Di Benedetto in *op.cit.* (see our lemma no. 2103) 154/155 no. 4. It is no. 48 in C.'s manuscript.

'Αγαθῇ Τύχῃ · | Α. (or Λ.) 'Ράνιον 'Οπτᾶτον τὸν λαμπρότατον ὑπατικὸν τὸν |
εὐεργέτην λαμπρότατον ἡ λαμπροτάτη 'Αμαστριαν(ῶ)ν | πόλις, ἐπὶ ἀρχόντων
τῶν περὶ Μ. Αὐρήλιον Διογένη || τὸν τροφέα καὶ α´ ἄρχοντα, τῷ ητ´ ἔτει

2. Αρανιον Οπτατον, Cyr.; Α(ὖλον) or Λ(ούκιον) 'Ράνιον, ed.pr., who refers to a L.Ranius Optatus, attested as consul in the period 198-211 A.D. and as *legatus provinciae Asiae* [cf. *PIR*² VII 1 46 no. 24]; for another text from Amastris honoring a λαμπρότατος ὑπατικός, see *IGR* III [redacted] (Marek, *Stadt* -- (see *SEG* XLIII 900) 163 no. 16; *SEG* XXXV 1312); our honorand, as the one in *IGR* III 85, originally came from Amastris [this is not certain in the case of Ranius Optatus, Herrmann] || 3. in fine Αμαστριανον, Cyr. || 4-5. M.Aurelius Diogenes: πρῶτον ἄρχοντα and τροφέα: see *IGR* III 85 and 90; previously unattested in Amastris; year 308 = 238 A.D. (Amastrian era: 70 B.C.; see *SEG* XXXV 1310 and 1311).

1502 bis. Herakleia Pontica. Personal names. *I.Heraclea Pontica* (with *Prosopographia Heracleotica* by W.Ameling on 115-168; cf. *SEG* XLIV 1012). A. Avram, *'Zu den Personennamen von Herakleia am Pontos'*, *Analele Universităţii Bucureşti. Seria istorie* 45 (1996) [1998] 17-26, adds to the list of citizens of Herakleia attested abroad (see already *SEG* XLVII 1690) the members of the σύνοδος 'Ηρακλεωτῶν from Kallatis (see our lemma no. 973) and some persons on record on amphora stamps: the magistrate Ἄνταγος, the manufacturers 'Αμφίστρα(τος?) and Τιμᾶς, and Γνάθων (father of the manufacturer 'Αγάθων); cf. B.A.Vasilenko, *Sovetskaja Archeologija* (1970) 3, 221-222. Furthermore, A. adds parallels from Kallatis [see now *I.Kallatis*, index] and Tauric Chersonesos (amphora stamps, after V.I.Kac, *Keramičeskie klejma Chersonesa Tavričeskogo* (Saratov, 1994 [see now the detailed commentaries of S.R.Tokhtas'ev: cf. *SEG* XLVII 1173]) for the following names just listed in *I.Heraclea Pontica.*: 'Αγασικλῆς, 'Αθαναίων, 'Αμύντας (add 'Αμυντιανή), Βάκχιος (and variants), Δαμοκλῆς, Δαμοτέλης, Εὔκλειτος (Εὐκλείων, Εὐκλείδας), Εὔπορος (Εὐπορία), 'Ηραίων, 'Ηρακλέων, 'Ηρότιμος, Κερκῖνος, Κράτων, Λύκων, Μᾶτρις, Ματρόδωρος, Μοσχίων, Μυρσίνη, Νοσσίων, 'Ολύ(μ)πιχος, Παπίας, Πασιάδας, Πυθιάς (and variants), Πυθόδοτος, Πύρρος (and Πυρρίας, Πύρσος [for the name of a monetary magistrate see now *I.Kallatis*, p. 82 note 341]), Σιλανός, Σῖμος, Σωσίβιος, Σώστρατος, and Φορμίων.

1503. Herakleia Pontica. Dedication to Zeus Helios Mithras Serapis, undated. Inscription engraved on a large foot (ca. 120 cm. long) and copied by Cyriacus of Ancona. Ed.pr. F. Di Benedetto in *op.cit.* (see our lemma no. 2103) 151/152 no. 1. It is no. 43 in Cyriacus' manuscript. In C.'s minuscule transcription the text runs: Διὶ 'Ηλίῳ Μίθρας 'Ερασπουλιος Πυρρος εὐξάμενος ἀμ. Di B. suggests that C. saw the following capitals: ΔΙΗΛΙΩ ΜΙΘΡΑΣ ΕΡΑΠΙΟΥΛΙΟΣ ΠΥΡΡΟΣΕΥΞΑΜΕΝΟΣΑΝ. This yields the following text:

Διὶ 'Ηλίῳ Μίθρᾳ Σέραπι 'Ιούλιος Πύρρος εὐξάμενος ἀν(έθηκεν)

For the 'culto della tetrade sincretistica' ed.pr. refers inter alia to *SIRIS*; for dedicated feet, to *Zeitschrift für aegyptische Sprache und Altertumskunde* 97 (1971) 30-43 || the text shows that Cyriacus indeed travelled in the Pontos Euxinos and that 'Heraclea' in C.'s text does not necessarily always refer to Herakleia Perinthos, ed.pr.

1503 bis. Sinope. Honorary decree for Dionnos of Kos, ca. 200 B.C. See our lemma no. 1097.

1504. Sinope. Funerary epigram for Parthenike (?), the daughter of Nadus, ca. 475-450 B.C. *GV* 1960 (a); *CEG* 174; Pfuhl-Möbius I 22. A.P.Matthaiou, *Horos* 10-12 (1992-1998) 401 (cf. our lemma no. 1067), suggests reading the name Παρθενίκη|ς in L. 7 (*GV*: Παρθενίη|ς; *CEG* and Pfuhl-Möbius: παρθενικῆ|ς).

1505. Sinope. Amphoras. See our lemma no. 2102.

1506. Tieion. For an inscription possibly coming from Tieion see our lemma no. 1425.

GALATIA

1507. Ankyra. The res gestae Divi Augusti. *IGR* III 159 (*SEG* XLI 1145*). I.Borzsák, *AAntHung* 38 (1998) 41-50, summarizes earlier views on the literary genre and models (both Hellenistic and Oriental) of this document; following A.Momigliano, he mentions *OGIS* 54 (Ptolemy Euergetes) and 383 (Antiochos of Kommagene) as examples of Hellenistic royal autobiographies.

1508. Ankyra. List of annual Galatian priests of Augustus and Roma, early in the reign of Caligula. *CIG* 4039; *OGIS* 533; *IGR* III 157; E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 51 (cf. *SEG* XLII 1162*). W.Weiser, *ZPE* 123 (1998) 275-277, surveys the dates of the governors of Galatia mentioned in the list as established by W.Leschhorn (see *SEG loc.cit.*). A new coin from Amaseia struck under the governor T. Helvius Basila shows on the obverse the bust of young Caligula. This corroborates the al-

ready known fact that Basila was in office under Caligula. Since the coin bears no date, it does not help in dating Basila's governorship (? - 36/37 - ?).

1509. Ankyra. Honorary inscription for the athlete Q.Iulius Dionysios, 3rd cent. A.D. *SEG* XXVII 843. K.J.Rigsby, *EA* 30 (1998) 137/138, comments on ΚΑΤΑΝΕΙ in L. 7. He suggests connecting this ethnikon with the Aeolian city of Κατάνη, on record in Didymos Chalkenteros and Stephanos of Byzantium. It may originally have been a village which in Hellenistic or Roman times developed into a city.

PHRYGIA

1510. Phrygia. For an epitaph from Phrygia see our lemma no. 2128 sub (8).

1511. Phrygia. Corpus: *MAMA* X. In a detailed review of *MAMA* X (cf. *SEG* XLIII 930, and, for Appia and Kotiaion, 934 and 938, respectively), W.Ameling, *Gnomon* 70 (1998) 525-538, offers useful summaries of the epigraphic evidence for the following subjects: epigraphic habit (few Hellenistic texts; peak between 150 and 250 A.D.; decline between 250 and 300; revival from the 4th cent., especially the 2nd half, continued into the Byzantine period); sculptors' workshops (on 528/529 note 21 a concordance of workshops c.q. sculptors with the objects assigned to each of them in the individual lemmata of *MAMA*); agriculture and crafts; administration, institutions and ruling elite in the villages of this essentially rural area (on 533 note 52, A. collects honorary inscriptions and numismatic evidence - the latter not included in *MAMA* - recording civic institutions and offices); Roman presence, military or otherwise; religion: indigenous and Greek cults, Jewry (in addition to nos. 27/28, 62, and 197, 145 is also probably Jewish), and Christianity. On 537, A. presents observations on and some new readings in individual inscriptions. We give the latter and summarize some of the other remarks:

9: Πατρίκιος πρεσβύτερος is probably identical with the homonymous presbyteros mentioned in 64, and perhaps also with the person on record in 211;
78: in L. 9 perhaps τὴν ἄμενπτον (majuscules, *MAMA*);
232: in L. 2 'Αμμιαν[ὸς μνή]μης rather than 'Αμμια [-- μνή]μης;
276: for ΑΥΞΙΛΙΛΟΣ (LL. 1/2; Cox), Körte's (Λ)ύσιλλος is as possible as *MAMA*'s Αὐξί-λ(α)ος [but (Λ)ύσιλλος requires one more correction: Ξ to Σ, Tybout];
339: ἀετός (L. 3: ἀητόν) means 'gable', probably referring to the grave monument ('eagle', apparently used to denote the inhabitant of a grave, *MAMA*);
431: in L. 1 either Εὐπρεπίδης 'Αλλιανό[ς] (ethnic: 'Αλιανῶν κατοικία, with doubling of lambda; *MAMA*) or a patronymic: 'Αλλιανο[ῦ];

474: in LL. 1-3 ἀνδρεὶ ΜΙΑΔΙ ('was aus einer Form van Midas verlesen sein könnte') rather than ἀν|δρὶ Σιμι|άδι (from Σιμιάδης, *MAMA*).

1512. Çavdarlı (17 km east of Afyon). Dedications. *SEG* XLII 1195. A.Chaniotis, *EBGR* 11 (1998) 304 no. 110, points out that the lettering indicates a date in the 3rd cent. A.D. or later (Roman Imperial period, *SEG*, app.cr.).

1513. Dorylaion (area of). Dedication to Apollo and Hosios and Dikaios, 2nd/3rd cent. A.D. *SEG* XLI 1185. G.Petzl in *op.cit.* (cf. our lemma no. 2165) 13/14 note 15, suggests interpreting 'Οσίω | [κὲ Δ]ικέω in LL. 2/3 as genitives; in fine he writes προσευ-[χήν] (*SEG*: πρὸς εὐ[χήν]). Id., *EA* 31 (1999) 101 note 40, prefers in L. 2 ['Ηλί]ου instead of [Θε]οῦ.

1514. Kilter (Çevrepınar Köyü). Letter of a tribune quoting a ὑπογραφή (subscriptio) of a governor, 187-191 A.D. Marble slab found by M.H.Ballance in 1955 and presented by him in his unpublished Edinburgh thesis in 1960 (61/62 no. 77). Republished by T.Hauken, *op.cit.* (cf. our lemma no. 2117) 188-202 (ph.; dr.; translation; detailed commentary).

[.... χαίρειν· 'Ανέγνων τὸ βιβλίδιον τοῦ]
[δεῖνος τὸ ἐπιδοθὲν τῷ λαμπροτάτῳ ἀν]-
[θυπάτ]ῳ Τ. [Φλ. Σου]λπικιανῷ ὡς τῶν {χωρί]-
ων αὐτοῦ τῶν τε ἄλλων καὶ μάλιστα Ζ[.]
μου καὶ Μαδίλου ἐνοχλουμένων ὑπὸ
στρατιωτῶν καὶ ὑπογραφὴν τὴν ὑπογ[ε]-
γραμμένην· v ὁ ἀξιολογώτατος Λίγυ[ς]
μὴ ἐπηρεάζεσθαί σου τὰ χωρία κατὰ {μη}-
δένα τρόπον φ[ρον]τίσει· > τοῦ αὐτοῦ δὲ [καὶ]
ὁ ἀξιολογώτα[το]ς χειλίαρχος πρόνο[ιαν]
ποιήσεται· o v ἂν οὖν τις τῶν ὑπ' ἐμοὶ τ[ε]-
ταγμένων στρατιωτῶν διαπορευόμ[ε]-
νος τὰ τοῦ δεσπότου σου χωρία, ἤτοι ὁ[δη]-
γὸν αἰτῶν ἢ ἄριστον ἢ δεῖπνον ἢ εἴ τι ἄλλο
τοιοῦτο ἐνοχλήσῃ, ὅπερ ὅ τε λαμπρότα-
τος ἡ[γεμών - - - - - - - - - - - - - -]

Kilter is a village on the northwestern edge of the Pentapolis plain, ca. 36 km. from both Işikli (Eumeneia) and Sandikli and only a few miles from the main Roman road through the Pentapolis. B. || H. takes it that we have a letter written by the anonymous tribune mentioned in L. 10 to the manager of estates. The owner of the estates had sent a petitio to the governor of Asia, complaining about misbehavior of, at least, two units, one under Ligys, the other under the tribune; he received a reply from the governor (*subscriptio*; ὑπογραφή) directed at these two com-

manders and asked his estate manager to approach the tribune || 2-3. T.Flavius Sulpicianus is identical with the λαμπρότατος ἡ[γεμών from LL. 15/16; he was cos. suff. under M.Aurelius, governor of an unidentified province, then proconsul of Asia, probably in the last years of Commodus (187-191 A.D.); see for him also *SEG* XXX 1349 (= *Milet* VI 2 564) L. 14, H. || 3-6. private estates were harassed by soldiers; all other petitions contain complaints from villages, towns and imperial estates; the soldiers probably belonged to two different units, under the command of Ligys and the tribune, respectively, H., who connects the activities of soldiers in Kilter with the presence of a permanent garrison of an auxiliary cohort in Eumeneia || 7. Λίγυς: his position and duties are hard to define, H., who refers to *IGR* IV 786 (Apameia; Antonine age), recording a Ἰούλ. Λίγυν τὸν κράτιστον π(ρειμι)π(ιλάριον) but is hesitant to identify the two || 11. the break between the quotation and the text of the letter is marked by a small circle, H.

1515. Laodikeia on the Lykos. Agonistic inscription, 211 A.D. *IGR* IV 850. Republished by T.Corsten, *Stadion* 24, 1 (1998) 109-113 (ph. of squeeze; translation) [now also in *I.Laodikeia am Lykos* 60].

- - - - - - - - - - - - - - - - - -
|ıı Ω [..]IO[.] θείου Α[ὐ]-
τοκράτορος Λ(ουκίου) Σε-
πτιμίου Σεουήρου
Περτίνακος Σεβα-
στοῦ καλούμενον
Ἀντώνηα Γέτεια
vacat Ὀλύμπια vacat
[ὑ]παγωνοθετησάν-
[τ]ων τοῖς κυρίοις (τ)ῆς
[δε]υτέρας διετηρί[δος]
Π(οπλίου) Καλπορνίου
vacat
[cognomen - - καὶ - - - -]
- - - - - - - - - - - - - - -

Date: after S.Severus' death (cf. θείου in L. 1) and when Geta (L. 9) was still alive: 211 A.D., C. || 1-7. something like the agon of S.Severus, called the Antoneia Geteia Olympia, C., who in *I.Laodikeia am Lykos* suggests τὸν ἀγῶνα τὸν δοθέντα ὑπὸ] τọ[ῦ] θείου || 8-13. οἱ κύριοι (L. 9) are Caracalla and Geta, who acted as official agonothetes and after whom the Olympia were named (L. 6); two hypagonothetai oversaw the actual management of the contest, for a period of two years (2nd διετηρίς); the agonothesia itself lasted four years; the latter were split up into two periods of two years, C., who for the quadrennial agonothesia refers to *SEG* XXXVIII 1462 and *IGR* III 780 (Pamphylian Attaleia) 780 LL. 12-19 (ἀγωνοθετήσαντα --- ἐν τῇ τετραετίᾳ). Speculations about a biennial cycle of the Laodikeian Olympia can be discarded; in L. 9 ΗΣ, squeeze; however, a ligature ͞H is not to be excluded, C.

1516. Laodikeia on the Lykos. Fragmentary inscription, 3rd cent. A.D. *I.Laodikeia am Lykos* 17. M.Christol, T.Drew-Bear, *CCG* 9 (1998) 157 note 67, wonder whether καὶ Αἰλίου ΑΙ̣[-] possibly refers to Αἴλιος Ἄγλαος, known as procurator of Asia in KP III 55 and *SEG* XXXV 1369 (p. 108: Αἰ⟦λ(ίου) --ου⟧). Cf. our lemma no. 2159.

1517. Philomelion. Two epitaphs. Y.Demirci - Ö.F.Türkan - Ş.Salman, *Müze* 9 (1998) 347-349 (ph.), mention two inscribed funerary stelai found in the nekropolis. *Non vidimus*. See C.Brixhe, *BE* (2000) no. 605.

1) Αὐρ. Μάκελλα Ἐλπίζοντι | Μενελάου | μνήμης χάριν | καὶ αὐτῇ ζώσῃ
2) Εὐτέρπη Διαμειδίᾳ μη|τρὶ μνῆς χάριν

PISIDIA

1518. Antiochia. The Maximianeia. *CMRDM* 166-168, 170-172, 174. S.Mitchell in S.Mitchell - M.Waelkens, *Pisidian Antioch. The site and its monuments* (London 1998) 1-18, on 13 argues that the ἀγὼν Μαξιμιάνειος was founded by a certain Maximianus on record in a Latin inscription (*JRS* 3, 1913, 296 no. 26; for Titus Flavius Maximianus see also T.Drew-Bear, *AST* 15, 1, 1998, 363) and did not derive its name from the emperor Galerius Maximianus. He dates the texts to the 2nd cent. A.D.; as a result they can no longer be adduced as evidence for the theory that Antiochia witnessed a pagan revival in the 3rd/4th cent. A.D. The theory was based on the assumption that the texts which were found in the sanctuary of Men date to the early 4th cent. A.D. Some *agonothetai* were at the same time priests of Men.

1519. Antiochia. Honorary inscription for Aurelius Dionysios, 3rd cent. A.D. W.M.Calder, *JRS* 2 (1912) 80-84 no. 1. R.Merkelbach, *EA* 30 (1998) 114, presents the Greek text, in honor of Αὐρ. Διονύσιον τὸν ἀξιολογώτατον ἑκατόνταρχον ῥεγεωνάριον, with German translation. He regards the honorand as police chief of Antiochia and its region. On the basis of this inscription he suggests correcting the *legionarium centurionem*, on record in Pliny, *Ep.* 10.77 (Byzantion, Iuliopolis), into *regionarium centurionem*. In *EA* 31 (1999) 165, M. adds that M.Speidel had already suggested this correction (*ZPE* 57, 1984, 185 note 3) [See also the imperial freedman and *tabularius regionarius* in *AS* 19 (1969) 143-146: probably an administrative official of the imperial estates in the regio Ipsina et Moeteana; for Greek equivalents of *regionarius* see D.Feissel - J.Gascou, *JS* (1995) 113/114; for the *centurio regionarius* see also G.Wesch-Klein, *Soziale Aspekte des römischen Heerwesens in der Kaiserzeit* (Stuttgart 1998) 132, Pleket].

1520. Antiochia. Christian inscription, later than the 6th cent. A.D. W.M.Calder, *JRS* 2 (1912) 98 no. 29 (incomplete); B.Pace, *ASAA* 3 (1916-1921) 55 no. 43. Republished in Mitchell-Waelkens, *op.cit.* (cf. our lemma no. 1518) 215 (ph.). Large font cut down from an altar of Roman date, now in the Yalvaç Museum; in 1914 seen in a bathhouse near the main market area of Yalvaç but said to have originally been found at the site of the basilica.

On top: [Φ]ωνὴ Κ(υρί)ου ἐπὴ τõν ὑδά[των]
Shaft, front: Ἰ(ησοῦ)ς Χ(ριστὸ)ς νηκᾷ
Left side: ὁ ἅγηος Παῦλος
Right side: ὁ ἅγηος Γρηγόρηος

1521. Antiochia. Fragments. In Mitchell-Waelkens, *op.cit.* (cf. our lemma no. 1518) 87 note 18 (ph.), two fragmentary inscriptions are mentioned, engraved on blocks from the temenos of the Men temple: 1) πανκράτιον ἡ [π]ατρὶς Ο; 2) ΚΛΗΡΟΥ[--]. In an Appendix (219-227) are collected some inscriptions providing evidence for buildings: *JRS* 2 (1912) 87 no. 8 ([ζυγο]στάσιον); *SEG* VI 560/561 (XXX 1505/1506; provision of a fresh water-supply).

1522. Hadrianoi/Hadrianopolis (area of: Elmacık). Honorary inscription for Iulia Domna, 195-211 A.D. W.M.Ramsay, *AJA* 4 (1888) 21. Republished in Milner, *Survey* 71 no. 156 (ph.). The stone probably came from the nearby site between Kozluca and Çallıca, a likely Sebasteion.

1523. Hadrianoi/Hadrianopolis (area of: Boğaziçi). Milestone, 286-293 A.D. *SEG* XXXVI 1205. Republished in Milner, *Survey* 69/70 no. 151. The text is a twin of the milestone in our lemma no. 1524.

1524. Hadrianoi/Hadrianopolis (area of: Çallıca). Milestone, 286-293 A.D. *SEG* XXXVI 1206. Republished in Milner, *Survey* 68/69 no. 148 (translation). See our lemma no. 1523.

1525. Hadrianoi/Hadrianopolis (area of: Çallıca). Dedication, 2nd/3rd cent. A.D. (before 212 A.D.). Stone fragment broken on all sides. Ed.pr. in Milner, *Survey* 69 no. 149 (ph.; translation).

- - - - - - - - - - - - - - -
[- - - - - - -]ΘΕ[- - - - -]
[- - - Μῆ]νις Μενάνδ[ρου]
[καὶ Ἀ]στρανία Μήν[ιδος]
4 [- - - - -] ἡ γυνὴ αὐτοῦ [τὸ]

[εὐχα]ριστήριον ὑπ[ὲρ]
[τῶν τέ]κνων καὶ ἐγγόν[ων]
[- - - ἐ]δαπάνησα ΑΡ[- - ?]

The same couple is on record in our lemma no. 1526 (dedication to Θεα Μᾶ Ταυρη[--]), ed.pr. || 3. Ἀστρανία: for the name see our lemma no. 1541, ed.pr. || 6. 'I (?) spent (130 drachmai? or 60 litrai of corn?)', ed.pr., who refers to our lemma no. 1535 for payment in kind.

1526. Hadrianoi/Hadrianopolis (area of: Boğaziçi). Dedication to Ma, 2nd/3rd cent. A.D. (before 212 A.D.). *SEG* XIX 778. Republished in Milner, *Survey* 70/71 no. 155 (ph.; translation). For the couple which dedicated this altar see our lemma no. 1525. In LL. 7/8 read θείου (*SEG*: θει[ᾶς]). In L. 1, M. prefers Ταυρη[νῇ] as epithet of Μᾶ to T. Αὐρή|[λιος]. From the text in our lemma no. 1525 it appears that the dedicants are not T.Aurelii.

1527. Hadrianoi/Hadrianopolis (area of: Çallıca). Dedication to Zeus, Poseidon, Athena, All Gods and the river Euros, 2nd/3rd cent. A.D. (before 212 A.D.). *SEG* XIX 781 (no text). Republished in Milner, *Survey* 69 no. 150 (ph.; translation).

Μῆνις Δάου | Διὶ καὶ Ποσειδῶ|νι καὶ Ἀθηνᾷ ⟦καὶ⟧ | καὶ πᾶσιν θεοῖς || εὐχαριστ{ηο}ήρι|ον καὶ ποταμῷ | Εὔρῳ κινδυνεύ|[σ]ας καὶ διασωθεὶς | [ἐ]ν τῷδε τῷ τόπῳ

1. A Δᾶος Μήνιδος is on record in our lemma no. 1540: 'a family connexion is likely', ed.pr. || 6-7. the river Euros was the Eren Çayi.

1528-1531. Hadrianoi/Hadrianopolis (area of)? Epitaphs. In Milner, *Survey* 67-71, the following texts are republished. We have tentatively identified the site at Callıça as Hadrianoi, following A.S.Hall (see *SEG* XXXVI 1205-1207); contra G.E.Bean, who located Kormasa there.

1528: 67/68 no. 146 = *SEG* XIX 783; from Bademli, southwest of Callıça (epitaph of Γάϊος Οὐαλέριος Στράβων, κεντυρίων λεγεῶνος ἕκτης Σιδηρᾶς). No new readings.

1529: 68 no. 147 (ph.) = *SEG* XIX 784; from Bademli (epitaph of Λικινιανὸς πρόοικος ὀλιγοκρόνιος). No new readings.

1530: 70 no. 152 = *SEG* XIX 777; from Boğaziçi, northeast of Callıça, west of the Lysis river (bilingual epitaph of Γάϊος Ἰούλιος Κορμασεὺς λεγυῶνος ἑβδόμης ἱπεύς

(sic) and his freedman; the mention of the city's ethnikon implies according to Hall that the find-spot was not in the proximity of the city). No new readings.

1531: 70 no. 154 = *SEG* XIX 779; from Boğaziçi (epitaph of Ἀμμίας). No new readings.

1532. Olbasa (Belenli). Hellenistic royal letter, 3rd/2nd cent. B.C. Limestone fragment broken on all sides except at right. Ed.pr. in Milner, *Survey* 65/66 no. 145 (ph.).

\- - - - - - - - - - - - - - - - - - -
[- - - - - - - - - - - - -]EX[. . . . .]
[- - - - - - - ἐπέμ?]ΨΑΤΕ δὴ ΠΡΟ
[- - - - - - - -] ὑμῖν συνχωρῶ v
[- - - - - - - -] πολιτεύεσθαι κα[ὶ]
[- - - - - - - - τό]πους τε βασιλικοὺς
[- - - - -]ΘΕ ἐγὼ πέμψω καὶ ΤΗ
[- - - - - ὑ]μεῖν ἔνκτητον ΠΕΝΜ
[- - - - - -]Ε πλέθρα δίδωμι ὑμῖν
[- - - -]ΕΜΕΝΗΝ καὶ τὰς ἡμῖν v
[- - - - -]Σ οὐσίας κατατάξητε
[- - - - ἕ]τερον Λυσίου πρὸς τῆι
[- - - - -]ΩΝ ὅταν ᾖ κατὰ τὸ παρὸν
[- - - - -]ΕΛΘΗ· συνχωρῶ δὲ κα[ὶ]
[- - - - -]ΜΕΝΟΥΣ πολιτεύεσθαι
[- - - - - ἐ]ξ ἑτέρων τόπων πλὴν
[- - - - - παρα?]φυλακίτων δίδω-
[μι - - - - κ]αὶ Μοτουρα καὶ Κιδοας
[- - - - -]ΜΑΤΗΝ τε τούτους
[- - - - - -] χώραν εἴπερ εἰσίη-
[τε? - - - - -] ἄλλοις πᾶσι πρὸς
\- - - - - - - - - - - - - - - - - - -

Royal letter, probably of an Attalid king (see *SEG* XLIV 1108; XLVII 1759), concerning gifts of royal land and other concessions concerning citizenship and territory to a city [for ed.pr.'s argument that the occurrence of [παρα]φυλακῖται (L. 16) points to an Attalid context because of the φυλακῖται in *OGIS* 238 (taken to be Attalid) see C.Schuler, *ZPE* 128 (1999) 124 note 2; see also our lemma no. 1601, Pleket] || 11. [perhaps πρό]τερον?, Herrmann]; Λυσίου: cf. the dynasty of the Macedonian condottieri Philomelos and Lysias in southeast Phrygia in the late 3rd cent. B.C., who fought against Attalos I ca. 225 B.C., ed.pr. || 17. two toponyms, ed.pr. || this inscription lends support to the view that the great estates in the Lysis valley, known from the Roman period, once were the property of dynasts and Hellenistic kings, ed.pr.

1533. Olbasa (Belenli). Honorary inscription for the wrestler Aurelius Licinnianus, 222-235 A.D. *IGR* III 411 + 1491. Republished in Milner, *Survey* 65 no. 144 (ph.). The wrestler won in the ἀγὼν Σεουήρειος Αὐγούστειος Καπετώλειος πενταετηρικὸς πολειτικός. Cf. our lemma no. 1534. In LL. 9/10 read now πεν|ταετηρικῶν Οὐρ. (= Οὐρσίου) (*IGR*: πεν|ταετηρι[κ]ῶν [....]), in L. 11 Ἀρουντίου Γαιανο[ῦ] (*IGR*: Ἀρ[ου]ν[τί]ου [-- ca. 11--]), in L. 12 Γρανίου Γαουιανο[ῦ] (*IGR*: τρ[α?]νιο[....]νο[ς]), in LL. 14/15 Μ. Λικ[ι]νιανοῦ Ἰουλι|ιανοῦ Κοδρατιανοῦ (*IGR*: Μ. Λικ[ιννί]ου {Ἰο}υλι|ιανοῦ). Granius Gavianus is to be related to M. Granius Naevius, duovir in *IGR* III 414 + 1494.

1534. Olbasa (area of: Yakalar). Honorary inscription for the pankratiast Iulius Septimius Symmachos, 3rd cent. A.D. *IGR* III 413 + 1493. Republished in Milner, *Survey* 62 no. 134 (ph.). No new readings, except in L. 12 where there is no place for *IGR*'s [Ἀρουντίου], restored on the basis of *IGR* III 412 L. 16. Symmachos won in the ἀγὼν Αὐγούστειος Καπετόλειος πενταετηρικὸς πολειτικός [for comment on these words see H.W.Pleket, *Stadion* 24, 1 (1998) 164/165; see also our lemma no. 1533]. In two wreaths below the inscription, Εὐτύχει Ἡράκλι. Ἡράκλιος was the athlete's *signum*. Herakles was the patron of heavy athletes.

1535. Olbasa (area of: Kilavuzlar). Dedication of a statue of Zeus Megistos, 2nd/3rd cent. A.D. (before 212 A.D.). *SEG* XIX 786 (on the basis of G.E.Bean's ed.pr.; see also L.Robert, *BE* 1961 no. 737). Rectangular altar with reliefs of a seated woman (Hera?) holding a cup (?) in her left hand, and of Zeus with his head in a nimbus, a caduceus in his left hand, and holding up his right hand spread open in a gesture of greeting. Republished in Milner, *Survey* 61 no. 132.

[- - - - - - - - - - - - -]
[- - - - - ἐπιμελη?]-
below in large letters:
θέντων Μελίτωνος κα[ὶ]
Ῥωμανοῦ οἰκονόμων
Δία μέγιστον ἀνέστησεν

middle right in small letters:
Ἡρακλᾶς Ζωίλου
γλύψας ἔλαβε μι[σ]-
θοῦ σείτου κʹ· λ(ίτρας)
vacat

1. *SEG* XIX prints LL. 4-6 as LL. 1-3 || 1. θέντων, *BE*; Ῥ(?)εντων or Φ(?)εντων, B.; M. assumes that the missing line contained the subject of ἀνέστησεν: probably a πραγματευτής or μισθωτής of an estate || 5-6. for sculptors being paid in kind, M. refers to Robert, *Villes* 328-330.

1536. Olbasa (Belenli). Dedication to the Theoi Sebastoi, 2nd/3rd cent. A.D. Rectangular altar with a sacrificial bowl on top; the inscription has been imperfectly erased. Ed.pr. in Milner, *Survey* 64 no. 142 (ph.).

⟦Θεοῖς Σεβασ⟧| vacat ⟦τοῖς⟧ vacat | ⟦Μάνιος Πεlτρώνιος Πραΰ⟧|| ❦ ⟦της⟧ ❦

The dedicant may have been a freedman or a descendant of one; Petronii were resident in Pisidian Antiochia, ed.pr.

1537. Olbasa (Belenli). Bilingual dedication of a statue of the god Maron, 3rd cent. A.D. (after 212 A.D.). *CIL* III 6888; *IGR* III 410. Republished in Milner, *Survey* 64 no. 140 (ph.). Maron was a Thracian god, probably introduced by Thracian veterans in the Hellenistic period.

1538. Olbasa (area of: Kemer). Dedication to Isis, Roman Imperial period. Bottom of a 'statue base' broken above, moulded below. Ed.pr. in Milner, *Survey* 60/61 no. 131 (ph.): [--]ṆΕΙΛΙΣ [ἔδ]ωκα Θεᾷ Ἴσιδ[ι]

Initio a name, possibly a variant of Ναν(ν)ηλις, ed.pr., who thinks that the stone is an altar rather than a statue base.

1539-1548. Olbasa (area of). Epitaphs. In Milner, *Survey* 58-66, the following epitaphs are (re)published.

1539: 58 no. 124. **Funerary text concerning Krateros, Hellenistic-Roman period.** Rock-cut inscription in a simple panel; perhaps with garland below; at Kayalı: Κράτερος

The garland may indicate a funerary text, ed.pr.

1540: 58 no. 125 (ph.) = M.Collignon, *BCH* 2 (1878) 265 no. 20; found in Kağılcık. In L. 4 read οἱ (Collignon: *ΟΓΉ*). Cf. our lemma no. 1527 app.cr.

1541: 59 no. 126. **Epitaph of Lucius?, Roman Imperial period.** Large column with base for a capital, used as a tombstone; found in Kağılcık.

Λεύκιος | Ἀστρανίου | Τειμοθέου | vacat?

2. Ἀστράνιος: Italian name, originally from Asculum; on record in *IGR* IV 1587 (Klaros; father and son from Laodikeia); for Ἀστρανία see our lemma no. 1525 and *IGR* IV 904 (Kibyra).

1542: 59 no. 127. **Epitaph of Demetrios, Roman Imperial period.** Small altar(?) with relief of an orb over a crescent moon; inscription on the moulding; found in Kağılcık: Δημήτριος | Μ̣ήνιδος Δημ| v v ητρίῳ v v

It is unclear why the astral device should be depicted on a tombstone; perhaps the stone was reused, ed.pr.

1543: 59 no. 128 (ph.). **Funerary text, Roman Imperial period.** Sarcophagus cover with square panels on all sides; two lines of text preseved, beginning of inscription now lost; found in Bahçeözü.

Ἀγαθῇ τύχῃ· χαίρετε οἱ παροδεῖτε παρὰ ἐ-
μοῦ, ὅς καὶ ζῶν πανπάντων φίλ̣θατος

1544: 60 no. 129 (ph.) = *SEG* XIX 789; from Kemer (also called Sertaç). In L. 3, M. restores αὐτ[οῦ] (*SEG*: αὐτ[ῶν]) [the photo seems to show an omicron after the tau].

1545: 60 no. 130 (ph.). **Epitaph of Menas, 2nd/3rd cent. A.D.?** Headless bust; inscription on the plinth below; found in Kemer.

[Μην]ᾶ̣δ̣ι Πολέμ̣ων̣ος [τῷ] | κ̣αὶ Πατάρ̣ῳ δ' Ἰσ̣ό̣δ̣η̣μ̣|ος ἑαυτ vv οῦ τῷ πατρ̣ὶ | [μνή]μ̣ης χάριν vacat

2. The delta may or may not have a line over it to mark the abbreviation, ed.pr. || 3. αὐτννοῦ, ed.pr. [the photo clearly shows ἑαυτ vv οῦ Herrmann].

1546: 61/62 no. 133 (ph.). **Epitaph of Veratia Paula and others, 2nd/3rd cent. A.D.** Square limestone block; from Yakalar.

[Ο]ὐ̣ηρατία Πῶλλ[α] Λικιννί|[ο]υ Οὐήλωκος γυνὴ ἑατῇ | [κ]αὶ Κ̣ουείντ̣ᾳ Οὐρατίᾳ | Γῇ ἀδελφῇ καὶ Γαΐῳ || Γορδίῳ τῷ ἀνεψιῷ | μνήμης ἕνεκεν

1. Πῶλλα = Παῦλα = Paula, C.Brixhe, *BE* (1999) no. 495; ed.pr. translates it as Polla || 3. Οὐρατίᾳ for Οὐηρατίᾳ || 4. Γῇ: dative of the common epichoric name Ge, ed.pr. [but why not Γῇ as a Greek name?; perhaps τ̣ῇ ἀδελφῇ is preferable; nobody in this text carries the *tria nomina*, Pleket] || [5. For the name Γόρδιος see Robert, *Noms indigènes* 526 note 9 and 548; *SEG* XLVI 1643, Herrmann].

1547: 62/63 no. 136 (ph.). **Epitaph of Nikator and family, 2nd/3rd cent. A.D.** Round funerary column brought from Belenli (= site of Olbasa), with panels containing figures all around; inscription below, with L. 1 on the moulding; now in Yakalar.

Νεικάτωρ Αἰσχρίωνος | ἑαυτῷ καὶ τῇ γυναικὶ | καὶ τῇ θυγατρὶ καὶ τῷ | ἐγγόνῳ ὃν καὶ υἱοποι|ησάμην καὶ τοῖς ἰδί|οις πᾶσι ζῶν ζῶσι | vacat | μ[ή]τηρ καὶ πατ[ήρ]

8. Does this line refer to Nikator's parents?, ed.pr.

1548: 63 no. 137 (ph.). **Epitaph of Aurelius Hermias, 3rd cent. A.D.** Lower part of a funerary column, with raised panel carrying reliefs of two men and a woman(?); inscription below; found in Belenli.

Αὐρ(ηλία) Ἄρτ[ε]μεις Πους | Δηδος Αὐρ(ηλίῳ) Ἑρμιᾶδι | Κρατίππο[υ] τῷ ἑαυτ[ῆς] | [ἀνδρί?]

1-2. 'Daughter of Pous, son of Des', ed.pr.; Πους: rare, indeclinable epichoric name; cf. Πουας and Πουα; Δης: previously unattested; cf. the reduplicated form Δηδης, ed.pr.

1549. Olbasa (Belenli). Fragment, Roman Imperial period. One of a pair of trefoil-shaped columns, with six lines of text. Ed.pr. in Milner, *Survey* 63/64 no. 139. LL. 1/2 and 5/6 are illegible; in L. 3 in fine ΦΙΑΙ, in L. 4 in fine ΑΠΟΥΡ, in which the name Calpurnius may lie, according to ed.pr.

1550. Sagalassos (area of: Hacılar Köyü). Boundary stone, 54/55 A.D. Rectangular limestone block broken into two pieces; now in the Burdur museum. The four faces of the stone are fairly rough; the lettering is not very careful. Edd.pr. G.H.R.Horsley - R.A. Kearsley, *ZPE* 121 (1998) 123-129 (ph.; translation [French translation in *An.Ép.* (1998) [2001] no. 1391]). This is the fourth boundary stone between Sagalassos and Tymbrianassos. The first three were all found at Düver (now Düğer): W.M.Ramsay, *AJA* 2 (1886) 128/129, *SEG* XIX 765. The wording of these inscriptions matches almost completely. The *SEG*-text and the new inscription even contain identical errors; they may have been produced by a single workshop, perhaps even stonecutter. The date of the boundary stone is provided by the mention of Q. Petronius Umber, imperial legate of Galatia or of Lycia-Pamphylia in 54/55 A.D., but edd.pr. think it possible that the text was re-engraved in the late 2nd or early 3rd cent. A.D., the period of repairs to the Via Sebaste and other roads by Roman governors. Edd.pr. comment on the specific nature of the boundary; it may have been formed by a combination of a river (a tributary of the Lysis river flows through Düver) and a road (perhaps M. Aquillius' road which diverged from the Via Sebaste south of Hacılar). The imperial estate around Tymbrianassos (now Örenler) may have been established in the late 1st cent. B.C. or early 1st cent. A.D. On that occasion Sagalassos may have lost land. The provision that one-fifth of Tymbrianassos' usufruct belongs to Sagalassos may reflect an economic compromise. The large number of boundary stones within less than 10 km suggests a controversy, perhaps concerning the question of who was responsible for the provision of transport on the various roads in the area (cf. *SEG* XXVI 1392, see XXXI 1286*, XLIV 1771).

Ἐξ ἐπιστολῆς Θεοῦ
Σεβαστοῦ Γερμανικοῦ
Καίσαρος Κόϊντος Πε-
τρώνιος Οὔμβερ πρε-

vv σβευτὴς καὶ ἀντισ-
{τισ}τράτηγο(ς) Νέρω-
νος Κλαυδίου Καίσ-
αρος Σεβαστοῦ Γερ(μανικοῦ)
καὶ{σαρος} Λ̣ούκ̣[ι]-
ος Πούπιος Πραίσης
[ἐπί]τρ̣οπος Νέρωνο-
ς v Κλ̣αυδίου Καίσαρο-
ς Σεβαστοῦ Γερμανικο-
ῦ ὡρ v οθέτησα̣ν τὰ μ-
ὲν ⟨ἐν⟩ δεξι(ᾷ) εἶναι Σα-
γαλα(σσέ)ων, τὰ δὲ
ἐν ἀριστερᾷ εἶναι
κώμης Τυνβρια⟨νασσέ⟩ω-
⟨ν⟩ Νέρωνος Κλαυδί̣-
v ου Καίσαρος Σεβασ-
v τοῦ Γερμανικο̣ῦ,
v ἐν ᾗ καὶ πέμ̣π̣τον
v μ̣έρος Σαγαλασ(σέ)ω-
ν̣ vacat

1-3. Reference to a letter by Claudius, edd.pr. || 5-6. ΤΙCΠΙCΤΡΑΤΗΓΟΥ, *lapis* || 8-9. ΓΕΡΙΚΑΙCΑΡΟC, *lapis*; ΓΕΡ is not an abbreviation, edd.pr. || 14-15. ΜΙΕΝΔΕΞΙΕΙΝΑΙ, *lapis* || 15-16. CΑΙΓΑΛΑΩΝ, *lapis* || 18-19. ΤΥΝΒΡΙΑΩΙΥ, *lapis* || 23-24. CΑΓΑΛΑCΩΙΝ, *lapis*.

1551. Unknown provenance. Funerary epigram for Attas, Hellenistic period (probably 2nd cent. B.C.). Rectangular limestone pedimental stele with top and corner akroteria; rosette in the tympanon; moulding under the pediment; now in the Archaeological Museum in Burdur. Ed.pr. G.H.R.Horsley, *Preatti XI Congresso* 811/812 no. 1 and *Antichthon* 32 (1998) 29-33 (ph.; translation); see also id., *Antichthon* 34 (2000) 53/54.

Τὸν φιλόεργον, ὁδῖτα, Μενεσθέος ἀγλάου υἱὸν
Ἄτταν ἐν φθιμένοις τοῦτο πέδον κατέχε̣ι,
ὃς ταγοῖς φίλος ὢν τιμὴν ἔχεν ἐν μερόπεσσιν·
ἔφθιτο δὲ ἑπτὰ λιπὼν παῖδας ἐϋκτιμένως·
ἀντὶ δ' εὐεργεσίης προγενέστατοι ὄλβιοι υἷε[ς]
τάρχυσαν τιμαῖς τε ἐκτέρισαν μεγάλαις·
σῆμα δέ οἱ τόδ' ἔτευξε Μενεσθεὺς ἄγλαος ἶνις
ὧι γενέτει μνήμην τοῖς ἐπιγινομένοις

The name of the deceased, common in Pisidia and the neighboring regions such as the Kabalidis, shows that he belongs to an indigenous family; the name of his father and son (LL. 1 and 7) reflects the Hellenization of Pisidian families; expressions such as ταγός (not used as a technical term; its use in Asia Minor is rare: cf. *TAM* V 1 468 ■ L. 12, indicating the strategos), ἄγλαος and ἶνις (rare and poetic; cf. *IG* XII 8 p. VII) imply pretension to membership in the local aristocracy, ed.pr. || 1. Μενεσθέος (to accommodate the needed short syllable) = Μενεσθῆος [why not Μενεσθέως?, Herrmann] || 4. εὐκτιμένως: first adverbial attestation of this word, which, if it should not be emended either to -(ο)ς to refer to the deceased (omega being written metri causa) or to -(ου)ς to agree with παῖδας, means something like 'devotedly' ('leaving behind seven children in a well brought up manner'), ed.pr., who collects some epigraphical evidence of families with many live children || 5. εὐεργεσία: Attas is praised for bringing up his seven children well (cf. L. 4); the word may also allude to the continuation of the family line (cf. *SEG* XXVIII 1585); προγενέστατοι ὄλβιοι υἷες: 'his fortunate eldest sons', ὄλβιος referring to the regard felt for their father, which elicited the memorial, ed.pr. || 8. γενέτει = γενέτῃ.

1552. Unknown provenance. Semi-metrical epitaph for an anonymous person, late 3rd cent. A.D. White marble pedimental stele with akroteria; in the pediment a rosette. Ed.pr. G.H.R.Horsley in *Preatti XI^e Congresso* 815/816 no. 3 and in *Homer in Pisidia. Degrees of literateness in a backwoods province of the Roman Empire* (Armidale 1999) 26/27 (ph.; translation; now also available in a revised version in *Antichthon* 34 (2000) 46-81, especially 71-74).

> Ἀντολίην πᾶσαν καὶ δυσμήνε(σ)σι δ[ι]ῆλθον εἰς τάσδε κελαινὰς v πρωτο|γύον
> ἣν τείμησ' ὁ θεὸς | πλήθυνε δὲ πίστει vacat

The stele contained a second text, now erased, below the present inscription; there are ca. sixteen guide-lines; 'in reusing the --- stele for the new funerary role the mason made such a mess of the text that the monument was abandoned in its incomplete state, lacking names for the deceased or the erector', ed.pr., who translates: 'I went through all of the East and among enemies to these black (roads?), I whom first of all God honoured and made abound because of/by my faith': a Christian milieu; does 'enemies' refer to persecution?, ed.pr. [or a milieu 'influenced by Christian or Jewish monotheistic ideas', A.Chaniotis, *EBGR* 1998 [2001] 194 no. 126] || in *Preatti* ed.pr. wrote τειμῆς; in *Antichthon* he gives τείμησ' (= ἐτείμησε).

PAMPHYLIA

1553. Attaleia. Mosaic inscriptions. *SEG* XLV 1770. D.Feissel, *BE* (1998) no. 656, points out that Ἀρσίλι(ο)ς (rather than Ἄρσιλις) was a real or honorary veteran of the imperial guard (*protectores*) and that the letters ΠΟΛ mean πό(δας) λ', denoting the dimensions of the pavement offered by the benefactor.

1554. Perge. Inscriptions on 'Preiskronen'. See our lemma no. 2107 sub (3).

1555. Perge. Signature on a sundial, 1st/2nd cent. A.D. Concave spheroid dial, marked off with incised lines, carved into a rectangular limestone block; inscription around the curve of the dial; now in the excavation depot at Perge. Ed.pr. M.Donderer, *art.cit.* (cf. our lemma no. 2196) 182 no. B 4 (ph.; translation); cf. also id., *Archeologia Veneta* 21/22 (1998/1999 = *TEXNH. Studi di Architettura* ■ *di Urbanistica greca e romana in onore di Giovanna Tosi*; Padova) 63/64 (ph.); now also in *I.Perge* 279: Σεξτείλιος ἀρχιτέκτων

1556. Side. Honorary inscription for T(itus)? F(lavius) Spartiaticus, ca. 100 A.D. G.E.Bean, *Side Kitabeleri - The inscriptions of Side* (Ankara 1965) 189 (*An.Ép.* 1966 no. 480; J. and L.Robert, *BE* 1968, no. 545). C.P.Jones, *JHS* 118 (1998) 185/186, argues that in

the fragmentary LL. 10-12 Spartiaticus' three embassies to the emperor are connected with the Quinquatria/Panathenaia celebrated annually by Domitian in his Alban villa (Suet., *Dom.* 4.4; Cass. Dio 67.1.2, 8, 316, ed. E.Cary (Loeb)) rather than that Panathenaic games otherwise unknown were celebrated in Side (Bean; J. and L.Robert suggested that the honorand had travelled to the Athenian Panathenaia). Spartiaticus was probably sent as a συνθύτης (cf. our lemma no. 2178) to represent Side; J. suggests restoring [ἐπρέσβευσε] δὲ καὶ γ' πρὸς τὸν Αὐ[τοκράτορα συνθύων εἰς (or συνεορτάζων τὸν)] Παναθηναϊκὸν ἀγῶνα. Accordingly, the imperial titulature in LL. 3/4 should be restored as Αὐτοκράτορος [Καίσαρος Δομετιανοῦ Σεβ]αστοῦ πατρὸς πα[τρίδος] (for the rare omission of his title Germanicus, cf. e.g. *TAM* II 1186; Phaselis; 93/94 A.D.). The name of the honorand in L. 1 should perhaps be read ■ Τ(ίτος) Φ(λάουιος) Σπαρτιατικός rather than Ἰ(ούλιος) Φ(λάουιος) Σπαρτιατικός (so *AnÉp*, resolving Bean's iota and phi).

1557. Şıhlar (Lyrbe or Seleukeia). Mosaic inscriptions, 4th/5th cent. A.D.? Floor mosaic found in a rectangular room on the north side of the agora tentatively identified as a library; now in the Antalya Museum; a central panel depicts Homer between personifications of the *Iliad* and the *Odyssey* (the three figures are lost); this is framed by 12 portrait busts of philosophers and literary figures, four of which are missing; inscriptions left and right of the heads. Mentioned by J.İnan, *Toroslarda bir Antik Kent. Eine antike Stadt im Taurusgebirge, Lyrbe?-Seleukeia?* (Istanbul 1998) 86-91 (ph.). *Non vidimus.* Cf. S.Mitchell, *AR* (1998/1999) [1999] 171/172 (ph.), and especially G.H.R.Horsley, *Antichthon* 34 (2000) 46-48 (ph.) and 75-81 (with further bibliography, inter alia O.Bingöl, *Malerei und Mosaik der Antike in der Türkei*, Mainz 1997, 123-125 (ph.)).

A: Ἰλιάς, Ὅμηρος, Ὀδύσ[σει]α
B: Ἀναξαγόρας, Πυθαγόρας, Φερεκύδης, Ἡράκλειτος, Ἡσίοδος, Λυκοῦργος, Σόλων, Θουκυδίδης, Ἡρόδοτος, [Ξενο?]φῶν, Δ[ιογένης?]

Date: 2nd cent. A.D., İ.; rather 4th/5th cent. A.D. on stylistical grounds, H. || H. comments on the following topics: 1) order of the busts: sometimes the reason for setting figures beside other ones is clear, especially in the case of Thucydides with Herodotos (and perhaps Xenophon; [Ἀντι]φῶν would be another possibility), and of Solon and Lycurgus (consequently the latter is the Spartan lawgiver rather than the Athenian orator); 2) selection of the figures of (B): three historians, five philosophers, two lawgivers, one orator, and one epic poet. This suggests that the four lost panels represented prose writers from the 4th cent. B.C. or earlier who were also well known in the Roman period (Hesiod is the one exception: he was probably included as an epic poet second only to Homer): Plato, Aristotle, Sokrates and Theophrastos may have been among the persons represented. Perhaps a geographical connection with Asia Minor played a role; this can be argued for Hesiod, Herakleitos, Herodotos, Anaxagoras, Xenophon, Solon, and Pythagoras. The restoration Δ[ιογένης] is based on Inan's majuscule transcription Δ[--]NHC; however, no published photo confirms any more than the first letter; were doubts to be raised, Δ[ημόκριτος] might be another likely candidate; 3) the identification of the room where the mosaic was found as a library: doubtful in view of its small dimensions and the absence of niches for scrolls; perhaps a meeting place for a

philosophical group? Anyhow, the highly public location (adjacent to the agora) suggests strong patronage from elite members of the city (Lyrbe or Seleukeia).

1558. Sillyon (area of: Yanköy). Two funerary epigrams for Zobalima, 50-200 A.D. Funerary altar with large moulding above; on top of it a 'Zapfenloch', into which a sundial fitted (see A L. 3); inscription on the front and a lateral side. Ed.pr. H.-U.Wiemer, *EA* 30 (1998) 149-152 (ph.; translation).

A. Front:

Κιδραμυας | καὶ σῆμα καὶ | ὡρ[ολ]ογῖον | ἔτευξε v v v ||
ἀντὶ φιλαν|δρείης δαίμο|σι Ζωβαλιμας|·
[ὥ]ρας δ' ἀθρή|[σ]ας καὶ τὸν τά||φον, ὦ ξένε, λέ|[ξ]ον v v v·
μνησ|θείην αὖ ἡ v v | [Κι]δραμυου v v | γαμέτις v v v v

3. ὡρολογῖον: can also indicate a waterclock but in view of the dimensions of the moulding it probably was a sundial, ed.pr., with references to sundials found in tombs, represented on sarcophagi and funerary reliefs and mentioned in inscriptions (*SEG* XXXIII 946; XXXIV 1069 = *I.Keramos* 11; see also our lemma no. 2196) || 5. in fine a ❦, lapis || 7. Ζωβαλιμα: see *SEG* XXXVIII 1383, ed.pr. || 11-12. μνησθείην: passive form ('ich möchte, daß man sich meiner ... erinnert'), ed.pr., who rightly rejects a medial form, suggested to him, per ep., by R.Merkelbach ('auch ich, die Gattin des Kidramyas, möchte wiederum des Kidramyas gedenken').

B. Lateral side:

Σημαίνειν ἕστηκα πό|σον δρόμον ἤνυκεν | Ἠὼς
καὶ τάφος ὡς | ἔστιν ἐνθάδε Ζωβαλι||μας·
εἰ δέ ποθεῖς τὸν | θέντα μαθεῖν, ξένε, ῥᾷ|στα μαθήσῃ·
θυμη|ρεῖ γαμετῇ θῆκέ με | v v v v Κιδραμυας v v

1. Eos: the deity who drives her carriage along the sky, ed.pr.

LYCIA

1559. Lycia. History. See A.G.Keen, *Dynastic Lycia. A political history of the Lycians and their relations with foreign powers, ca. 545-362 B.C.* (Leiden 1998), for brief discussion of *SEG* XXVII 942 (10; see also our lemma no. 1741), XXVIII 1245 = *CEG* 889, and XXXIX 1414 = *CEG* 888 (52/53, 138 and 141-145), XLI 1380 and 1382 (159-170; on Pericles of Limyra), XLII 1245 = *CEG* 177 (37, 51/52, 81, 117, 130, 133, 137, 188). For Lycia and the Athenian empire (*IG* I³ 71, 261/262, 266) see 40/41 and 118-124. For the beginning of the Lycian League see 175-181. See now also R.Behrwald, *Der Lykische Bund* (Bonn 2000).

1560. Lycia. The Lycian League. On the basis of literary and epigraphical sources, S.Aisaka in S.Tsuji (ed.), *The Survey of Early Byzantine Sites in Ölüdeniz Area (Lycia, Turkey). The first preliminary Report* (= Memoirs of the Faculty of Letters, Osaka University, 35, 1995) 23-41, sketches the general outline of the history of Lycia from the 7th cent. B.C. to 43 A.D., with special attention to the development and organization of the Lycian Koinon created in the 3rd cent. A. does not use modern studies. Topics for which inscriptions are adduced include Lycian relations with Athens (*IG* I² 16 = I³ 10) and Caria (*Syll.*³ 45) in the 5th cent., and with the Ptolemaic (*OGIS* 55, 57/58, 727), Seleukid (*OGIS* 746), and Roman rulers (*OGIS* 555, 557; *IGR* III 546; *SEG* XVIII 143); the Kibyran tetrapolis and the conflict between Moagetes, tyrant of Bubon, and Araxa (*SEG* XVIII 570; description of contents on 30-32 [here, as in other cases, A. ignores recent discussion of the subject: *SEG* XLIII 965*; cf. also XLV 1815]); Rhodian rule [cf. *SEG* XLIII 964] and Roman intervention in favor of the Lycian cities (*OGIS* 551); officials of the Koinon (λυκιάρχης: *OGIS* 552; ταμίας: *OGIS* 556; γραμματεύς and ὑπογραμματεύς; δικασταί; ναύαρχος; στρατηγός; ἱππάρχης; ὑποιππάρχης).

1561. Asartaş (near Olympos). Funerary epigram for Apollonios, ca. 400 or first third of the 4th cent. B.C. *SEG* XLIV 1161. M.Wörrle, *Chiron* 28 (1998) 77-83 and *Lykia* 3 (1996/1997) [2000] 24-38 (ph.; dr.; translation; expanded version with notes), republishes *SEG* XLIV 1161 (below: A) and publishes the epigram above the two doors ('an illegible inscription of three lines', *SEG*, where its place is erroneously indicated as 'above the banquet'; below: B); for an archaeological investigation of the tomb see J.Borchhardt, *ibid.* 1-23; cf. also C.Brixhe, *BE* (1999) no. 501.

A Ἀπολλωνίō τὸ μνῆμα
B Τῆδε θανὼν κεῖμαι, Ἀπολλώνιος Ἑλλαφίλου παῖς·
ἠργα[σ]άμην δικαίως, ἡδ[ὺ]ν βίον εἶχον ἀεὶ ζῶν,
ἐσθίων καὶ πίνων καὶ παίζων· ἀλλ' ἴθι χαίρων

A in larger letters than B || B. three hexameters || date: ca. 400 or first third of the 4th cent. B.C., W. in *Chiron*, followed by B.; in *Lykia*, W. suggests ca. 350 B.C. as the lower limit || W. argues that Apollonios was a local Lycian dynast governing the fortified settlement on the Asartaş. The epigram is an eloquent testimony of his Hellenization, which is also borne out by his patronymic Ἑλλάφιλος: a programmatic name (probably not given to his father at birth) also on record in a 2nd cent. B.C. inscription from Aspendos (C.Brixhe, *Le dialecte grec de Pamphylie* (cf. *SEG* XXVI 1393) 270/271 no. 134; now dated to the 3rd cent. B.C. by B. in *BE*; 'elle [= cette attestation] indique probablement l'origine de celle d'Olympos, en même temps qu'une des voies ... de l'hellénisation des dynastes, au moins de Lycie orientale'; he also points out that the alpha in Ἑλλάφιλος has nothing to do with that in Ἑλλάνικος as suggested by W.; the latter name derives from Ἑλλανόνικος). W. comments at length on the surprising ideology of the epigram, which couples and at the same time deliberately contrasts the concepts of δικαιοσύνη and ἡδοναί. The former is possibly based on Achaemenid tradition, and for the pleasures of life (eating, drinking, and sex: 'eine festgefügte Lastertrias', W. in *Lykia* 32) W. adduces parallels from Greek inscriptions and literature, inter alia the enkomion on Euagoras of Salamis by Isokrates (9.49/50), and fictive descriptions of the grave of Sardanapalos, especially that by Aristoboulos (*FGrHist* 139 F 9) including the sequence 'ἔσθιε,

πῖνε, παῖζε'. There is a marked contrast with the epigrams dedicated to the dynast Arbinas from Xanthos (*SEG* XXVIII 1245 A and XXXIX 1414 = *CEG* 889/888; cf. *SEG* XLII 1245), in which the traditional Homeric virtues of the ruler (athletics; bravery in war; piety) are celebrated.

1562-1566. Balboura (area of). Inscriptions, old and new. In Milner, *Survey* 6-8 nos. 6-10, the following texts are (re)published.

1562: 6 no. 6 (ph.). **Epitaph of Sextus Marcius Damianos and his wife Marcia Mneme, ca. 100 A.D.** Channeled round funerary column; inscription in a tabula ansata; now in front of the mosque in Sögüt but brought from Kızılaliler near Mamatlar; for the location of Kızılaliler see ed.pr. on 8.

[Σ]ἐ̣ξ̣τον Μάρκιον Δαι|[μι]α̣νὸν καὶ Μαρκίαν | [Μ]νήμην vacat | [Φ]ιλό-στρατος οἰκο||νόμος Μαρκίου | [Τι]τιανοῦ v τοὺς | [ἰ]δίους γονεῖς | μνήμης χάριν
In one of the channels: Πύθι

Philostratos was steward of the estate of Sextus Marcius Titianus; the latter was a leading figure in Balboura (see *SEG* XLVI 1709 III B/C) and the father of Titus Marcius Deioterianos (see the next lemma). Philostratos' parents were manumitted by Marcius Titianus, whose praenomen is now revealed by the Σέξτον (L. 1) of his freedman; later Philostratos himself was also manumitted (see next lemma); Πύθι: vocative of Πύθιος, Damianus' signum, ed.pr.

1563: 6/7 no. 7 (ph.). **Epitaph of a steward and his wife Gnome, ca. 150 A.D.** Round funerary column now built into one of the pillars of the mosque in Sögüt but probably brought from Kızılaliler, like the preceding stone.

[----]|[-- οἰκονόμος? Τ. Μαρ]|κίου Δηιοτηριαι|νοῦ τὸν στῦλον ‖ [κ]αὶ τὰ ἐπιφερόμε|να ἀγάλματα αὐ|τ̣οῦ τε καὶ τῆς γυ|ναικὸς αὐτοῦ Γνώ|[μη]ς θυγατρὸς Μαρ||κίου Φιλοστράτου | χάριν μνήμης | τῆς εἰς αὐτούς· | ζῶσιν vacat

T.Marcius Deioterianos was the son of Sex. Marcius Titianus (see preceding lemma); he had a daughter but no known son; he flourished in the Trajano-Hadrianic period and also had estates in the area of Tyriaion (see *SEG* XXVIII 1242, with the πραγματευτής Φλέγων, married to the freedwoman Marcia Grata); the person who erected the column is likely to have been a steward of Deioterianos, since he married the daughter of another steward, who in the meantime had been manumitted (Μάρκιος Φιλόστρατος, identical with the Φιλόστρατος of the preceding lemma), ed.pr. || [8-9. for Γνώμη see *SEG* XLVII 2296] || 13. the owners of the tomb were alive when the epitaph was written, M.

1564: 7 no. 8 (ph.). **Epitaph of Apollonios and family, Roman Imperial period.** Round funerary column now built into one of the pillars of the mosque in Sögüt.

Ἀπολλώνιος | Πιλλακ̣οου καὶ | Γη Ὀρέστ[ο]υ ἡ γυ|νὴ αὐτοῦ καὶ τὰ||{τὰ} τέκνα αὐτῶν | ζῶντες ἀνέστησαν· | ἀνέστην (sic) δὲ καὶ Ἀπολ|λώνιον τὰ [τ]έκνα | μνήμης ἕνεκεν

3. Γη: either an epichoric Anatolian name or the Greek theophoric name Γῆ, ed.pr. || 7. ἀνέστην (for ἀνέστησε/ἀνέστησαν): anomalous strong aorist form.

1565: 7 no. 9 = C.Naour, *Tyriaion en Cabalide* -- (see *SEG* XXX 1532) no. 31.

1566: 7/8 no. 10. **Fragment of an epitaph, undated.** Round funerary column now inside the mosque in Sögüt; inscription of nine lines; no full transcription in Hall's notebook. L. 1: Μ̣ολης Ἑρμαίου; L. 9: [--] αὐτῶν.

1567-1571. Boubon (area of). Inscriptions old and new. In Milner, *Survey* 1-5 nos. 1-5 (translations), the following texts are (re)published.

1567: 1 no. 1 = *SEG* XLIV 1162. No new readings.

1568: 3 no. 2 (ph.). **Dedication of a statue of Ares, 3rd cent. A.D.** *I.Bubon* 4. We present the text, never included in *SEG* before. The inscription was found ca. 5.5 km. from Boubon, on a small fortified site.

vacat Ἀγαθῇ τύχῃ· vacat
Αὐρήλιοι Τρωίλος Θόαν-
τος τρὶς τοῦ Ὀρέστου καὶ
Κλέαρχος Μολεσεος Καλ-
λικλέους καὶ Ἀρτέ(μ)ων Ἑρ-
μαίου Ἀρτέμωνος Πρωτέου
καὶ Κενδηβης Κλεάρχου Δη-
μητρίου Βουβωνεῖς ἀγορα-
νομήσαντες τῇ πατρίδι
κατεσκεύασαν τὸν ἀν-
δριάντα μετὰ τῆς βάσεως
μεγίστῳ θεῷ Ἄρει καθὼς
ὑπέσχοντο vacat

5. TENWN, lapis || 10-11. ἀνδριάντα: used here to denote a cult statue, ed.pr.; but see A.Chaniotis, *EBGR* (1998) [2001] no. 187: 'it is far from certain that it served as a *cult* statue (or that it was a statue of Ares)' || ample onomastic comment by M. || there may have been a rural shrine on the fortified site, M., who suggests that the agoranomoi may have been responsible for a festival attached to Ares' temple; *I.Bubon* 3, from the same place, also concerns a dedication to Ares by agoranomoi.

1569: 4 no. 3 (ph.). **Epitaph of Hermaios, 1st/2nd cent. A.D.** Round funerary column moulded above and below, found in Elmalı Yurt, formerly called Pırnaz and now in front of the primary school.

Πύθεος Καλικλέου Ἑρμαίῳ τῷ υἱῷ {υἱῷ} ἐποίησε φιλοστοργίας ἕνεκα

1570: 4 no. 4. **Epitaph of Mousaios, 1st/2nd cent. A.D.** Round funerary column moulded above and below, found in Elmalı Yurt (see preceding lemma) and now in front of the primary school.

Τατεις Μουσαίου | ἡ μήτηρ καὶ Ἑρμαῖος | ὁ ἀδελφὸς Μουσαῖον | ἐποίησαν καθὼς || αὐτὸς διετάξατο· | μνήμης ἕνεκεν

1571: 5 no. 5 (ph.). **Epitaph of Am(m)iane and her husband, Roman Imperial period.** Round funerary column moulded below; buried above, with bottom of an aedicula just visible; inscription below; found in Kızılyaka and now in front of the mosque.

Ἀμια v νὲ Πανει
αὐτὴν καὶ τὸν ἄν-
M[. . .]N
δρα{Ρ} μνήμης
vacat χάριν vacat

1. Am(m)iane, daughter of Paneis, M. [perhaps a triangular letter was engraved after the second alpha of the woman's name: Ἀμια{Δ}νέ?, Pleket] || 3. either the name of the husband (e.g. M[ῆνι]ν) or part of an earlier text obliterated in favor of the present one, M.

1572. Keretapa-Diokaisareia (area of: Bedirli). Dedication to Zeus Soter, 1st cent. B.C. or A.D. Column. Ed.pr. in Milner, *Survey* 56 no. 121 (ph.): Διὸς | Σωτῆρος

See our lemma no. 1590 from Sazak.

1573. Keretapa-Diokaisareia (area of: Kayadibi). Dedication to Herakles and list of contributors, 138/139 A.D.? Rectangular altar moulded above; on front figure of Herakles holding a club in his right hand; inscription on the front (A; above and below Herakles) and on two lateral sides (B, C). Ed.pr. in Milner, *Survey* 54/55 no. 118 (ph.; translation).

A. Front:
[- - - -]ΔΟΧ[- - - -]
[- - - -]ΟΕΤΙΤΟΥΤ[- -]
relief of Herakles
εὐχὴν Ἡρακλεῖ

B. Left side:
[- -] ἔτους τιε′ [-]
[ἡ γερ]ουσία ἡ περὶ
[Ἀ?]ρτειμογᾶν Ἀ-
πολλωνίου τοῦ Ἀ-
ριχέρχου ἀρχιγ[ε]-
[ρ]ουσιάρχης (sic) v v, Κρά-
τερος Ἀπολλω-
νίου Γλαύχου γ-
[ρ]αμματεύς v v,
[Μ]ένανδρος Μά-
νου, Ἀρτέμων Εὐ-
τύχου v, Χράτερος (sic)
[Κο?]υμα v, Μηναγέ-
[νης? . . .]δώρου
- - - - - - - - - - -

1. Year 315: 231 A.D. (Sullan era, usual in this area) but there are no Aurelii; or 338/339 A.D. (Kibyran era; also too late); or 126 A.D. (era of treaty of Apamea 189/188 B.C., as in Ariassos, see S.Mitchell (et alii), *AS* 39, 1989, 65; but this may have been a local era for Ariassos alone); alternatively, one could read γκσ = year 223 = 138/139 A.D. (Sullan era), ed.pr., who on balance prefers the last date || 2. [γερ]ουσία: council of elders, perhaps associated with a gymnasion, in view of the dedication to Herakles, who was one of the patrons of that institution, ed.pr. || 4-5. Ἀριχέρχου: see C.Brixhe, *BE* (1999) no. 495: a name with two components, Ἀρι and a word connected with κέρχνω, κερχνώδης/κερχώδης/κερχαλέος.

C. Right side:
vacat
vacat
Μῆν v ις Ἀγάτω-
νος v, Παφίας Τ-
[ι]μοθέου v, Τρο-
ίλος Ἀτηναγό-
ρου, Παφίας δίς,
Κράτερος Ὀ- vv
νησίμου, Μη- v
νᾶς Ζωσίμου v,
Πρέσης Μήνιδο-
ς v, Γαιω v νᾶς Δ-
είου, Σωτᾶς [- - -]
- - - - - - - - - - -

9. Πρέσης: misspelled for Πέρσης or the equivalent of Latin Praesens/Praeses?, ed.pr. || 10. Γαιωνᾶς: secondary formation out of Gaion, itself probably based on Gaios; contra, C.Brixhe, *loc.cit.* [cf. no. 636: 'oriental'].

1574. Keretapa-Diokaisareia (area of: Çaltepe Köy). List of benefactions, 2nd/3rd cent. A.D. (before 212 A.D.). Rectangular block with inscriptions on two sides. Ed.pr. in Milner, *Survey* 56-58 no. 123 (ph.; translation).

A: [- - - - - -]ΟΠΛΕ
[- - -]Α [Δ]ιογένου
προάγων ἔδωκεν
ὑπὲρ τῆς πρ(ο)άγοντ[ο]-
ς εὐνῆς (δηνάρια) ρ′· vacat
Μῆνις Νεά(ρ)χου π[ρ]-
οάγων ἔδωκεν ὑ-
πὲρ τῆς πρ(ο)άγοντο[ς]
εὐνῆς (δηνάρια) ρ′· Νέαρκος
Μήνιδος Ιδλη νισι-
ου ἐτείμησεν τὸν ὅ-
κλον μετὰ τῶν τέκ-

νων ἐλαίου ξέστ-
ας v ρ´ · Μῆνις τρὶς
τοῦ Κάλλωνος ἐ-
τείμησεν τὸν ὄκλον
(δηνάρια) ρ´ [- - - - -]

B: [Φι?]λ[ό]δημο-
ς Λουκίο[υ] ἐτεί[μ-
ησεν τὸν ὄχλ-
ον (δηνάρια) κε´ · Μῆνις
ΔΑΜΑ[. .]ΕΙΝΟ[.]
[.]Ν[.]ΜΗΤ[. .]ΤΕ[.]Ι[.]
ἐτείμησεν τὸν
[ὄχ]λον οἶνον ξ[έ]-
[στ]ας ν´ · Ἑρ[μ]ῆς Ἡ-
ρακλείδου ἐτεί-
μησεν τὸν [ὄ]κ⟨λ⟩ον
(δηνάρια) κε´ · [. . . . .] Μην-
ογένου [ἐτεί]μησ-
εν τὸν [ὄχ]λον [(δηνάρια)] κε´ ·
Θεόφιλ[ος ἐ]τείμ-
ησεν τ[ὸν ὄχλον --]
vacat?

A 3-4. προάγων: 'village head man' rather than senior manager of the estate, ed.pr. || 5. εὐνή = στρωμνή: 'couch', either for the gods (*lectisternium*) or for the proagontes, ed.pr., who seems to prefer the former, since he finds it hard to understand why two proagontes (see also LL. 6/7) would give money for a single couch rather than simply bring their own || 4. ΠΡΑΓΟ, lapis [probably a phonetical rendering, cf. L. 8, Pleket] || 6. ΝΕΑΧΟΥ, lapis || 8. ΠΡΑΓΟ, lapis (see ad L. 4) || 10. Ἰδληνισιου: genitive of unattested Ἰδληνισιος, ed.pr. || 12-13. 'the ochlos with their children', ed.pr. [but μετὰ τῶν τέκνων goes rather with Νεάρκος, who contributed a hundred xestai of olive-oil, 'together with his children', Pleket] || for the sums of money given by various persons, see the app.cr. of our lemma no. 1586 app.cr. ad B LL. 1-3.

1575. Keretapa-Diokaisareia (area of: Yeşilova). Dedication to Demeter, 2nd or 3rd cent. A.D. (before 212 A.D.). Rectangular altar moulded above and below; reliefs on three sides: on left a horse or lion on a pedestal; on the other two a head between swags with bunches of grapes beneath and flat bands outside; inscription on upper moulding. Ed.pr. in Milner, *Survey* 56 no. 120 (ph.).

Μηνᾶς Αἰῶνος μ[ε]ltὰ Νεοπτολέμο| vacat υ vacat | ἱεροδουλεύουσι ἱερ||[ρ]εῖς Δημήτριοι

See our lemma no. 1578 for another priest of Demeter in the area, ed.pr. || 4. ἱεροδουλεύουσι: 'serve as hierodouloi (sacred slaves)', in a metaphorical sense, ed.pr., who translates the last two words as 'being *hiereis* (priests) of Demeter' [On the photo of the squeeze there is not much to be seen after ΟΥΣΙ in L. 4; initio L. 5 the rho is neither necessary nor visible; in fine one discerns after ΤΡΙ an omicron followed by ⋁: Δημήτρι[οι]?; or should we read ἱεροδουλεύουσι | εἰς Δημήτριον = Δημητριεῖον: 'serving as hierodouloi in the temple of Demeter'?, Pleket].

1576. Keretapa-Diokaisareia (area of: Çaltepe Köy). Dedication to Meter Kadmene, Roman Imperial period. Rock-cut relief of an enthroned deity in a pedimental niche; on the right, two lions on either side of a cloaked standing figure with an upraised left arm(?); to the left, a male bust of the deity over an inscribed panel of three lines. Ed.pr. in Milner, *Survey* 56 no. 122 (ph.): Ἱέρω⟨ν⟩ Ἑρμογᾶ | Μητρὶ Καδμ v ηλνῇ εὐχήν

1. ΙΕΡωΥ.

1577-1578. Keretapa-Diokaisareia (area of). Epitaphs. In Milner, *Survey* 53-55, the following two epitaphs are (re)published.

1577: 53/54 no. 117 (ph.) = A.H.Smith, *JHS* 8 (1887) 264 no. 56; more complete text in Robert, *Villes*[2] 336; from Kayadibi; no new readings; the identification of the large site at Kayadibi as Keretapa-Diokaisareia is not undisputed.

1578: 55 no. 119 (ph.). **Epitaph of Aurelius Apollonios, 3rd cent. A.D. (after 212 A.D.).** Round funerary column broken above and below; found in Kayadibi. See our lemma no. 1575 for another priest of Demeter.

Αὐρ(ήλιος) Ἀπολώlνιος Μενάνδρου | Δήμητρος εἱερεὺς | ἐποίησεν ἑαυτῷ || [μνή]μης χάριν

1579. Kibyratis. Results of an epigraphical survey conducted by the late A.S.Hall in 1984 and 1985. N.P.Milner, *An epigraphical survey in the Kibyra-Olbasa region conducted by A.S.Hall* (RECAM vol. III; Ankara 1998), publishes the inscriptions found by the late Alan Hall in the Kibyratis region, that is, on the sites and in the territories of Kibyra, Boubon, Balboura and Oinoanda (for the latter see already *SEG* XLIV 1165-1201). Surveys in the Lysis valley, which is partly in the territory of Kibyra, took Hall farther afield to ancient Olbasa and Hadrianoi and to part of the territories of Diokaisareia and Kormasa. The material is arranged by ancient city-territory, so far as could be ascertained; it does not necessarily constitute a full Corpus of all texts from any of the above-mentioned cities, since parts of their territories lay in what are now modern provinces other than Burdur Ili, southwest sector - the region covered by RECAM III - or otherwise outside the survey areas. The material in the Burdur Museum that will complement the present volume and that will contain inscriptions from the same areas is in preparation by G.H.R.Horsley and R.A.Kearsley (RECAM IV). In addition to the new inscriptions, M. lists the published inscriptions from each site, with brief English summaries and succinct bibliography [for 9 no. 15.2, from the site of Kibyra, see T.Corsten, *EA* 31 (1999) 94].

In a brief introduction (XIII-XVII) M. sketches the size of Kibyra's territory, its political vicissitudes and its incorporation into the province of Asia (and, from 250 A.D., into the province of Caria-Phrygia; see our lemma no. 1580 for the province to which Kibyra belonged). Since its territory probably extended to Tefenni and the Lysis valley, exploration of the areas northeast and east of Tefenni, on both sides of the Lysis, followed upon that of Kibyra proper; it touched upon the territory of Olbasa, Kormasa, Hadrianoi and the large site near Kayadibi (Keretapa?). M. briefly mentions the provinces to which the areas in and around the Lysis valley belonged: first Galatia; then, under Hadrian, Lycia-Pamphylia (until 325 A.D.).

Brief remarks on the funerary columns which constitute the greater part of the material, on the importance of the claim to ownership of a grave, on the funerary honors (gold crown, golden image) paid by the People of Kibyra and the Roman Businessmen, on the interaction between Roman and native culture, especially in the field of onomastics, and on the agricultural estates of absentee Roman landlords, rented from the latter by farmers-general (μισθωτής/conductor), who subsequently sublet them to tenant-farmers (freeborn and freedmen); brief discussion of the names of the latter.

1580. Kibyra. Its province. D.Erkelenz, *EA* 30 (1998) 81-95, uses epigraphical (i.a. *SEG* XXXIV 1311; XLI 1373; *IGR* IV 902) and numismatic evidence to show that Kibyra was assigned to the newly established province of Lycia in 43 A.D.; before that it belonged to Asia. He doubts whether it ever returned to the latter. See also *An.Ép.* (1998) [2001] no. 1374.

1581. Kibyra (area of: Yusufca). Honorary inscription for Ti. Claudius Polemon?, 2nd cent. A.D. Limestone block now in the same location as the architrave from our lemma no. 1647, and partly obscured by text A on that architrave. Ed.pr. in Milner, *Survey* 25/26 no. 51 (ph.).

[- - - - - - - - -]II[
[- - - - - - - -]ΓΕΝ
[- - - - - - -]ΠΟΚΡ̣ΕΙ
4 [- - - ἔκγ?]ΟΝΟΝ̣ θεῖ-
[ον συνκλητι?]κῶν ὑπατι-
[κῶν, ...]ΗΙ v v οἱ ἀπε-
[λεύθεροι] τὸν ἑαυτῶν
8 [εὐεργέτην] καὶ κτίστην
[❦ ἀπὸ θεμε?]λίων ❦

Ed.pr. argues that the honorand is Ti. Claudius Polemon, asiarch and eques Romanus, who erected the statues of his uncles Claudius Bias and Claudius Polemon (see our lemma no. 1647) and may well have built the family mausoleum in which these statues were placed; for this man see also *IGR* IV 883 and 907 || 9. ed.pr. also considers [τῶν ἐνκυκ]λίων: 'builder of the *enkyklia*, i.e., semi-circular *exedrae* suitable for displaying statues in elaborate funerary monuments' [but the photo shows only ΙΩΝ, no traces of Λ; possibly [ἐκ τῶν ἰδ]ίων, Herrmann].

1582. Kibyra (area of: Yusufca). Gubernatorial? (LL. 1-7) and imperial letter (LL. 8-25), reign of Marcus Aurelius or Commodus. Large limestone block, broken at left, right, and below. Ed.pr. in Milner, *Survey* 21-25 no. 49 (ph.; translation).

vacat
[Κλ. Ἐτεωνεὺς ἀνθύπατος? Καισαρέων Κιβυρατῶ]ν ἄρχουσι βουλῇ δήμῳ χαί-
ρειν· ἡ μὲν εὐπειθία ΚΑ[--------]
[------------------------------- τοῖς περὶ τῶ]ν ὑδάτων κριθεῖσιν εὐπει-
θῶς ἐμμένειν· ὁ δὲ μέγιστ[ος αὐτοκράτωρ ἡμῶν --]
[--]Ν ἐμέ τε ἠξιώσατε μεθ'

ὑμῶν ἐπιστεῖλαι, μαθὼν ἔκασ[τα τὰ γεινόμενα? ---]
4 [--------------------θεῖαν ἐπιστολὴν ἀπέστει]λέ μοι ἧς ἀναγκαῖον ἡγη-
σάμην ἀντίγραφον ὑμεῖν ἀποστεῖλ[αι --------]
[-----------------------------------ἀναγρά]ψαντες αὐτὴν καὶ θέντες
πλησίον τοῦ βαλανείου πρὸς τῷ ν[αῷ?-----]
[----------ἵνα οἱ κακοποιοῦντες? ἐς τὸ μέ]λλον εὐλαβέστερον ἔχωσιν μετα-
κεινεῖν τι τῶν ἐπὶ σωτηρίᾳ κ[αὶ κατασκευῇ]
[τῶν ὑδάτων κριθέντων? -------------------ἐρρ]ῶσθαι ὑμᾶς καὶ εὐτυχεῖν
εὔχομαι· vacat
8 [Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνε?]ῖ̣νος Σεβαστὸς Κλ. Ἐτεωνεῖ
τῷ ἰδίωι χαίρειν· ὀρθῶς ἐποίησα[ς ---]
[-----------------------εἰ ----------] δύναιο προσθῖναι καὶ τοῦτο
προσθεὶς ὀρθῶς ποήσεις, ἐπιτεί[μια λαβὼν ---]
[καὶ δεῖ ----------- οὐ μόνον τῇ θείᾳ ἐπιστολῇ? χ]ρήσασθαι ἧς ἀντίγραφόν
σοι ἔπεμψα, ἀλλὰ καὶ τοὺς εἰς τὰ βαλανε[ῖα ---]
[---------------------------------------]ΑΣ πάντα τρόπον ὀφεί-
λουσιν καὶ τειμὴν ὑπὲρ ἑκάστου δακτύλο[υ --------]
12 [---------------------------------------]ΣΙΣ βέβαιος καὶ τῇ πόλει·
ἣν δὲ εἰκός σε φροντίσαι καὶ τῶν σειτωνικ̣[ῶν χρημάτων?]
[-------------------------------------ἐ]πανανκαιοτάτην δὲ ἡγοῦ-
μαι ταῖς πόλεσιν εἶναι τὴ̣ν [----------]
[---------------------- ὀχετὸν? ἠνο]ι̣γμένον ὥστε ἅμα καὶ τῆς χρείας
τῶν πόλεων καὶ τ̣[ῶν ἀγρῶν? . . . βλαβείσης?]
[------------------------------ ἄλλ]οι τῶν γεωργούντων παρὰ τοὺς
δημοσ(ίους) ὀχετοὺς ΔΙ[-------]
16 [------------ ἄλλοι ---------------]Ν̣ εἰς τὰ ἑαυτῶν χωρία οἱ μὲν ἐπὶ
προβάτων νομῇ ο[ἱ δὲ ----------]
[-------------------------------]Φ[..]ΕΝΕ[..]Κ[.]ΣΤ[------------
---------------------------]
[-----------------------------------]ΤΕ ἀμελουμένου τοῦ πράγ-
ματος Ω[----------------------]
[----------------------------ζη]μία κατὰ τῶν τὸ ὕδωρ παρασπω-
μέ[νων -------------------]
20 [-------------------------------]Ν τοῖς τοῦτο πράττουσιν καὶ κα-
κ[οποιοῦσιν ---------------]
[-- ὄχθαι]ς ἑκατέραις
αὐτῶν ὁρισθῆναι μ[έτρον?------------------]
[-- χ]ρ̣είαν εἴς τε
βαλανεῖα καὶ οἰκί̣α[ς --------------]
[--- ἕκασ]τ̣ον ἐνιαυτὸν
τοῦ ὕδατ[ος -------------------------]
24 [-- ἴ]σην εἶναι δεῖ
τὴν τε[ιμὴν ------------------------]
[-- ὁ δεῖνα, ὁ ἐπί]-

τροπός μου Ε[-------------------]
- -

Many ligatures || 1. Κλ. Ἐτεωνεύς: see L. 8; he is not a procurator (see L. 25); he may have been the provincial governor; previously unattested, ed.pr., with parallels for the rare heroic name Eteoneus || 2. the dossier concerns breaches of water-regulations, ed.pr. || 2-3. e.g. ὁ δὲ μέγιστ[ος αὐτοκράτωρ ἡμῶν τὴν ἐπιστολὴν ἀναγνοὺς ἣν | τὸν δεῖνα ἀνθύπατο?]ν ἐμέ τε (or τὸν δεῖνα λογιστὴ]ν or ἐπίτροπο]ν ἐμέ τε) || 5. the governor orders the Kibyrates to erect the stele near the bath, viz. in the city; the find-spot of the text at Yusufca is not its original home || 8. there are three candidates for the authorship of the imperial letter which begins here: Marcus Aurelius, Commodus, and Caracalla; lack of imperial titles rules out the last, ed.pr. || 9. [εἰ ἕτερον ἐπιτείμιον?] δύναιο προσθῖναι καὶ τοῦτο προσθεὶς ὀρθῶς ποήσεις, ἐπιτεί[μια λαβών; for fines due both to the city and the fiscus see *I.Eph.* 3217 A LL. 12-16 and B LL. 39-42 (*SEG* XXXI 953; gubernatorial edicts concerning the breach of water-regulations at Ephesos), ed.pr. [for ἐπιτίμια see M.Wörrle, *Chiron* 29 (1999) 364 note 40, Herrmann] || 9-10. alternatively, ed.pr. suggests restoring [καὶ δεῖ οὐ μόνον | τοὺς Κιβυράτας τῇ θείᾳ ἐπιστολῇ? χ]ρήσασθαι etc. --- ἀλλὰ καὶ τοὺς εἰς τὰ βαλανε[ῖα εἰσιόντας τὰ γεγραμμένα ἀναγνῶναι: obviously a second imperial letter of which the emperor had sent a copy to Eteoneus; this second letter may well have been inscribed below the present letter (= LL. 8-25), ed.pr. || 11. possibly something like [-- οἱ πλεονεκτοῦντες δίκ?]ας πάντα τρόπον ὀφείλουσιν καὶ τειμὴν ὑπὲρ ἑκάστου δακτύλο[υ ἀποδώσουσι?]: fines and penalties for theft of water through the use of pipes of unauthorized size, or the unauthorized use of pipes, ed.pr., who points out that the δάκτυλος (*digitus*) was a unit for measuring the capacity of water-pipes || 12. possibly [ἵνα ᾖ ἡ ὑδάτων χρῆ?]σις βέβαιος καὶ τῇ πόλει; the corn-purchasing fund may have been harmed because water-rates charged for the private use of public water were used to provide the corn-fund, ed.pr. || 13. τὴν [κοινὴν καὶ μεγίστην ὑδάτων εὐχρηστίαν?], ed.pr., who refers to *SEG* XXXI 953 B LL. 40/41 || 14-16. we now switch to the countryside, where farmers are blamed for harming the public water and using it illegally for irrigation of their fields and the pasturing of their flocks, ed.pr., who suggests in L. 15 [-- ἄλλ]οι τῶν γεωργούντων παρὰ τοὺς δημοσ(ίους) ὀχετοὺς δι[ὰ τοῦ ὕδατος διοδεύειν τολμῶσι (referring to *I.Iznik* 1 [but there the text seems to have been διὰ τοῦ ὑδραγωγίου (or ὕδατος) διοδεύειν, Herrmann]) and in L. 16 ἄλλοι τὸ ὕδωρ παράγουσι?]ν εἰς τὰ ἑαυτῶν χωρία οἱ μὲν ἐπὶ προβάτων νομῇ ο[ἱ δὲ καὶ ἐπὶ γεωργίᾳ?]; cf. in L. 19 τῶν τὸ ὕδωρ παρασπωμένων || 18. ἀμελουμένου: cf. *SEG* XXXI 953 B LL. 45/46 (τῆς ἀμελίας), ed.pr. || 21. reference to a μ[έτρον?], viz. a 'measure' laid down for the width of the sterile border on each side of the channel: cf. *SEG* XXXI 953 B LL. 23-29 and 32-37 (μέτρον in L. 34), ed.pr. || 22-24. the passage concerns urban use of water for public baths and private houses, ed.pr. || 25. ἐπίτροπος μου: if not a provincial procurator, he was a procurator of imperial estates in the area, ed.pr., who refers to such estates in the lower Lysis valley, at Tymbrianassos and Takina.

1583. Kibyra (area of: Karamanlı). Imperial letter, ca. 160-260 A.D. Large limestone block re-used as the base of a stairway of a house in Karamanlı; broken above. Ed.pr. in Milner, *Survey* 45-48 no. 112 (ph.; translation).

- -
[- - - - - - - - - - - - - - - - - -]HN[..]KHN [- - - - - - - - - - - - - - - - -]
[.]ΧΟΣ τὰς [λ]υομένας ταύτας ΠΟΛΕ[- - - - - - - - - - - - - - - - -]
πρὸς ἡμᾶς ἠπείχθησαν Ε[.]ΑΙΣΩΣ [.] ΤΗΝ Β[- - - - - - - - - - - - - - - - τὰ]

τετολμημένα τοῦ δεομένου ΝΕΜΕ[σᾶν? τυγχάνειν - - - - - - - - - μάστι?]-
ΞΙ· οὐδὲν γὰρ θαυμάζομεν εἰ ἐχρῆν [- - - - - - - - - - - - - - - - - - - -]
ἔθνη τὰ περὶ ἑαυτοῖς περιμελησάμ[ενα - - - - - - - - - - - - - - - - - - -]
πρόνοιαν ποιησόμεθα· βουλόμεθα [δὲ - - - - - - - - - - - - - - - - - - -]
ἥδιστον ὂν κατεστήσατε τὰ ΒΟΥΛ[- - - - - - - - - - - - - - - - - - - -]-
ΕΙΝΟΝ καὶ Κάσσιον καὶ Χρυσόγονον Κ[- - - - - - - - - - - - - - - -τινὰ ἡ]-
μᾶς ἔλαθεν ὧν ἐτολμήσατε, ἐφ' οἷς ἐχρῆν μὲν ἤδη δίκην αὐτοὺς δικα[ί]-
αν ὑποσχεῖν καὶ δεδεμένους ἀναπεμφθῆναι πρὸς ἡμᾶς· ἐβου-
λευσάμεθα δὲ καὶ τῷ ἀνθυπάτῳ γράψαι ὡς κολάσαι τινὰς ἐξ αὐ-
τῶν εἰς παράδειγμα διά τε τὰς ἐπιβολὰς ἃς οὐ δέον ἐπιβάλλου-
σιν τοῖς παροίκοις καὶ διὰ τὰς ὕβρεις καὶ τὰς πληγὰς ἃς ἐνεφε[ῖ]-
σαν αὐτοῖς· ἀνεβαλόμεθα δὲ τὴν περὶ αὐτῶν κρίσιν μέχρις ἂν ἀκρει-
βέστερον μάθοιμεν, καὶ γὰρ καὶ ἑτέροις τισὶν ἐνετειλάμεθα δηλῶ-
σαι ἡμεῖν τὰ καθ' ἕκαστα περὶ αὐτῶν εἴτε πράττουσιν καὶ ὅπως ζῶσιν·
ἐπιστροφῆς ἀξίωσον καὶ σωφ[ρ]όνησον καὶ πρὸς τὸ μέλλον ἵνα μὴ μετὰ vacat
τῆς σῆς γνώμης δοκοῖεν τὰ τηλικαῦτα· τόδε ἀνεδόθη πρὸ ε' καλ. Νοεμβρίων

Many ligatures || 1-17. end of a fragmentary letter from collegiate emperors (see ἡμᾶς in L. 11 and the first person plural of various verbs) to a plural addressee, e.g. villagers, a city or the provincial koinon, ed.pr. || 3. the addressees 'made haste to us', ed.pr. || 4. τὰ τετολμημένα: 'the crimes', ed.pr. || 6. ἔθνη: 'the provinces', ed.pr.; περιμελησάμενα: 'being anxious about themselves', ed.pr.; περιμέλω is not in *LSJ* || 7-9. uncertain context, ed.pr. || 9-10. 'we were unaware of some of the things you endured', ed.pr. [but ἐτολμήσατε does not have a passive sense!, Pleket] || 13. ἐπιβολάς: 'illegal exactions' [for ἐπιβολή as 'Sondersteuer' see J.G.Vinogradov - M.Wörrle, *Chiron* 22 (1992) 165 with note 40; for ἐπιβάλλειν as 'imposer une taxe ou un tribut' see P.Gauthier, *Nouvelles inscriptions de Sardes* II (Geneva 1989) 35, Herrmann]; the victims are the πάροικοι ('peasants' [see *SEG* XLVII 2357]); the offenders may have been soldiers (see e.g. *SEG* XXXVII 1186, XXXVIII 1244), servants of the central administration, frumentarii, tax collectors or tax farmers, ed.pr. || 14-15. ἐνεφίημι: not in *LSJ*, ed.pr. || 17. 'whether they are doing (the alleged acts), and how they are living', ed.pr., who adds that the second clause may imply that the offenders were stationed nearby (soldiers?) || 18-19. either an extract from an imperial instruction to a high official or the penultimate sentence of a letter from the governor quoting the text of the imperial letter; the gubernatorial letter was addressed to a single recipient, e.g., a curator civitatis, ed.pr.

1584. Kibyra (area of: Yusufca). Milestone, 425-450 A.D. Funerary column of familiar type; hole and channel in top. Ed.pr. in Milner, *Survey* 20 no. 44 (ph.).

Φλ. Θεοδοσίῳ καὶ
[Ο]ὐαλεντιν[ια]νῷ
Αὐγγ.
μί(λια) ζ'

Re-used gravestone; erected as milestone near Yusufca, ca. 7 Roman miles from Kibyra on the road leading to Laodikeia; Yusufca itself is ca. 5 km. from Kibyra.

1585. Kibyra (area of: Karamanlı). Votive list of gifts for Zeus Sabazios, 206/207 A.D. (A) and after 212 A.D. (B). *IGR* IV 889 (LL. 1-16); Lane, *Corpus Cultus Iovis Sabazii* II (Leiden 1985) 19 no. 43. Republished in Milner, *Survey* 48-50 no. 114.

A: 'Αγαθῇ Τύχῃ· ἔτους ρπβ'·
οἱ μύσται τοῦ Διὸς Σαουάζ-
ου ὑπὲρ σωτηρίας αὐτῶν καὶ
τοῦ δήμου 'Ορμηλέων καὶ σω-
τηρίας 'Αννίας Φαυστείνης
καὶ Τιβερίου Κλαυδίου, ἐπὶ ἐ-
πιτρόπου Κριτοβούλου, ἐπὶ
πραγμα[τ]ευτῶν 'Αβασκάν-
του καὶ ['Α]νθίνου καὶ Μαρ-
[κ]ελλίωνος, ἐπὶ μισθωτῶν
[Κλαυδ?]ίου 'Αβασκάντου καὶ
[Μήνιδ]ος Νεικάδου 'Ηρα-
[κλεί]δου καὶ Νεικάδου δίς,
[ἱερα]τεύοντος Κιδραμα-
[ντος] δὶς καὶ 'Ελπίδος τῆς
[γυ]ναικὸς αὐτοῦ· Μῆνις Δι-
[ομ]ήδου, Οσαις 'Αττάλου ἱε-
[ρε]ὺς 'Ερμοῦ, Μᾶρκος δὶς Μη-
[ν]ογένου, "Ενθεος Κρατέρο-
[υ Σ]υμάχου ἱερεὺς Διονύσου,
[Μ]ῆνις 'Αττάλου Μουνδίω-
[ν]ος, "Ατταλος Δημητρίου,
[Μῆ]νις 'Ατειμήτου, 'Ισπάτα-
[λ]ος Μήνιδος, "Ενθεος [Μήνιδ]-
[ος], Μῆνις Ποσιδωνίου "Ενθ-
[εο]ς, "Ακεπτος Μήνιδος, Οσαι[ς]
[Γ]λαύκου, Μῆνις Νεικολάου
Κιβυράτου, Μενιστεὺς Μήνι-
[δ]ος Μενιστέος, Νέαρχος Μήνιδ-
ο[ς], Νέαρχος Νεικολάου Κιβυρά-
τ[ου]

B: Αὐρήλλιος vacat
Κιδραμας τρὶς ἱερεὺς Δ-
ιὸς Σαυαζίου καὶ ἡ γυ-
νὴ αὐτοῦ "Αρτεμεις,
[Α]ὐρήλλιος {Αὐρή[λ]λιος}
["Ατ]ταλος Οσαει ἱερε-
[ὺς 'Ερ]μοῦ, Οσαεις 'Ατ-
[τάλου]

The initiates (μύσται) were probably the tenants and day-laborers who worked the estate of Annia Aurelia Faustina (also on record in *IGR* IV 888 and 890/891; granddaughter of M.Aurelius' sister) and Ti. Claudius Severus Proculus (on record in *IGR* IV 890; consul in 210 A.D.); Annia inherited the estate from Ummidia Cornificia Faustina, Marcus Aurelius' niece (on record in *IGR* IV 887) || 8-9. 'Αβάσκαντος: also on record in *IGR* IV 888 || 14-15. the same priest, for the third time and with another wife in B LL. 1-4 (with the Αὐρήλλιος name) || 17-18. Osais' son Attalos, also priest of Hermes, is on record in B LL. 5-7 (with the Αὐρήλλιος name) || 26. "Ακεπτος: Latin Acceptus, ed.pr.; see our lemma no. 1586 A LL. 4/5.

1586. Kibyra (area of: Karamanlı). Votive list of benefactions, not long before 212 A.D. M.Collignon, *BCH* 2 (1878) 257 no. 12; Sterrett, *EJ* 57 nos. 47-50; W.M.Ramsay, *The cities and bishoprics of Phrygia* I (Oxford 1895) 313 no. 131; *IGR* IV 892 (LL. 1-11). Republished in Milner, *Survey* 50-52 no. 115 (translation), as an 'amalgam of Collignon's and Sterrett's (text)', although it should be noted that Collignon placed B LL. 15-21 under D L. 9.

A: ['Ο δεῖνα τοῦ δεῖνος ἐτίμη]-
[σε τ]ὸν ὄχλ[ον]
(δηνάρια) ν'·
"Ακεπτος vacat Μήνι-
δος ἐτεί vacat μησεν
τὸν relief ὄχλον
(δηνάρια) ν'· of
'Αγα cavalier θόπο-
υς 'Α (god?) ττη ἐσ-
τεπ vacat άνω-
vacat σε (δηνάρια) κε'·
["Α]τταλος καὶ 'Αμύντας
Μήνιδος Καλαμίσκου
ἐτίμησαν τὸν ὄχλον
(δηνάρια) ν'·
[Μ]ῆνις Νεικάδου Πολυ-
δεύκου μετὰ Δημητρ[ί]-
ου τοῦ ἀδελφοῦ καὶ τῶ-
ν υἱῶν ἐτίμησεν τὸν ὄ-
[χ]λον (δηνάρια) σοε'·
[Ο]σαεις 'Αττάλου
ἐτείμησεν τὸν ὄχλον (δηνάρια) ν'·
'Ονήσιμος Μήνιδος ἐτεί-
μησεν τὸν ὄχλον (δηνάρια) κε'·
Μῆνις τρὶς [Μ]ίλλακος
ἐτείμησεν τὸν ὄκλον [(δηνάρια) ..]
Μᾶρκος δὶς "Ενθεος
ἐτίμησεν τὸν ὄχλον (δηνάρια) ν'·
[Λ]εύκις Μῆνις ἐτείμησεν τ[ὸν]
ὄχλον (δηνάρια) κε'·
[Μ]ῆνις Δραύκων ἐ[τείμ]-
ησεν τὸν ὄχλον [(δηνάρια) ..]
'Αγαθόπους Μή[νιδος]
['Αβ]ασκάντου ἐτ[είμησε]-
ν τὸ[ν ὄχλον (δηνάρια) ..]

B: ['Ο δεῖνα ἐτείμησεν τὸν ὄχλον]
[ἐ]λαίου ξέσ(τας) ζ'
[ὧν] ὁ τόκος εἰς λάχ[α]-
νον χωρήσει·
Μῆνις τρὶς Μελισ-
σόργου ἐτείμησε
τὸν ὄχλον (δηνάρια) ν'·
Μῆνις ['Α]ττάλου Κίκκου ἐτε[ί]-
μησε τὸν ὄχλον ἐλαίου ξ[έ]-
στας ζ'· Μῆνις Βιλλίου [ἐ]-
τείμησεν τὸν ὄχλο[ν (δηνάρια) ..]
Σουρνος νέος ἐ[τείμησεν]
τὸ(ν) ὄχλον (δηνάρια) ν'· [ὁ δεῖνα]
[Δημ]ητρίου {ἐτείμησεν τὸν ὄχλον...}
[ὁ δεῖνα ἐτ]ε[ίμησεν κ.τ.λ.]
[ὁ δεῖνα Διον]υσίο[υ ἐτείμησεν]
[τὸν ὄχλον] (δηνάρια) κε'·
[ὁ δεῖνα] ἐτίμη[σεν τὸν ὄχλον κ.τ.λ.]
[- - - - ὑ]πὲρ τοῦ [- - - - - - - -]
[- - - - Σ]ουρ[νος τοῦ δεῖνος ἐτεί]-
[μησεν τὸν ὄχλον κ.τ.λ.]

C: [- - - - - - - -]ΔΕΣΠΑ
ΑΣ (δηνάρια) κε' relief καὶ οἴ-
νου ξέσ of τας ρ'
Μῆνις bust Κάστο-
ρος ἐτ of είμη-
σεν τ male ὸν ὄ-
χλον (god?) (δηνάρια) κε'·
Μῆνις 'Απολλωνίου Δα-
ρωνος ἐτείμησε (δηνάρια) λζ'·
Μενιστεὺς Μήνιδος λυγοσ-
τρόπος ἐτείμησεν τὸν ὄχλον [κ.τ.λ.]
[ὁ δεῖνα τοῦ δεῖνος ἐ]τ-
[εί]μησεν τὸν ὄκλον [κ.τ.λ.]
[Δ]ημήτ[ριος] Στράτ[ωνος ἐτείμ]-
[ησ]εν [τ]ὸν [ὄ]χλο[ν κ.τ.λ.]
['Α]π[ολ]λώνιος [τοῦ δεῖνος]
[ἐ]τίμ[ησεν τὸν ὄχλον κ.τ.λ.]

D: Κ[ά]σ[ι]ος καὶ Κράτε[ρος]
υἱοὶ Γαίου Μήνιδ[ος]
ἐτείμησαν τὸν [ὄχλον]
[(δηνάρια)] ριβ' καὶ τὸ[ν] τόκον·
οἱ αὐτοὶ Κάσιο[ς καὶ Κρά]-
τερος ἔτι ἐ[στεφά]-
νωσαν (δηνάρια) ν'· [Κά]-
[σ]ιος δὶς Κ[ρατέρου ἐτεί]-
μησεν [τὸν ὄχλον κ.τ.λ.]

A 2. ὄχλος: probably the δῆμος 'Ορμελέων, for which see app.cr. of our lemma no. 1587, M. || 4. Acceptus, son of Menis: see our lemma no. 1585 A L. 26 || B 1-3. M. infers from these lines that the benefactions were loans to the temple or to the ochlos organized through the temple || 10. Βίλλιος: Latin Villius or related to βίλλος/βιλλίς ('penis')?, M. || C 10-11. λυγοστρόπος: 'withe-twister' [cf. L.Robert, *JS* (1976) 136 = *OMS* VII 40, Herrmann], M., who suggests that the benefactors all seem to have been freeborn but modest villagers who combined farming a smallholding with a trade (cf. the name Μελίσσοργος in B LL. 5/6: 'Bee-keeper').

1587. Kibyra (area of: Karamanlı). Votive list of benefactions, 2nd/3rd cent. A.D. Rock-cut inscription in an aedicular panel. Ed.pr. in Milner, *Survey* 48 no. 113 (ph.; translation).

Θεῷ
[- - - - - - -]
[- - - - - - - - - -]
[Α]ΡΤΕΜ[- - - - -]ΜΕ
ΔΙΟΝ[- - - - - - -]ΕΝΗΑ
[- - - - - - - - - - -]ΗΕΠΙ
[- - - - - - - - - - -] ἐτεί-
[μησε τὸν δῆμον?] ΙΘΕΠ
[- - - - - - - - - - - -]ΙΚΕ
[- - - - - - - - - - - -]ΔΙΙΖ
ΗΟΙΚΝΚΙ[..]ΛΤΡΙΣΜΡΑΙΣ
ἐτείμη[σε] τὸν δῆμον
[(δηνάρια)] οε'· ὧν ὁ τόκος ὑποχωρ-
ήσι ἰς τοὺς ἀγῶνες sic
τοὺς κατὰ ἔτος γεινομέ-
νους [ταῖς] Διὸς ἡμέραις

The text gives details of benefactions to the demos (probably the δῆμος 'Ορμελέων): see our lemmata nos. 1585/1586, *IGR* IV 887 and 890/891 (all from Karamanlı), *CIG* 4367 (from Ece), *IGR* IV 888 and 893 (from Tefenni) || 13. for the nature of the benefactions see app.cr. of our lemma no. 1586.

1588. Kibyra (area of: Hasanpaşa). Votive altar, 224/225 A.D. W.M.Ramsay, *AJA* 4 (1888) 268; id., *The cities and bishoprics of Phrygia* I (Oxford 1895) 308 no. 17. Republished in Milner, *Survey* 38 no. 94 (ph.). A frieze with a pair of water-buffaloes (zebus) wearing a garland around their girths, facing each other over two urns; on the moulding above, a one-line inscription: "Ετους σ' · Αὐρ(ήλιος) Μενέλαος Απαρσαμου ε[ιερ]εὺς ἀνέτηκεν (sic)

Year 200 = 224/225 A.D. (Kibyran era: 24/25 A.D.; for the triangle Hasanpaşa-Kibyra-Olbasa see the remarks in our lemma introducing nos. 1613-1615), M.; R. read "Ετους σϙρ', which he interpreted as ϛϙρ' = 196 = 220/221 A.D.; 'Απαρσαμου: genitive of Απαρσαμης (or -ος, -ας); Ρ[. .]ΕΥΣ or Β[. .]ΕΥΣ, R., who suggested that the stone was the architrave of a heroon; M. interprets it as a votive altar; the zebus are sacrificial animals.

1589. Kibyra (area of: Hasanpaşa). Votive stele?, 225/226 A.D. *IGR* IV 897 (after W.M.Ramsay, *The historical geography of Asia Minor*, London 1890, 175). Republished in Milner, *Survey* 37/38 no. 92 (ph.; translation). Pedimental stele with a relief, in an aedicula, of two figures: at left a standing male, at right a standing female; both figures may have been armed

with a small circular shield and a standing upright spear; this is certainly true for the female figure; inscription below.

"Ετους ασ' · ἐπὶ μισθω-
τοῦ Αὐρ(ηλίου) Τροκονδου ΑΝΕ
[- -ca. 9 - -] Αὐρ(ήλιος) Τροκο-
[νδας . . . . .]ΙΣΚΟΥ ΑΝΕ
[. . . .] τοῦ μισθωτοῦ (ὑ)πὲ-
[ρ ὀρ]οφυλ[ά]κων ἀνέστη-
[σεν - - ὑ?]πὲρ καὶ Α
[- - - - - - - - - -]ΕΑ[.]

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1. λσ', R. and *IGR*; M. reports that traces on A.S.Hall's squeeze suggest ασ'; Heberdey also read ασ' (unpublished Vienna Scheden); for the era used (Kibyra) see our remark in the lemma introducing nos. 1613-1615 || 1-2. Aur. Trokondas was *conductor* of an estate, M. || 2. in fine a nu, R.; nothing in *IGR*; ΑΝΕ, lapis || 4. Aur. Trokondas may have been the son of a Floriskos or Philiskos, M.; in fine ἀνε, *IGR*; ἀνέ[στησεν] or the beginning of a name, M. || 5. in fine ΤΟΥΙΙΕ, lapis || 6. ὀροφύλακες: 'mountain guards', M.; ὀρ]οφυλ[ά]κων: 'saltuarii', *IGR* || 7. ΕΙΚΑΙΑ, R.; nothing in *IGR* || 8. nothing in R. and *IGR* || R. argued that we have a funerary stele for paraphylakitai killed by bandits; M. suggests that we have a dedication to a pair of gods.

1590. Kibyra (area of: Sazak). Dedication to Zeus Soter, 3rd/2nd cent. B.C. Rectangular altar moulded above and below, with garlands, large on two sides, and small on the third side, below which is an inscription. Ed.pr. in Milner, *Survey* 44 no. 108 (ph.). Cf. our lemma no. 1572: Διὶ | Σωτῆρι

1591. Kibyra (area of: Sazak or Ece?). Dedication to Zeus, 224/225 A.D. Rectangular limestone block with relief of a sacrificial scene, showing zebu, man, zebu, and rider-god with radiate crown carrying a scepter in his right hand; the zebus have a garland around their girths; inscription on moulding above relief and on field between figures below moulding; brought from Sazak or Ece to Tefenni. Ed.pr. in Milner, *Survey* 42 no. 102 (ph.).

"Ετους σ' · Αὐρήλιος vv Γης δὶς Κουρίωνος Δ[ι]ὶ εὐ-
vacat χ vacat ὴν ἐποί vacat ησεν vacat

Year 200 = 224/225 A.D. (era of Kibyra: 24/25 A.D.).

1592. Kibyra (area of: Yuvaköy). Dedication to Zeus, 2nd/3rd cent. A.D. Fragment of a limestone bowl broken on all sides except above. Ed.pr. in Milner, *Survey* 36 no. 89 (ph.): Καλικλῆ[ς] | Δεὶ εὐχ[ήν]

A 'funerary bowl' put to a sacred use, ed.pr.

1593. Kibyra (area of: Sazak or Ece?). Dedication to Zeus, Roman Imperial period. Altar with flat top and akroteria; below the moulding a relief showing an eagle carrying busts of a woman and a man; inscription on moulding; brought from Sazak or Ece to Tefenni. Ed.pr. in Milner, *Survey* 41/42 no. 101 (ph.).

[- - - - - - - - - -]
Μάρ̣[κ]ο̣υ Καλ-
πορ̣ν̣ίου Λό[ν]-
4 γου ο̣ἰ̣κ̣ο̣[νόμος]
Διὶ εὐχὴν ἀνέθηκε

1. The name of the oikonomos may have been Artemon: see our lemmata nos. 1604 and 1606.

1594. Kibyra (area of: Sazak). Dedication to Mēn, Roman Imperial period. Small altar with relief of zebu below; inscription above. Ed.pr. in Milner, *Survey* 44 no. 110 (ph.): Θ̣εῷ Μ̣η̣ν̣εὶ χρ̣(ησμῷ) | χρ̣(ηματισθεὶς) Ὕλας εὐχ̣[ήν]

1-2. The abbreviations are previously unattested, ed.pr., who for the formula refers to Robert, *Noms indigènes* 380/381.

1595. Kibyra (area of: Sorkun). Dedication to Theos Hypsistos, Roman Imperial period. 'Funerary' column of familiar type; found in a pile of stones from the island of Gölhisar gölü. Ed.pr. in Milner, *Survey* 27 no. 58 (ph.): Θεῷ | Ὑψίστῳ

1596. Kibyra (area of: Beyköy). Dedication to Apollo Chereusieideus (or -des)?, 3rd cent. A.D. Plain block, possibly broken above, on left and right. Ed.pr. in Milner, *Survey* 35/36 no. 86 (ph.): Αὐρ(ήλιος) Τατας Ἀπόλλων|ει Χηρευσιειδεῖ v

2. The epithet is previously unattested, ed.pr., who relates it to an otherwise unknown toponym.

1597. Kibyra. Fragment, Roman Imperial period? Fragment found in Gölhisar; no further information. Ed.pr. in Milner, *Survey* 9 no. 11: [--]ς τὸ δεύτερον ΑΣΤΩ[--]

1598. Kibyra (area of: Tefenni). Fragment, Roman Imperial period. Part of a limestone architrave block moulded above; inscription on upper fascia. Ed.pr. in Milner, *Survey* 40 no. 99 (ph.): [--]ΣΑΥ[--]

'Looks like a voussoir block from the photograph', ed.pr.

1599. Kibyra. Fragment, Roman Imperial period. Fragment found in Gölhisar; no further information. Ed.pr. in Milner, *Survey* 9 no. 15 (ph.).

[---]ΕΝΟΝ κατε[σκεύασε? ---|----]Τ[----]

1600. Kibyra (area of: Sorkun). Fragment, Roman Imperial period. Part of a limestone block broken all round; text is complete at bottom. Ed.pr. in Milner, *Survey* 28 no. 61 (ph.).

- - - - - - - - -
[--]ΟΥΣΤΑ[--]
[--] ΟΡΙΩΕ[--]
[--] ΡΙΑΥ[---]
vacat

Α, Ο, Υ, Σ: 3rd cent. A.D. or later?, ed.pr.

1601-1612. Kibyra (area of). Various inscriptions. T.Corsten, T.Drew-Bear, M.Özsait, *EA* 30 (1998) 47-71 nos. 1-13, (re)publish the following texts. For 65-70 no. 12 see *SEG* XLVII 1809.

1601: 54/55 no. 4. **Honorary inscription for Saous, Hellenistic period.** *CIG* 4366 (x); *IGR* IV 896. Republished on the basis of a copy by Heberdey, preserved in his Skizzenbuch at the Kleinasiatische Kommission in Vienna.

Οἱ ἐν Ἀλασσωι παραφυ-
λακῖται Σαοῦν ΙΝΣΥ̣Μ̣Α
ΜΙΟΣ ἀρετῆς ἕνεκεν
4 καὶ εὐνοίας, ἧς ἔχ-
ων διατελεῖ εἰς αὐ-
τούς vacat

1. Ἀλάσ[τῳ or Ἀλάσ[τ]αι in earlier editions || 1-2. παραφυλακῖται: C., D.-B., Ö. adduce *I.Pergamon* 249 (*OGIS* 338): ἐν τῶι φρουρίωι καὶ [τῆι πόλει τῆι] ἀρχαίαι κατοίκοις καὶ Μασδυηνοῖς κ[αὶ --] καὶ παραφυλακίταις καὶ τοῖς ἄλλοις ἐ[μφρού]ροις; they interpret the π. as soldiers who lived in garrisons in the fortresses of Pergamon; they also point to Egypt where the π. operate as policemen; they conclude that in the present inscription we have policemen in garrison in Alassos who protected the area [C.Schuler, *ZPE* 128 (1999) 124 note 2, suggests dating the text to the 3rd cent. B.C. and prefers a Seleukid over an Attalid context, Pleket]; for Alassos see our

lemma no. 1605 || 2-3. Σ. Αυρ.Μειδίαν --άμιος, *CIG*; Σαοῦν Ἰάσον[α?] | [Μόρ]μιος or Σαοῦν Ἰάσον[ος] Ἰα[ζη]μιος, other editions.

1602: 48/49 no. 1 (ph.). **Honorary inscription for Antoninus, 139-161 A.D.** R.P.Harper, *Türk Tarih Kurumu Yayınları* 9 (1979) 518-520. H.'s edition has gone largely unnoticed; see the brief notice in Milner, *Survey* 10 no. 15.9; it was found ca. 200 m. north of the theater.

Αὐτοκ[ράτορα Καίσαρα]
[Τίτον Αἴλιον Ἀδριανὸν]
Ἀντωνε[ῖνον Σεβαστὸν]
Εὐσεβῆ ἡ [βουλὴ καὶ ὁ δῆ]-
μος ὁ Καισαρέων Κιβυ-
ρατῶν τὸν ἴδιον σωτῆ-
ρα καὶ εὐεργέτην· ἐπι-
μεληθέντος τῆς ἀνα-
στάσεως • Κλ(αυδίου) •
Παυλείνου
ἀρχιερέως τῆς Ἀσίας
καὶ νεωκόρου τῶν Σε-
vacat βαστῶν vacat

Underlined letters seen by Harper, now lost || Antoninus Pius may have been honored as 'savior' and 'benefactor' because he supported cities in Lycia and Caria which were struck by earthquake in 139 A.D. || 5. The Kibyrates adopted the name Καισαρεῖς in honor of Tiberius who helped the city after the earthquake of 23 A.D.; the Kibyran era starts in 24/25 A.D., C., D.-B., Ö. || 9. a Claudius Paulinus is on record as ὑπατικός (consularis) in two inscriptions from Kibyra: *IGR* IV 911 (183/184 A.D.) and 921 (205/206 A.D.); he was consul before 183 A.D. and was probably still alive in 206 A.D.; the Claudius Paulinus of the present inscription was high priest before 161 A.D.; that function was the acme of an urban-provincial career and Paulinus may well have been pretty old; as a result he may have been the father of the *consularis*, C., D.-B., Ö. [See now also D.Campanile, *ZPE* 135 (2001) 138 note 14, who suggests that the family of Claudius Paulinus is related to that of Κλαυδία Παυλεῖνη on record as eponymous stephanephoros in *JRA* 13 (2000) 9 (Aphrodisias) and that the highpriest Paulinus was the grandfather rather than the father of the *consularis*, Pleket].

1603: 50 no. 2 (ph.). **Honorary inscription for a citizen of Kibyra, 1st/2nd cent. A.D.** White marble block built into the wall of a building in Kibyra. French translation in *An.Ép.* (1998) [2001] no. 1377.

\- - - - - - - - - - - - -
[ἄν]δρα ἀγαθὸν πρεσβεύ-
σαντα ἐπὶ τοὺς Σεβαστοὺς
ἐκ τῶν ἰδίων ἀναλωμά-
των καὶ ἑτέρας πλείστας
πρεσβείας ἐπὶ τοὺς ἡγε-
μόνας τελέσαντα ἐκ τῶν
ἰδίων καὶ ἀγορανομήσαν-
τα ἁγνῶς καὶ φιλοδόξως

5-6. ἡγεμόνας: 'Roman governors', edd.pr.

1604: 51-53 no. 3 (ph.). **Dedication to Meter Alassene, 1st/2nd cent. A.D.** White marble altar moulded above and below, with akroteria; on the front, on a protruding band, representation of three seated goddesses clad in long chitons, each wearing a polos; the goddess in the center is the largest and is flanked by two lions; L. 1 of the inscription on the upper moulding, LL. 2-3 above and LL. 4-9 below the relief; found in Karamanlı (see map on 47).

Μητρὶ Ἀλασσηνῇ
Ἀρτέμων Σω[.]
ΜΑΡΙ v v v ΟΣ[. .]
ὑπὲρ σωτηρίας
καὶ προκοπῆς •Μ(άρκου) •
Καλπουρνίου • Λόγ-
γου • τοῦ δεσπότου
αὐτοῦ • εὐξάμενος
vacat ἀνέσ v v τησεν

Α, Ұ || 1. for the village of Alassos (= Sazak) see our lemma no. 1601; edd.pr. adduce Pliny, *NH* V 147 (Alassenses) || 2. Artemon may be identical with the homonym in our lemma no. 1606, edd.pr., who consider Σωμαριος (ethnikon); it is uncertain that after Σω a letter is missing; he is possibly also the person who erected the inscription in our lemma no. 1593 || 5. προκοπή: 'progress', 'success in one's career', edd.pr. [why not 'for his salvation and further recovery'? Calpurnius may have been seriously ill, Pleket; for the different meanings of προκοπή see L.Robert, *RPh* 51 (1977) 12 note 36 = *OMS* V 430, Herrmann] || 5-7. for M.Calpurnius Longus see our lemmata nos. 1593, 1605/1606 and 1609; the Calpurnii were estate-owners in the Kibyran plain; they (or their slaves/freedmen) are on record in our lemmata nos. 1593 and 1605-1607, *CIG* 4367 and *BCH* 2 (1878) 246-250 no. 8 (Sterrett, *EJ* 38-45 nos. 38-40).

1605: 55-58 no. 5 (ph.). **Dedication to Zeus Megistos, 1st/2nd cent. A.D.** *IGR* IV 894; republished on the basis of autopsy and a copy by J.Jüthner from 1897, preserved in the archive of the Kleinasiatische Kommission in Vienna; formerly in Sazak (cemetery); now in the tea-garden of Tefenni, slightly southwest of Karamanlı. Moulded altar with reliefs on three sides; **front**: between LL. 4 and 5 of the inscription, a bust of Zeus clad in chlamys and holding a small scepter; **right**: bust of a veiled woman; **left**: winged Hermes (so earlier scholars; now heavily mutilated). L. 1 on the upper moulding.

[Ὑπ]ὲρ σωτηρίας καὶ
προκοπῆς • Μ(άρκου) •
Καλ-
πουρνίου Λόγγου
πάτρωνος ἰδίου
Μ(ᾶρκος) • Καλπούρνιος
Ἐπίνεικος, μισθω-
τὴς τῶν περὶ Ἀλασσον
τόπων, Διὶ Μεγίστῳ

L. 1 not seen by earlier scholars || 2. [ἀ]πὸ κοίτης, *IGR* [and still apud Milner, *Survey* 43 in the commentary on no. 106 (= our lemma no. 1608)] = *a cubiculo*: normally (ὁ) ἐπὶ (τοῦ) κοιτῶνος; for προκοπή see our lemma no. 1604 || 5-8. Marcus Calpurnius Epinikos was probably a freedman of the estate-owner M.Calpurnius Longus; he may have been a relative of M.Calpurnius M.f. Epinicianus on record in *CIG* 4340 (c) (*SEG* XVII 623; from Attaleia, where the Calpurnii probably originated), C., D.-B., Ö., with brief comment on the Calpurnii and their possessions in Pisidia [Calp.

Longus probably was a descendant of the governor Calpurnius Rufus of Attaleia (between 49 and 54 A.D.); he may have been identical with the homonymous governor of Achaia (Hadrianic period): so Milner, *Survey* 43/44 commentary on no. 106 and 44/45 commentary on no. 111; for a M. Καλπούρνιος Ἐπίνεικος νέος see our lemmata nos. 1607/1608, Pleket] || 7-9. 'Pächter von Alassos/-on und den umliegenden Orten', C., D.-B., Ö., who point out that Alassos is already on record in Hittite sources [but was Epinikos lessee of the village of Alassos, i.e., of the estate on which A. was situated? He may have leased 'the plots around Alassos'; for another freedman of the Calpurnii see our lemma no. 1612, Pleket].

1606: 58 no. 6 (ph.). **Dedication to Dionysos, 1st/2nd cent.** A.D. *IGR* IV 895. Limestone altar from Kayalı (new cemetery).

Ἀ̣ρ̣τέμων Μ(άρκου) • Καλπουρν̣[ί]-
ου Λόνγου δοῦλος οἰ-
κονόμος Δυονύσῳ θε-
ῷ ἐπηκῷ εὐχήν vacat

◻, ⊏, Ω || 1-2. for Artemon see our lemmata nos. 1593 and 1604; for M.Calpurnius Longus see our lemmata nos. 1593, 1604/1605, and 1609.

1607: 60/61 no. 8 (ph.). **Dedication, 1st/2nd cent.** A.D. M.Collignon, *BCH* 2 (1878) 263 no. 16. White marble altar moulded below; reliefs on three sides. Front: three identical seated women clad in long robes, on a protruding band; left: two standing figures on a 'kräftige Grundlinie': a veiled woman clad in a long robe; the other perhaps also a woman; back: a large boss, possibly originally a bust; inscription below the relief on the front; found in Karamanlı, now in the garden of the Museum in Burdur.

[Μητρὶ Ἀλασσηνῇ]
Μ(ᾶρκος) • Καλπούρνιος
Ἐπίνεικος νέος
καὶ Καλπουρνία
Μυστικὴ ἡ γυν̣ὴ
αὐτοῦ ἱερώμε-
νοι αὐτῆς ❦

The three deities on the front are the same as in our lemmata no. 1604 and *SEG* XLVII 1809; the main deity in our lemma no. 1604 is Μήτηρ Ἀλασσηνή, restored above the relief by C., D.-B., Ö. in L. 1 (not apud Collignon) || 2-3. M.Calpurnius Epineikos junior (for whom see also our lemma no. 1608) was the son (or nephew?) of the dedicator of the inscription in our lemma no. 1605; his wife probably was a freedwoman, C., D.-B., Ö.

1608: 61/62 no. 9 (ph.). **Dedication, 2nd cent.** A.D. Lower part of a white marble altar moulded below; inscription below a relief showing a rider with cloak behind; above the rider the lower part of a wreath; edd.pr. postulate that the name of the deity (rider god) to whom the altar was dedicated stood in the lost part of the stone above the relief.

[- - - - - -]
Μ ❦ Καλπούρ-
v v νιος v v v v
Ἐπίνεικος
v v νέος v v

Square sigma || 1. in fine Π°ΥΡ || the inscription is now also available in Milner, *Survey* 43/44 no. 106, who interprets it as an epitaph; for the dedicator see our lemma no. 1607 || edd.pr. list the reliefs and inscriptions from the Tefenni-Karamanlı area which show and identify rider gods: Ἡρακλῆς, Σώζων. The gods have various attributes and should not all be identified as Sozon (club; double axe with nimbus).

1609: 59/60 no. 7. **Inscription mentioning L.Calpurnius Salvius, 2nd cent.** A.D. Limestone block broken below; built into a house in Sazak.

Λ • Καλπούρνι-
ος Σάλουιος [ἐ]-
πίτροπος κα[ὶ]
μισθωτὴς
τῶν τόπων
Μ • Καλπουρν[ί]-
ου Λόνγο̣υ̣ [-2-3-]
ΓΛΥΠ⁻[- - - - -]
Ọ Υ Ị ʳ [- - - - -]
- - - - - - - - - -

The text now also apud Milner, *Survey* 44/45 no. 111 (ph.), who presents it as Salvius' gravestone || Salvius was another freedman of Calpurnius Longus; he was both the manager of one of Longus' estates and the lessee of one or more plots ('Parzellen') of that estate, edd.pr., who point out that an ἐπίτροπος was the procurator of an estate ('Domäne'), to whom one or more πραγματευταί (*actores*) were subordinated and were responsible for the finances of parts of the estate. They refer to *IGR* IV 889 LL. 6-13 [= our lemma no. 1585] concerning the δῆμος τῶν Ὀρμηλέων near Alassos/-on: Annia Faustina's estate had one ἐπίτροπος, three πραγματευταί and three μισθωταί [alternatively, Salvius may have been both procurator and chief-tenant (*conductor*) of Longus' estate(s); as *misthotes* he may have sublet parts of the estate(s), Pleket].

1610: 63/64 no. 10 (ph.). **Dedication to Pos(e)idon, 2nd/3rd cent.** A.D. Altar moulded above and below; LL. 7/8 of the inscription on the lower moulding; probably found at Karamanlı, now in the garden of the Museum in Burdur.

Σεκοῦνδα, Καλ-
πουρνίας
Τερτύλλη̣[ς]
δούλη, v v v
Ποσιδῶν[ι]
εὐχὴν ὑ- v
πὲρ τῶν
κυρίων

Є, C, Ѡ || 1-4. the dedicant is a slave of a female member of the Calpurnii, edd.pr. || 5. Poseidon: here probably worshipped as the protector against earthquakes and the patron of fertility of the land

(through water), edd.pr., who refer to various other dedications to Poseidon in Karamanlı and surroundings.

1611: 70/71 no. 13 (ph.). **Epitaph of Kidramoas and his parents, 1st/2nd cent.** A.D. Limestone block moulded above; on upper and lower side 'Dübellöcher': one below, three above; in the latter, statuettes of the three deceased may have been fastened; careless script; found in Karamanlı; now erected behind the local tea-garden.

Μῆνις καὶ Τροκονδας οἱ Ποσειδωνί-
ου υἱοὶ Κιδραμοᾳ τῷ ἀδελφῷ αὐ-
τῶν καὶ Ποσειδωνίῳ τῷ πατρὶ καὶ Καλ-
4 λιτύχῃ τῇ μητρ(ὶ) κατεσκεύασαν τὸν κί-
ονα μνήμης ἕνεκεν εἰς(?) ἑαυτούς

Cursive epsilon, sigma, omega || 4. ΜΗΤΡΚ, lapis || 5. ΠC: for εἰς?, edd.pr. || the inscribed block was probably placed on a kind of pillar (see κίων in LL. 4/5), edd.pr.

1612: 64 no. 11 (ph.). **Epitaph of Calpurnius Agapetus, 2nd/3rd cent.** A.D. White marble pedimental stele with pilasters on either side; inscription in a central panel; found in Tefenni and now in the local tea-garden.

Τροφίμῃ Καλπουρνίῳ v || Ἀγαπητῷ | συμβίῳ | μνήμης | χάριν

The deceased was a freedman of the Calpurnii; see our lemmata nos. 1593 and 1604-1609, edd.pr. || the text now also in Milner, *Survey* 42 no. 103 (ph.), who writes that 'the whole text has been imperfectly erased' and sets it entirely within [--]; however, the photo by edd.pr. shows no signs of erasure.

1613-1615. Kibyra (area of: Hasanpaşa). Three epitaphs. Edd.pr. T.Corsten, T.Drew-Bear, M.Özsait, *EA* 30 (1998) 72-74 nos. 14/15 (ph.) and 77/78 no. 18 (ph.), publish the following texts [C., D.-B., Ö. (cf. also T.Corsten, *Gnomon* 73, 2001, 148) assign Hasanpaşa to the territory of the Roman colony of Olbasa; Milner, *Survey* 37-39 nos. 92-95, to that of Kibyra. All points considered, we opt for the latter. C., D.-B., Ö. emphasize the importance of two Latin inscriptions found in Hasanpaşa and erected by a citizen of Olbasa, a Roman colony (75/76 nos. 16/17; no. 17 = Milner, *Survey* 38/39 no. 95 (new inscription); no. 16 = *CIL* III 7058 = Milner 39 no. 95.3 (old inscription)). Milner argues that the dedicator may well have owned land in adjacent Kibyran territory. On this point both arguments find support. A clinching argument is provided by (1) Milner, *Survey* 37/38 no. 92 (see our lemma no. 1589), dated to the year 201 and mentioning an Αὐρ(ήλιος) Τροκονδας; with the Kibyra-era (24/25 A.D.) this would yield 225/226 A.D., with the Olbasan era (25/24 B.C.) 176/177 A.D.; the latter hardly fits in with an Αὐρήλιος. Incidentally, on 73 note 84, C., D.-B., Ö. mention this text but use the version of *IGR* IV 897, which gives the year 230 (λσ´); that would yield either 253/254 (Kibyran era) or 205/206 A.D. (Olbasan era); in their view the latter would seem too early for an Αὐρήλιος text; subsequently, they suggest that the stone may have been brought to Hasanpaşa from another place; we do not need that assumption if for Hasanpaşa, we simply accept the Kibyra-option. (2) Milner, *Survey* 38 no. 94 (see our lemma no. 1588), dated to the year 200 and recording another Αὐρ(ήλιος); the same argument applies to this text.

On the other hand, C., D.-B., Ö's argument that the reliefs and letterforms of their nos. 14/15 (see our lemmata nos. 1614/1615) are not compatible with a date calculated according to the Kibyra-era (308/309 A.D.) and fit much better an 'Olbasan' date (259/260 A.D.) seems rather subjective, Pleket].

1613: 77/78 no. 18. **Epitaph of Tertulla, 1st cent.** A.D. Cylindrical white marble altar moulded above; left of LL. 9-13 of the inscription a relief of a standing woman; found in Hasanpaşa; now in front of the mosque.

Τερτύλλᾳ Σησ-
τυλλία Σεκοῦν-
δα τῇ ἐγγόνῃ·
4 Κορνήλιος Σησ-
τύλλιος Λέντων
τῇ ἀνεψιᾷ, Λούκιος
Ἰούλιος Πρόντων
8 μετὰ Φριμᾶ[τ]ος τῆς
γυναικὸς
Τε[ρ]τύλλᾳ
τῇ [θ]υγατρὶ
12 φ[ιλ]οστοργί-
ας ἕνεκεν

5. Λέντων: equivalent of the Roman cognomen Dento, edd.pr. || 7. Πρόντων = Φρόντων (with π for φ), edd.pr. [see also our lemma no. 1397 A] || 8. Φριμᾶτος: genitive of Πρ(ε)ῖμα, edd.pr., who refer to Ἡρᾶτος as genitive of Ἡρᾶ and Φαυστᾶτος as genitive of Φαῦστα || edd.pr. reconstruct the stemma of Tertulla's family: Sestullia Secunda, who probably married a Cornelius, was her grandmother, Cornelius Sestullius Dento her uncle; the latter was Prima's brother [for the Sestullii see *SEG* XXIX 1373, 1382, 1415, 1421/1422; XXXI 1097 and 1163; as to the presence of Roman names in Kibyran territory see our remarks above about the 'Olbasa-Kibyra'-dilemma].

1614: 72/73 no. 14. **Epitaph of the family members of Aurelius Agorastos, 309/310** A.D. Limestone stele; inscription in the upper pedimental part of the stele; below the inscription in a slightly recessed field, flanked by two pilasters with Ionic capitals, four standing persons; from left to right: a man clad in a short tunic and carrying a pruning knife (*falx arboraria*) and an ax (*ascia*), and three women clad in long robes, drawn as veils over their heads; L. 6 of the inscription just above the heads of the two women at right, in the relief-field; probably from the same workshop as the relief in the next lemma; found in Hasanpaşa and now in the garden of the Museum in Burdur.

Ἔτος επσ´
Αὐρ(ήλιος) Ἀγόραστος Μήνι-
δος Σαραγανδέος τῇ
4 συνβίῳ κὲ τῷ πατρὶ κὲ τῇ
μητρὶ κὲ τῇ ἀδελφῇ μνή-
μης χάριν

1. Year 285 = 309/310 A.D. (Kibyran era) or 259/260 A.D. (Olbasan era); according to edd.pr. the former date would be incompatible with the style of the relief and the letterforms; for this argument see our remarks above in the lemma which introduces nos. 1613-1615 || 3. Σαραγανδεύς: ethnikon, previously unattested, cf. Βαγανδεύς in *IGR* IV 893 (from Tefenni).

1615: 74 no. 15. **Epitaph of the husband and children of Aurelia Marciane, 309/310 A.D.** Limestone stele; in the pediment an inscription; above the inscription two raised hands; below the inscription in a recessed field, flanked by two pilasters with Ionic capitals, representation of four standing persons; from left to right: a man clad in a long tunic and carrying a pruning-knife and an ax, a woman holding a basket in her right hand, a man leaning with his right hand on an axe and a woman holding a basket in her left hand and grasping with her right hand the left hand of the man to her left; found in Hasanpaşa and now in the garden of the Museum in Burdur; for the type of relief and the script, see the preceding lemma.

vacat Ἔτος επ(σ)'
Αὐρηλία Μαρχιανὴ
Ἀντιπάτρου τῷ ἀνδρὶ
4 καὶ τοῖς θαίκνοις
μνήμης χάριν vacat

1. In fine ЄΠΟ, lapis; probably a lunate sigma was meant, edd.pr.; for the era, see the preceding lemma || 4. θαίκνοις = τέκνοις || the deceased husband (whose name is not given) probably is the man at left in the relief, the next two figures (man and woman) Aurelia's children; the woman at right may have been either Aurelia herself or another daughter, edd.pr.

1616-1686. Kibyra (area of). New epitaphs. In Milner, *Survey* 9-36, the following epitaphs are presented (with English translation). For M.'s nos. 103, 106 and 111 see our lemmata nos. 1612 and 1608/1609.

1616: 9 no. 12 (ph.). **Fragmentary epitaph, Roman Imperial period.** No description of the stone available; found at the site of Kibyra near Gölhisar.

[---- Δ]ημοκρίτου ΤΩ[---|---]ΙΝ καὶ ἑτέρῳ [οὐδενὶ ?---|--- ἐὰν μὴ?] αὐτὸς βουληθῇ vacat

1617: 9 no. 13 (ph.). **Fragmentary epitaph, Roman Imperial period.** No description of the stone available; found at the site of Kibyra near Gölhisar.

[---] Τατεις Ι[--]
[----]ΚΑΛΟΥ[--]
[----'Ολυ]μπιὰς [--]

4 [--------]ΟΔΗ[---]

Square sigma.

1618: 9 no. 14. **Fragmentary epitaph, Roman Imperial period.** No description of the stone available; found at the site of Kibyra near Gölhisar.

[----]ΑΣ Ἀπο[λ]λωνίο[υ ---]
[---]Σ Ὀλυμπιάδι ΠΙ[---]
[---Σ]ωφροσύνῃ δὲ [---]
4 [----] Στεφ[ά]νῳ καὶ [---]
[--- γ]υνὴ τοῦ ΔΕΛ[---]
[----] Σωτ[ή]ρ vacat

Epitaph of Olympias (L. 2) and others, ed.pr. || 3. or [-- σ]ωφροσύνῃ, ed.pr.

1619: 11/12 no. 16 (ph.). **Epitaph of Orestes and Tateis, 2nd/early 3rd cent. A.D.** Fine moulded pedestal base with roundel on top and panelled all round; in front of a house in Gölhisar.

Ὀρέστης Τυράννου | τὸ μνημεῖον σὺν τῷ | οἴκῳ καὶ τῇ ἐ|ν αὐτῷ (σ)ορῷ || κατεσκεύα|σε ❦ Τατει | τῇ γυναικὶ | καὶ ἑαυτῷ ζῶ|ντι, ἐν ᾗ τεθή||σονται αὐτοὶ | μόνοι· ἐὰν δέ | τις ἐνχειρήσ|η θεῖναι ἕτε|ρον ἐν τῇ σορῷ, ἀποδώ||σει τῷ φίσκῳ [.] δηνάρια

15. The numeral for the fine was copied by Hall as a star, i.e., the sign for denarii; perhaps an alpha with preceding stroke (1000 den.), ed.pr.

1620: 12 no. 17 (ph.). **Epitaph of Aulus Novius Clarus, late 1st/2nd cent. A.D.** Rectangular block with mouldings broken off; found in Gölhisar.

Λικιννία Μάρ|κελλα Ὤλωι | Νοουίῳ Κλά|ρῳ ἀρχιτέκτο||νι τῷ ἑαυτῆς | ἀνδρὶ μνή|μης χάριν | ❦ ❦

Aulus Novius Clarus may descend from Roman negotiatores in the Kibyra district, ed.pr., who points out that Campanian Novii are on record in the Aegean basin during the late Republic and early Empire.

1621: 12 no. 18. **Epitaph of Heraklea, Roman Imperial period.** Round funerary column moulded above and below; found in Gölhisar.

Μηνόφιλος | Ἡρακλέᾳ τῇ | γυναικὶ φιλο|στοργίας || ἕνεκεν | καὶ ἑαυτῷ | ζῶν

1622: 12/13 no. 19. **Epitaph of Tos and Pannychis, 3rd cent. A.D.** Small round funerary column found in Gölhisar.

Φλ. Λυκίας | φαμιλία καὶ | Τῷ καὶ Πανlνυχίδι μνή|| ❦ μης χάριν ❦

1. Φλ. Λυκία: wife of Tib.Claudius Celsus Orestianos; they were provincial ἀρχιερεῖς together (*IGR* IV 908) and as such they may well have owned a familia (L. 2) of gladiators and bestiarii, ed.pr. || 2. in fine: the repetition of καί in L. 3 is strange; perhaps Κλ(αυδίῳ)?, in which case Claudius Tos may have been manumitted by Fl. Lykia's husband, ed.pr. || [for the name Παννυχίς cf. *SEG* XXXIV 1716, Herrmann].

1623: 13 no. 20 (ph.) = *SEG* XVII 699. No new readings. Brief comment on the deceased (Τίτος Νεμετώριος = Titus Numitorius) and on the involvement of the Nemetorii, originally an Etruscan name, in the Aegean (Athens; Tarentum).

1624: 13 no. 21 (ph.). **Epitaph of Nymphas, Roman Imperial period.** Top of a broken funerary column with moulding; found in Gölhisar.

Θρέπ̣τ̣ος καὶ Εἰlρήνη καὶ τὰ λοιπὰ | τέκνα Νυμφᾷ | τῷ πατρὶ μνήlμη̣ς̣ ἕνεκεν

On 13 no. 22, M. publishes the bottom of another round funerary column with only the formula [--- μνήμης] χάριν (from Gölhisar).

1625: 13/14 no. 23 (ph.). **Epitaph of Ouoa, Roman Imperial period.** Round funerary column moulded above and below with three buried panels; inscription on the first and second; found in Gölhisar.

Φιλοδέσποτος | Ουοᾳ τῇ ἰδίᾳ | γυναικὶ μνήlμης ἕνεκεν

1. Philodespotos: servile name, ed.pr.

1626: 14 no. 24 (ph.). **Epitaph of Pylades and his wife, 2nd/3rd cent. A.D.** Round funerary column found in Gölhisar.

Πυλάδῃ Καλλι[κλέους] | νεωκόρῳ Κ̣α̣λικ[λῆς (sic)] | κὲ 'Ιέρων τῷ πα[τρὶ] | κὲ τῇ μητρὶ ζώσῃ

1627: 14 no. 25. **Epitaph of Kallikles?, Roman Imperial period.** Round funerary column found in Gölhisar.

'Υπόμ̣ν̣η̣[μα Καλλι?]lκλέους [--] | ΤΟΥΣΤΕ [---] | ΚΛΕΟΥΣ [---] || ΓΟΝΟΥ [---] | v v ? ΙΜ[---]

[1. 'Υπόμνημα is a specific term at Kyzikos: see L.Robert, *BCH* 102 (1978) 452 (*DAMM* 148) and *SEG* XLII 1103. Its appearance in Lycia is quite unusual, Herrmann] || 3. τοῦ Στε[φάνου Καλλι?], ed.pr.

1628: 14 no. 26 (ph.). **Epitaph of Eupeithes, Roman Imperial period.** Round funerary column found in Gölhisar: Τατιὰς Εὐπείlθει τῷ τέκνῳ | μ̣ν̣ήμη̣ς̣ χάριν

Square sigma.

1629: 14 no. 27 (ph.). **Epitaph of Gnesia, 2nd/3rd cent. A.D.** Large round funerary column moulded above and below; found in Gölhisar.

vacat Σεκο͂νδος καὶ v | [Σ]ειγ̣η̣ρὸς Γνησίᾳ τῇ τροφίμ[[ω]]η | [μ]νήμης v v ἕνεκεν vacat

1-2. Secundus and S(e)igerus often are servile names, ed.pr., who refers to *SEG* XXXII 1660 (Σιγασασα) || 2. in fine ΤΙ-ΤΜΡ Ο ΦΙΜ Ω : 'as a result of two bungled attempts to write τροφίμῳ as a monogram, TMP, then ΦΙΜ' [instead of τροφίμ[[ω]]η it seems better to write τροφίμῳ, Pleket].

1630: 14/15 no. 28 (ph.) = M.Collignon, *BCH* 2 (1878) 611 no. 32 (epitaph of Κλαύδιος Ξύστος) [for the name Ξύστος see L.Robert in N.Firatli, *Stèles funéraires de Byzance gréco-romaine* (Paris 1964) 181, Herrmann].

1631: 15 no. 29 (ph.). **Epitaph of Tateis, Roman Imperial period.** Round funerary column with rounded mouldings, found in Gölhisar.

Καλλικλῆς v | Καλλιστράlτου Τατει ❦ | τῇ γλυκυ vacat ||τάτῃ γυναιlκὶ μ̣ν̣ή̣μης | χάριν

1632: 15 no. 30 (ph.). **Fragment of a funerary epigram, Roman Imperial period.** Large round funerary column; inscription in a tabula ansata; found in Gölhisar.

[---]ΩΝΓΟΦΩΝΕΝΕΙΗΡΑΤΕ
[---] πάντων φίλων
[---]Α σορ̣ὸν ἑταίροις
[--- τ]ῇδε σορῷ σκεῦος Ι
[----]Σ̣Ε̣Ι̣Ν̣ ἃ πάθον τέλη

1633: 16 no. 31 (ph.). **Fragment of an epitaph with imprecation, Roman Imperial period.** Limestone block, broken at left and below, probably complete right and above; found in Yamadı, built into the wall of a house.

Εἴ τις ε[ἰ]ς τὸν βωμὸν τοῦ|[τ]ον ὑποθήσι τινὰ ἢ μετ[αικηδ]εύσει, ἕξει πάντες τοὺς | [θε]οὺς κεχολωμένους || vacat

The beginning of the inscription was engraved on a missing block, ed.pr. || 3. πάντες (sic), ed.pr.; but see C.Brixhe, *BE* (1999) no. 495: 'l'extension du nominatif en fonction d'accusatifs est, au pluriel de la 3e déclension, banale' || [3-4. for elements of this curse see Strubbe, *Arai Epitymbioi* 235/236 nos. 353/354, Pleket] || the stone may have been brought from Pazarmahalle (Eskipazar) where material comes from a cemetery associated with the site on the island of Gölhisar Gölü (ancient Sinda: see *SEG* XLIV 1215).

1634: 17 no. 32 (ph.). **Epitaph of Basiliskos, Roman Imperial period.** Round funerary column moulded above and below; from the cemetery beside the island of Gölhisar (Sinda) and now in front of the mosque in Uylupınar.

Βασιλίσκος | Καλλικλεῦς | Βασιλίσκῳ τῷ | γλυκυτάτῳ τέ||κνῳ μνείας χά| v v v ριν ❦

1635: 17 no. 33 (ph.). **Epitaph of Doxa, Roman Imperial period.** Top of round moulded column drum; found in Eskipazar (formerly Pazarmahalle).

Κίσσος Δόξῃ | [τ]ῇ γυναικὶ μνή|μης ἕνεκεν v v

[For Δόξα see L.Robert, *Hellenica* XIII 106 note 4, Herrmann].

1636: 18 no. 34 (ph.). **Epitaph of Helene and Eutychia, Roman Imperial period.** Round funerary column found in Karapınar.

Ἀστὴρ Σιμόρ|κου τῇ γυναικὶ | φιλοστοργίας v v | ἕνεκεν· v Ἑλένη || χρηστή, v χαῖρε | vacat καὶ vacat | Εὐτυχίᾳ | vacat τῇ vacat | θυγατρί

6-9. Added later in larger, more careless letters, ed.pr.

1637: 18 no. 35 (ph.). **Epitaph of Marcus, Roman Imperial period.** Large funerary column moulded above and below; found in Karapınar.

Τατεις Μάρκῳ | τῷ ἀνδρὶ μνεί|❦ ας χάριν ❦

1638: 18 no. 36 (ph.). **Epitaph of Sosos, Roman Imperial period.** Large funerary column moulded above and below; channel for metal clamp below, showing that the column was set on top of another structure; found in Karapınar.

Σῶσος καὶ | Δεεϊκράτης | Σώσῳ τῷ πα|τρὶ μνήμης ἕ|❦ νεκα ❦

2. Δεεϊκράτης = Δεϊκράτης, ed.pr.

1639: 18/19 no. 37 (ph.). **Epitaph of Kallikles and Ge, Roman Imperial period.** Small limestone funerary column moulded above and below; found in Karapınar.

Καλλικλῆς δ' | Κιδδέου Καλλι|κλεῖ τῷ πατρὶ | καὶ Γῇ τῇ μητρὶ || μνείας χάριν

1640: 19 no. 38 (ph.). **Epitaph of Masas, Troilos and Tateis, 195/196 A.D.** Funerary column moulded above and below; found in Karapınar.

Ἔτους βοᵨ'· Ἱέρων δὶς Σωπάτρ|ου ἐπίτροπος Ἱέρωνος Μασα ὀρφα|νοῦ κατεσκεύασεν τὰ δύο | βωμικὰ μνημεῖα τῷ τε πατρὶ τοῦ || ὀρφανοῦ Μασα καὶ τῷ ἀδελφῷ α|ὐτοῦ Τρωΐλῳ σὺν τῇ τοῦ Τρωΐλου | γυναικὶ Τατει καθὼς vacat | ὁ Μασας ἐνετείλατο vacat

1. Year 172 = 195/196 A.D. (era of Kibyra: 24/25 A.D.), ed.pr. || [2. for ὀρφανοί and their ἐπίτροποι see A.P.Christophilopoulou, *Νομικὰ Ἐπιγραφικά* (1977) 62-68; cf. *BE* (1977) no. 58, Herrmann] || 3-4. 'the two altar- (or column-) monuments', ed.pr., who adds: 'monuments in the shape of a base, a stand or, as here, a column', on which busts may have been placed || [4. for βωμικός cf. J.Kubińska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warsaw 1968) 79, and T.Drew-Bear, *Glotta* 50 (1972) 190, Herrmann] || 8. ἐνετείλατο: reference to testamentary instructions, ed.pr.

1641: 19 no. 39 (ph.). **Epitaph of Mousaios, 2nd/3rd cent. A.D.** Funerary column moulded above and below; found in Karapınar.

Μουσαῖς | Νεάρχου | αὑτῷ ζῶν μνήμης || ἔνικα (sic)

1642: 19/20 no. 41 (ph.). **Epitaph of Kapiton and Hermippos, 175/176 A.D.** Funerary column standing on a second column; found in Yusufca.

Ἔτους βνρ', μηνὸς | Ὑπερβερεταίου | Μακαρία Ἑρμίπ|που μνείας χάριν || Καπίτωνι τῷ ἀν|δ[ρὶ κ]αὶ Ἑρμίππῳ τῷ ἀ|δελφῷ· χαίρετε, παρο|δεῖται παρὰ Ἑρμίππου | τοῦ πεφιλημένου

1. Year 152 = 175/176 A.D. (era of Kibyra: 24/25 A.D.).

1643: 20 no. 42. **Epitaph for an anonymous brother, 2nd/3rd cent. A.D.** Funerary column standing on top of a larger uninscribed stone; found in Yusufca.

Πυλάδης Α[. .]Ε[--]|ΕΜΩ τῷ ἀδελφ[ῷ] | μνήμης ἕνεκεν [τῷ?] | τειμηθέντει κα[ὶ] || ὑπὸ τοῦ δήμου vacat?

The pi in L. 1 has a short right hasta but the other letterforms are typical of the 2nd/3rd cent. A.D., ed.pr. || [2. ἐμῷ, ed.pr.; ΕΜΩ may have been the ending of the name of Pylades' brother; one would normally expect τῷ ἐμῷ, Pleket].

1644: 20 no. 43 = *SEG* XXVI 1431. No new reading.

1645: 20 no. 45 (ph.). **Epitaph of Gaius, Lucius and Secundus, Roman Imperial period.** Large funerary column with elaborate moulding and extra shaft above; found in Yusufca.

Γάϊος Γαΐῳ τῷ θεί[ῳ] | καὶ Λουκίῳ τῷ v v | ἀδελφῷ καὶ Σεκόνδῃ τῇ | μητρὶ ζώσῃ vacat | μνήμης χάρειν vacat

1646: 21 no. 48 = *IGR* IV 912.

1647: 25 no. 50 (ph.). **Heroon for Claudius Bias and Claudius Polemon, ca. 150-200 A.D.** Two parts of a limestone architrave from the frieze of a heroon; found in Yusufca.

A: --] Κλ. Πολέμων ἀσιάρχης ἱππικὸς Τ[---
B: --] Κλ. Βίαντι κὲ Πολέμωνι τοῖς θείοις Μ[---

Tiberius Claudius Polemon is on record in *IGR* IV 912 (= Milner, *Survey* 21 no. 48; see our lemma no. 1646), where he honors his mother Marcia Tlepolemis; his father was Tib. Claudius Hieron, twice asiarch; the two uncles of Claudius Polemon were brothers of Claudius Hieron; coins of Kibyra record a Claudius Bias as ἀρχιερεύς under Domitian of the same family two generations earlier; for this family see also *IGR* IV 906/907 and 909/910 [see also P.Herz, *Tyche* 7 (1992) 100 (stemma), Herrmann].

1648: 26 no. 52. **Epitaph of Apollos, Roman Imperial period.** Large round funerary column moulded above and below; found in Çamköy.

[--] Ἀπολλῶ[ς | ἀπελ]εύθερος | [ἑαυ]τῷ ζῶν | [μνείας] χάριν

[1. For the name Ἀπολλῶς see J.Nollé in *Tyana* I 190 no. 11, Herrmann] || 4. In fine: uncertain reading; on the squeeze, letter traces suggest Λ Δ Ρ Τ Π.

1649: 26 no. 53 (ph.). **Epitaph of Onesimos and Claudia Tyche, 2nd/3rd cent. A.D.** Round funerary column moulded above; found in Sorkun.

Κ(λαυδία) Τύχη Ὀνησί-
μῳ τῷ ἀν-
δρὶ μνήμης
4 χάριν, καὶ ἑαυ-
τῇ vacat
v ζῇ vacat

1. Claudia Tyche may have been a freedwoman; her husband was not a Roman citizen, ed.pr.

1650: 26/27 no. 54 (ph.) = *IGR* IV 917 (based on V.Bérard, *BCH* 15, 1891, 554 no. 32). In this honorary epitaph, erected by the δῆμος and οἱ πραγματευόμενοι ἐνταῦθα Ῥωμαῖοι, the correct reading in LL. 4/5 is Τατλειν (*IGR*: Τάτλην), in LL. 5/6 φύσιει δὲ Ζωσᾶ, μνήμ (*IGR*: Σωσαμμίου, μνή; *BCH*: Ζωσαμμίου, μνήμ).

1651: 27 no. 55 (ph.) = V.Bérard, *BCH* 15 (1891) 554 no. 31; epitaph erected by Πόπλιος Σπέδιος Καπίτων for his brother Νομέριος Σπέδιος Φρόντων. M. dates the text to the 1st cent. A.D.(?) and comments on the Spedii, on record in Delos and Kos: 'a family of south Italian descent, resident at Kibyra'.

1652: 27/28 no. 59 (ph.). **Epitaph of Nana, 3rd/4th cent. A.D.** Funerary column found in Sorkun: Ἐπαπρᾶς Νανᾳ | τῇ γυναικὶ μνή|μης ἕνεκα

The same Ἐπαφρᾶς, setting up a funerary column for his homonymous father, may be on record in M.Collignon, *BCH* 2 (1878) 608 no. 25, ed.pr.

1653: 28 no. 60 (ph.). **Epitaph of Ge, 2nd cent. A.D.** Limestone block moulded above and below; inscription on fascia; found in Sorkun.

Ποσιδώνιος Γῇ τῇ ἀδελ|φῇ μνήμης ἕνεκεν vacat

1654: 28 no. 62 (ph.) = V.Bérard, *BCH* 15 (1891) 556 no. 37. In LL. 2-4 read now σὺν τῦς ἀ|δελφῦς (Σ)τρ|άτωνι (Bérard: σὺν τ(ῷ) ἀδελφ(ῷ) Στράτων(ι)); L. 3: ΥϹΤΡ, lapis. M. dates the text to the 2nd/3rd cent. A.D.

1655: 28 no. 63 (ph.). **Epitaph of Menis, Roman Imperial period.** Funerary column moulded above and below; found in Sorkun.

Ἀπολλώνιος Μη[νο]|φάτου Μήνιδι | μήτρονι μνή|[μ]η[ς] ἕν[ν]εκα

[1-2. Μηνοφάτου: phonetical rendering of Μηνοφάντου, Pleket] || 3. μήτρονι: from μήτρων = μήτρως: 'maternal uncle', ed.pr.; see *SEG* XXXI 990 and G.Petzl, *EA* 30 (1998) 40.

1656: 29 no. 64 (ph.) = G.Cousin, *BCH* 24 (1900) 61. From Küçükalan; engraved on a statue base. We give Hall-Milner's somewhat improved text, ; in the app.cr. we give Cousin's readings. M. dates the text to the Roman Imperial period.

- - - - - - - - - - - - - - -
[- -]ΗΛΕΓ[- -]
[- -]ΩΦΑΛΑΟ[- -]
[- -] μνημεῖ[ον - -]
4 [- -]ΣΕΝΤ[- - -]
[- -]ΕΤΟΥ[- - -]

[- -]ΟΣΜΥΙΩ[- -] 8 [- κατ]εσκε[ύασεν? - -]
[- -]ΟΝΟΜΑ[- -] [- -]ΕΙΕΤ [- - -]

1. ΠΛΕΓ ‖ 2. ΡΦΑΜ ‖ 3. ΝΗΜΕ ‖ 4. ΝΤ ‖ 5. ΤΟΥ ‖ 6. ΟΣΜΥ\ ‖ 7. ΟΝΟΜ ‖ 8. ΕΣΚ ‖ 9. ETC.

1657: 29/30 no. 65 (ph.) = *SEG* XVII 728; from Büyükalan. In L. 5 Milner reads Οσα[ε]ι ('son of Osaeis'; *SEG*: ΟΓΑΙ[.]Ι).

1658: 30 no. 66 (ph.). **Epitaph of Hieron, 257/258 A.D.** Moulded funerary column; found in Büyükalan.

Ἔτου(ς) δλσ' | Εἰέρωνει τῷ παlτρὶ Ͻ Μένα(ν)δροlς (κ)αὶ Να(ν)ας ἡ γυllνὴ αὐτοῦ τὸν βlωμὸν ἀνέστη(σ)αlν μνέα(α)ς χάριν

1. Year 234 = 257/258 A.D. (era of Kibyra: 24/25 A.D.); however, the absence of Aurelian names may imply that either the Sullan era was used (149/150 A.D.) or that the otherwise rather illiterate mason (see all the mistakes he made!) made another mistake: δλρ' = year 134 = 157/158 A.D., ed.pr.; ETOYE, lapis ‖ 3.Ͻ: probably a sign for repetition of the patronymic, ed.pr.; MENAYΔPO, lapis ‖ 4. initio ϹΥΑΙΝΑΙΥΑϹ, lapis ‖ 6. in fine ϹΤΗΟΑ, lapis.

1659: 30 no. 67 (ph.). **Epitaph of Epigones, Roman Imperial period.** Funerary column moulded above and below; found in Kayacık.

Μῆνις καὶ Γεωρlγὸς Ἐπιγονῆδι | τῇ μητρὶ μνείας | ❦ ἕνεκεν ❦

1-2. For Γεωργός as a name see *SEG* XXXIII 1582, ed.pr. ‖ 2. Ἐπιγονῆδι: dative of the woman's name Ἐπιγονής; see J. and L.Robert, *BE* (1959) no. 411, ed.pr.

1660: 30/31 no. 68 (ph.) = *SEG* XVII 726; no new readings; from Kayacık. Dated by M. to the 2nd/3rd cent. A.D.

1661: 31 no. 69 (ph.) = *SEG* XVII 727; no new readings; from Kayacık. Dated by M. to the Roman Imperial period.

1662: 31 no. 70 (ph.). **Epitaph of Medaetas, Roman Imperial period.** Round funerary column; found in Çavdır.

Νανας | Μεδαεται | τῷ ἀνδρὲ (sic) | μνήμης ‖ ἕνεκεν v v

2. Μεδαεται: dative of Μεδαετας, variant of Μιδαιτας, based on the name of the Phrygian city Midaeion or the Lycian site Midiaea.

1663: 31 no. 71 (ph.). **Epitaph of La(o)dike, 2nd/3rd cent. A.D.** Round funerary column; found in Çavdır: Ἔβενος Βίαντος | Λαδίκῃ τῇ γυναικὶ μνήμης ἕνεκεν

[1. For Ἔβενος cf. also H.Solin, *Glotta* 51 (1973) 314, Herrmann].

1664: 31/32 no. 72 (ph.). **Epitaph of Menis and Enas, 2nd/3rd cent. A.D.** Round funerary column; found in Çavdır.

Σῶσος καὶ Μίδας καὶ Μῆνις | Μήνιδι τῷ πατρὶ καὶ Εναδι | τῇ μητρὶ μνείας ἕνεκεν· | καὶ Μῆνις ὁ θρεπτὸς αὐτῶν ‖ ἐπόησεν καθὼς ἐνετείλετο (sic) | καὶ ἀπολελύσθαι αὐτὸν καθαρὸν | ❦ ἐλεύθερον ❦

2. Εναδι: from Ενας; the form Ενα is also attested, ed.pr. ‖ 4-7. the threptos is ordered to make the column and he is manumitted by testament, M., who suggests that he may have been the illegitimate half-brother of the three other boys (L. 1).

1665: 32 no. 73 (ph.) = *SEG* XVII 721. From Çavdır. In L. 1 read now ἔτους ορ' = year 170 = 194/195 A.D. (era of Kibyra; *SEG*: ἐτους ογ'). L. 5, (τῷ τέκνῳ) is not in *SEG*.

1666: 32 no. 75 (ph.) = *SEG* XVII 732. No new readings. From Bölmepınar (formerly Dengere) [For the curse formula see Strubbe, *Arai Epitymbioi* 236/237 no. 356].

1667: 32/33 no. 76 = *SEG* XVII 731. From Bölmepınar. From the relief, representing five reclining figures on a couch, one may infer that the grave was for Menis with his four brothers. The zebu incised to the left was a common draught- or plow-animal but also a sacrificial animal, M., who refers to comments by S.Mitchell on terracotta figurines of zebus from an Apollo sanctuary in Kızılağaç (territory of Komana?).

1668: 33 no. 77 (ph.). **Epitaph of Euphrates, 2nd/3rd cent. A.D.** Round funerary column with banding; from Bölmepınar.

Γης Εὐφράτῃ τῷ ἀνlδρὶ μνήμης ἕννεκα (sic)

[1. For the name Εὐφράτης see *SEG* XXXIV 1409].

1669: 33 no. 79 (ph.). **Epitaph of Mosilemes, 2nd/3rd cent. A.D.** Round funerary column with relief of banquet-scene representing a standing woman, two seated men, a stool beneath a table and ▪ pair of hands above; from Bölmepınar.

Μοσιλημης Μοσι ❦ lλημηδι τῷ υεἰῷ | ἀνέστησεν μνήlμης χάριν· ἄν τις ‖ κολοβώσι, ἔνοκος (sic) | τεοῖς (sic) vacat

1-2. Μοσιλημης: previously unattested, ed.pr., who refers to the cohors I Musulamiorum stationed in Lycia under Trajan (*TAM* II 485 = *IGR* III 677) || 4-6. for κολοβόω see Strubbe, *Arai Epitymbioi* 42/43 no. 46 and 198 no. 291; for ἔνοχος followed by the dative of a god or gods see ibidem 349 s.v. ἔνοχος.

1670: 34 no. 80 (ph.). **Epitaph of Ammia and Menis, 2nd/3rd cent.** A.D. Round funerary column with swags, bunches of grapes and a relief of ■ banquet-scene representing a man (Menis) and a woman (Ammia) in an aedicula; inscription below; from Bölmepınar.

Μῆνις καὶ Τρω̣ΐλο[ς] | καὶ 'Ερμαῖος ἀνέσ[τη]|σαν τὴν μητέρα ζῶ̣|σαν
'Αμμίαν Φ̣ι̣λ̣οδεσ||πότου καὶ τὸν πατ[έ]ρα | ἀνέστησαν Μῆνιν Μο|λεσεος
μνήμης ἕ̣νεκεν

4-5. Φιλοδεσπότου: indicates servile origin, ed.pr.

1671: 34 no. 81 = V.Bérard, *BCH* 16 (1892) 439 no. 85; from Bayır (formerly Bayındır); to be combined with the next lemma. In both inscriptions, Γάϊος Σέντιος Πρεῖσκος is on record; in no. 81 he buries his freedman, in no. 82 his father Αἴλιος and his nameless mother. He was not born ■ Roman citizen, given the use by his father of the name Αἴλιος as if a Greek name. He may have acquired citizenship through army service or through adoption by a military Sentius. S.Mitchell (per ep.) wonders whether the Sentii have any connection with the Augustan general C.Sentius Saturninus (cos. 19 B.C.).

1672: 34 no. 82 = V.Bérard, *BCH* 16 (1892) 439/440 no. 86; from Bayır. M. wonders whether in L. 5 in fine [. . λεγε]ῶν(ος) ιγ' Γ(εμίνης) is to be read (Bérard: [......]ΩΝΙΙΓ); he refers to *SEG* XVII 566 (Prostanna; 1st cent. A.D.).

1673: 35 no. 83 (ph.). **Epitaph of Artabazes, Roman Imperial period.** Round funerary column moulded above; from Beyköy.

[--]ΚΗΣ 'Αρταβ̣αζη̣[--|--] ἀνδρὶ Κ̣[---|---]Η[---

1. Artabazes: Persian name; also on record in G.Cousin, *BCH* 24 (1900) 64 (also from Beyköy).

1674: 35 no. 84 (ph.). **Epitaph of Kadauas and Selgendeous (?), 2nd/3rd cent.** A.D. Round funerary column moulded above and below; above the inscription, an aedicula enclosing ■ man holding a basket in his right hand, and a woman holding a long staff in her left; the two together hold a large leaf; found in Beyköy.

Καδαυας Κι|αδαου Καδ|αυα̣ τῷ π̣ατ|ρὶ καὶ Σελγ̣ε̣ν̣||δ̣ε̣υ τῇ μητρὶ | μνε̣ίας
χάριν

5. ΔЄ combined in a monogram after the mason had originally miswritten ΑΥΤΗ, ed.pr., who conjectures a feminine name Σελγενδευς(?); contra, C.Brixhe, *BE* (1999) no. 495: if the reading is correct we may have a dative Σελγενδεου written as Σελγενδευ (cf. Καλλικλεῦς for Καλλικλέους), from a nominative Σελγενδεους or Σελγενδεου; on either interpretation, the name is previously unattested.

1675: 35 no. 85 (ph.). **Epitaph of Apollonios, Roman Imperial period.** Lower part of a round funerary column moulded below; found in Beyköy.

[Τρ?]ω̣ΐλ[ος] 'Απολ|[λ]ωνίῳ τῷ τέκνῳ | μνίας χάριν v v v

1676: 36 no. 87 (ph.). **Epitaph of Tateis, 2nd/3rd cent.** A.D. Round funerary column moulded above; found in Karamusa.

'Ορέστης | 'Ορέστου | Τατει τῇ ἑ|αυτοῦ γυ||ναικὶ μνήμης | v v ἕνεκεν

1677: 36 no. 88 (ph.). **Epitaph of Menis, 2nd/3rd cent.** A.D. Round funerary column moulded above; found in Karamusa.

Θόας Πλάτωνος | Μήνει 'Ιέρωνος | τῷ πενθερι[δ]εῖ | ἐπόησεν μνήμης || vacat
ἕνεκα vacat

1678: 37 no. 90 (ph.). **Epitaph of Ena, Roman Imperial period.** Round funerary column banded and moulded; found in Seydiler/Seyitler in the lower Lysis valley, probably belonging to Kibyra's territory (cf. Milner on pp. XIV-XVII).

Νυμφᾶς v Ενα̣ | τῇ γυναικὶ | φιλοστοργίας | v v ἕνεκεν v v

1679: 37 no. 91 (ph.). **Epitaph of Sillanos Apollonios, 2nd/1st cent.** B.C. Limestone block, presumably broken below, complete above, with garland above inscription; found in Bayramlar in the lower Lysis valley (see preceding lemma).

Ποσειδώνιος κ̣[αὶ] | 'Ιέρων Σιλλανὸν | ['Απ]ολλώνιον τὸν ἑα[υ]|τῶν πατέρα
vacat

2. Σι(λ)λανός: Doric variant of Σιληνός, ed.pr.

1680: 38 no. 93. **Epitaph of Ge and Menis, 3rd cent. A.D. (after 212 A.D.).** Round funerary column with relief of two men between two women; inscription below; found in Hasanpaşa, in the lower Lysis valley (see preceding lemma); for

Hasanpaşa and Kibyra see our remarks in the lemma which introduces nos. 1613-1615.

vacat? Ạὐρ. Οὐανηλ̣ι̣α̣ν̣ὸ(ς) Ἀθε̣ι|[ν]α̣ί̣ο̣υ̣ ἀ̣νέ̣σ̣τ̣η̣σ̣ε̣ν̣ [τοὺς] ἀ̣νδριάν[τας τῇ | θ]υ̣γ̣α̣τ̣ρ̣ὶ Γ̣ῇ κ̣α̣ὶ [τ̣ῷ] υ̣ἱ̣ε̣ῖ Μ̣ή̣νιδι μ̣ν̣[εί]| vacat ας χ̣ά̣ρ̣ι̣[ν]

1. Οὐανηλιανός: derivative of Οὐανηλις/Οὐαναλις, an Isaurian name, ed.pr.

1681: 40 no. 97 (ph.). **Epitaph of Kallotarios, 1st cent. B.C.** Stele with pediment and akroteria; below the inscription, representation of a large winged Nike holding a wreath and a palm branch in her right hand, and carrying in her left hand a wineskin or long gourd (?), and a box-like object hanging from a chain; moulding below, with tenon; found in Karamusa and brought to Tefenni.

Θεανὼ τὸν ἑαυτῆς ἄνδρα | καὶ Κυναλβιας καὶ Ἰασατης | καὶ Παναμυης Καλλωτάριν̣ | Κυναλβιου τὸν ἑαυτῶν πα|τέρα φιλοστοργίας ἕνεκε̣ν· | vacat θεοῖς vacat

Καλλωτάριος ('the man with beautiful ears'; cf. C.Brixhe, *BE* 1999 no. 495), Κυναλβιας and Ἰασατης are previously unattested, ed.pr., who considers Παναμυης Carian; but see Brixhe, *loc. cit.*, who points to the variant Παναμυας (Termessos) and to the Hittite-Luwian name Pana-muwa.

1682: 40 no. 98. **Fragment of a gravestone, Roman Imperial period.** Large tomb cover with a frieze of animals and men in a hunting scene; gabled and pedimented, with large bosses on both long sides; inscription above the frieze; a deer to the left of a boss, then a tree (?), a man facing right, a dog, a boar, a man with a spear facing right, a lion facing left, possibly another dog, a boss, then a dog facing right; found in Tefenni: [--- τ]αμεῖον (δηνάρια) μ' [---]ΙΙΙΝΟΣ

Hall writes in his notebook that the middle section, covered with cement, perhaps began with ΡΕΥΣΦ, ed.pr.

1683: 40/41 no. 100 = A.H.Smith, *JHS* 8 (1887) 239 no. 21; Sterrett, *EJ* 95 nos. 62/63.

1684: 42 no. 104 (ph.) = A.H.Smith, *JHS* 8 (1887) 248 no. 25; Sterrett, *EJ* 110 no. 77. In L. 1 in fine read Δουλέα (genitive of Δουλέας; Sterrett: Δου[δ]ας; Smith: Δουλ[λ]α, genitive of Δουλλας).

1685: 43 no. 105 (ph.). **Epitaph of Manes and family, 199/200 A.D.** *CIG* 4367 C, where it 'was disastrously published upside down' (Milner). From Ece, brought to Sazak.

Μάνης Μήνιδος | Πούλπωνος αὐτῷ | καὶ τῇ γυναικὶ Γῆδι | Ἀττάλου vacat || καὶ τοῖς τέκνοις | Μήνιδι καὶ Μ̣ελίχῳ | καὶ Τληπᾶδι ζῶν ἐ|ποίησεν μνήμης | vacat χάριν· κὲ τοῖς ἐ[γγό]||ν[οις] vacat ἔτους ροε'

Year 175 (L. 10) = 199/200 A.D. (era of Kibyra) || 2. Πούλπων: composed of a metathesized stem from πολυπο - and the suffix -ων ('having a polyp (in the nose)'?) rather than related to Latin Pulpo ('fleshy'), M. || [7. for Τληπᾶς see Robert, *Noms indigènes* 227, Herrmann] || 9-10. κὲ τοῖς ἐ[γγό]ν[οις]: added later, M.

1686: 44 no. 109 (ph.). **Fragment of an epitaph, 2nd/3rd cent. A.D.** Reddish limestone block, with the right-hand side of a tabula ansata containing an inscription, badly damaged at left; found in Sazak.

[--]ΝΟΜΕ | [--] ΤΗΣ | [--]Ε̣ΝΗΣ | [--]Τ̣ΗΜΕ || [-- κ]α̣ὶ τοῖς | [--]Ι̣ΟΛΥΜ[--]Ι̣Σ vacat

6. Traces of the name Olympias?, ed.pr.

1687-1690. Kormasa (area of)? Epitaphs. In Milner, *Survey* 71-73, the following texts are (re)published.

1687: 71/72 no. 157 (ph.). **Epitaph of Rhodōn, Roman Imperial period.** Headless male bust on an inscribed base; on the right an incised hand. Brought from Karacaören to Iğdeli.

[---] Μνᾶδος Τρωΐλου Ε̣ὐ̣γ̣ν̣ώ|του | τὸν υἱὸν ?| αὐτοῦ Ῥόδωνα μνήμης χά| vacat ριν vacat

1688: 72 no. 158 (ph.). **Funerary text, late Roman Imperial period.** Left-hand fragment of a fine panel with tenon below and a well-moulded frame; brought from Karacaören to Iğdeli.

καὶ τῷ [---] | Κνι • Αὐρ[--] | ΔΕΟΥΔΕ[----] | ΠΕΜΒΑ[--] ||ΜΑ ἐὰν δ[ὲ ---] | ΕΠΕΜΒΑ[--] | Ι v ΕΡΩΤ[---]

[4 and 6. Perhaps a form of ἐπεμβάλλειν: cf. J.H.M.Strubbe, *Mnemosyne* 34 (1981) 113, Herrmann]

1689: 72 no. 159 = *SEG* XIX 805. No new readings; from Karacaören.

1690: 72/73 no. 160 (ph.). **Epitaph of Trokondas, Roman Imperial period.** Round funerary column; from Karacaören.

Μαζης Τροκοlνδου 'Αλόπου Elτεους ἀνέστηlσεν στήλλην ll κατὰ διαθήκηlν πατρὸς αὐτῆlς μνήμης χl vacat ἄριν vacat

2. 'Αλόπου = 'Αλύπου, ed.pr., who refers to L.Robert, *Hellenica* X 29 ("Αλοπος corrected by the mason into "Αλυπος: 'inoffensive') [see also A.Wilhelm, *ZPE* 29 (1978) 74, Herrmann] || 2-3. Ετης: previously unattested, but related to Ετα, ed.pr.

1691. Kyaneai. Fragment of an epidosis-list, late Hellenistic period. Large block broken on right and below; found before the entrance into the narthex of the basilica in the western nekropolis. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 185-187 no. 10 (ph.).

Α[- -ca. 4 - -]Η[- - - - - - -]
που v καὶ ὑ[πὲρ τῆς γυναι]-
κὸς ΕΡΜΕΥΙ[- - τῆς]
4 vacat Φανί[ου (e.g.) - -]
Αἰσχύλος 'Ιάσο[νος τοῦ]
vacat Αἰσχύλ[ου - - -]
'Ηγήτωρ β' τοῦ [δεῖνος καὶ]
8 ὑπὲρ τῆς γυνα[ικὸς - - -]
σιος τῆς Πασιφ[- - - - -]
"Αρπαλος Μο[- - καὶ ὑ]-
πὲρ [τ]ῆς γυν[αικὸς - -]
12 βορας τῆς Ι[- - - - - -]
'Αρχῖνος 'Αρισ[τ - -]
-ΡΤ -Μ-Σ[- - - - - -]
- - - - - - - - - - - - - -

Α, Ν, Γ || the καὶ ὑπὲρ τῆς γυναικός-formula (LL. 2/3, 8 and 11) suggests that we have a list of men who gave money on behalf of themselves and their wives, edd.pr., who refer to two lists of contributors from the Letoon in Xanthos: *SEG* XLIV 1219 A and B || 3. the last letter is Ι, Γ or Π, edd.pr., who point out that a female name beginning with Ερμευ seems hitherto unattested || [10. for the diffusion of the Macedonian name "Αρπαλος see D.A.Hardy - I.Touratsoglou, *Tekmeria* 3 (1997) 52/53, on *SEG* XLVII 891, Herrmann].

1692-1697. Kyaneai. Inscriptions concerning the family of M.Aurelius Neikostratos. R.Behrwald - H.Blum - C.Schuler - M.Zimmermann in *Lykische Studien* 4 (Bonn 1998) 177-182 nos. 1-6, publish the following new texts.

1692: 177/178 no. 1 (ph.). **Honorary inscription for (M.Aurelius) Neikostratos, ca. 175-200 A.D.** Statue base moulded above and below, built into the Byzantine city wall; on the upper moulding remains of ornaments (volutes?). Cf. *SEG* XL 1272 app.cr. for a brief reference to this text.

Κυανειτῶν ἡ βουλὴ | καὶ ὁ δῆμος Νεικόστραlτον ⟨τὸν⟩ καὶ Στρατωνίδην | Ξανθίππου Κυανείlltην ὡς διέθετο, | δι' ἐργεπιστάτου | Αὐρ(ηλίου) 'Αρπάλου τοῦ καὶ | Φιλοκλέους εἰκοlσαπρώτου

Θ, Ο, Ψ || 2. in fine ϘΤΑ, lapis || 3. ΤΟΝ ΚΑΙ Σ Τ , lapis || 1-5. exactly the same lines as in *SEG* XL 1272, but the script differs; in the next lemma the honorand carries the *tria nomina* M. Αὐρ. Νεικόστρατος; edd.pr. suppose that he may have been enfranchised under M.Aurelius or Commodus and argue that the absence of M. Αὐρ. in the present text was a matter of 'Polispatriotismus' rather than an indication of two successive chronological stages || 6-9. Harpalos may have been enfranchised under Commodus, edd.pr., who add that he is the first *eikosaprotos* attested for Kyaneai.

1693: 179 no. 2. **Honorary inscription for M.Aurelius Xanthippos, son of M.Aur.Neikostratos, ca. 200 A.D. (or somewhat later).** Cylindrical limestone statue base, copied by R.Heberdey in 1895 and included in the provisional manuscript of G.Maresch (Vienna) for *TAM* II 4; still lost.

Μ(ᾶρκον) Αὐρ(ήλιον) Ξάνθιππον τὸν | [κ]αὶ Κάλλιππον Νεικοστράlτου Κυανείτην, Φλαύϊος 'Επάl[γαθος ἀπὸ] λυκιαρχίας τὸν ἀδελllφόν, καθὼς διέθετο ὁ πατὴρ | Μ(ᾶρκος) Αὐρ(ήλιος) Νεικόστρατος Ξανθίπlπου Κυανείτης [- - - - - -]ΛΙΟΝ

M.Aurelius Xanthippos (cf. also the next lemma) is the son of Neikostratos (LL. 2-3), who in L. 6 carries the *tria nomina*; for the father see the preceding lemma; Flavius Epagathos may have been adopted by Neikostratos; alternatively, he may have been a son from N.'s first marriage, edd.pr. [See *An.Ép.* (1998) [2001] no. 1403 for a third possibility: adoption by a family of Flavii]. On 182, edd.pr. give a stemma for the entire family, based on the first six inscriptions from *Lykische Studien* 4.

1694: 179/180 no. 3 (ph.). **Honorary inscription for M.Aurelius Xanthippos, ca. 200 A.D. (or somewhat later).**

I.	II.
[Μ(ᾶρκον)] Αὐρ(ήλιον) Ξάνθιππον τὸν καὶ Κάλλιπ(π)ο-	Μ[- -]
[v] Κυανείτην τὸν ἀξιολογώτατον	Ν[- -]
υἱ[ὸ]ν Μ(άρκου) Αὐρ(ηλίου) Νεικοστράτου τοῦ καὶ	Τ[- -]
4 [Στρατωνίδου - - - - -	

Text no. II is probably older than I, given the fact that in I the mason lacked space at the end, edd.pr., who suggest restoring II as follows: Μ[(ᾶρκον) Αὐρ(ήλιον)] | Ν[εικόστρατον?] | τ[ὸν καὶ?; the inscription for the father was engraved first.

1695: 180 no. 4 (ph.). **Honorary inscription for Xanthippos, brother of (M. Aur.) Neikostratos, ca. 175-200 A.D.** Limestone block without moulding, built into the city wall.

[Κυαν]ειτῶν ἡ βουλὴ καὶ ὁ δῆμος | [Ξάν]θιππον γ' τοῦ Νεικοστράl[του] Κυανείτην τειμῆς καὶ μνήl[μης] ἕνεκεν [ὡ]ς ἄν[δρα] κ[αλόν]

2. Since in the inscription in our lemma no. 1697, M.Aur.Neikostratos is called the son of Xanthippos δίς (for whom see also the next lemma), Xanthippos τρίς is Neikostratos' brother, edd.pr.

1696: 181 no. 5 (ph.). **Epitaph of Xanthippos, son of Xanthippos, 2nd half of the 2nd cent. A.D.** Pediment and architrave of an heroon (phase one); inscription on the upper fascia of the pediment (L. 1) and on the fasciae of the architrave (LL. 2/3). For an archaeological study of this tomb see C.Gerner Hansen, *Lykische Studien* 4, 25-41.

Ξάνθιππος δ[ὶ]ς τοῦ [Νεικοστράτου ἑαυτῷ καὶ τῇ] γυναικὶ αὐτ[οῦ - - -]Ι
'Ηγελόχου
[- - - - - ἐὰν] τέκνα γέ[ν]ηται, καὶ τ[οῖς - - -]
[- - - - καὶ ταῖς γυναιξὶν αὐ]τῶν καὶ ἀνδράσι vacat

1. 'Ηγελόχου: in *SEG* XLIII 972, a 'Ηγέλοχος, father of Ptolemaios and grandfather of Σθενέλη, is on record; edd.pr. assume that the wife of Ξάνθιππος δίς is the daughter of this 'Ηγέλοχος (the brother of Ptolemaios) and the aunt of Sthenele (see the stemma on 182).

1697: 181 no. 6 (ph.). **Epitaph of M. Aurelius Neikostratos, ca. 175-200 A.D.** Inscription on the fasciae of a new architrave of the heroon of the preceding lemma (phase two).

[Τὸ ἡρῷον μετεσκε]ύασεν Μ(ᾶρκος) Αὐρ(ήλιος)
Νει[κό]στρατος ὁ καὶ Στρατωνίδης Ξαν-
θίππου β' ἑαυτῷ
[καὶ τῇ γυναικὶ αὐτοῦ Φλ]αβίλλῃ κ[α]ὶ τοῖς ἐξ αὐτῶν vacat

For this M.Aurelius Nikostratos see our lemmata nos. 1692-1694; he is likely to have been the cousin of Sthenele (see app.cr. of our lemma no. 1696); this may explain why he was in charge of the construction of the Σθενέλειον in accordance with Sthenele's testamentary disposition (see *SEG* XLIII 972 app.cr.), edd.pr.

1698-1699. Kyaneai. Honorary inscriptions for Gaius Licinnius Parmeniskos, Roman Imperial period. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 182-185 nos. 7/8 (ph.), publish the following two texts.

1698: 182/183 no. 7. **Honorary inscription for C. Licinnius Parmeniskos.** Block moulded above; built into the akropolis wall, just above the block which carries *IGR* III 703; guidelines for the inscription.

Κυανειτῶν ἡ βουλὴ [καὶ ὁ δῆμος] Ι ἐτείμησεν Γάϊον Λ[ικίννιον Γα(ΐου] Ι Λικ̣ιννίου Παυσανίου [υἱὸν Παρμε]Ι̣νίσκον 'Ρωμαῖον καὶ Κυ[ανείτην, ἄνΙΙδρα] γ̣εγ̣[ενημ]ένον [---]

For the honorand see *SEG* XL 1275, XLIII 973 and the next lemma; the Licinnii may have been enfranchised through the intermediary of C. Licinius Mucianus, governor of Lycia under Nero, edd.pr.

1699: 183/184 no. 8. **Honorary inscription for C. Licinnius Parmeniskos.** Block moulded above; built into the akropolis wall not far from the block in the preceding lemma; copied in 1892 by E.Hula but published only now.

[vacat Κυανειτῶν ἡ βουλ]ὴ καὶ ὁ δῆμος ἐτείμηΙΙ[σεν Γάϊον Λικίνιον Γαΐο]υ̣ Λικινίου Παυσανίου Ι [υἱὸν Παρμενίσκον Κυαν]είτην, ἄνδρα πατρός Ι [τε καὶ προγόνων ἀγαθ]ῶν, ἱερατεύσαντα ΔιΙΙ[ὸς καὶ πατρῴου θεοῦ 'Α]πόλλωνος εὐσεΙΙ[βῶς, κατασκευάσαντα ἀν]α̣θήματα τῇ π̣ό̣λ̣ε̣ι̣ Ι [---]

5. Edd.pr. mention an unpublished inscription from Teimiusa recording a series of functions probably held in Kyaneai; among them is the priesthood of 'Απόλλων Πατρῷος; they do not exclude πατρῴου ἡμῶν θεοῦ or the mention of a third deity in the gap in this line || 6. the reading ἀν]α̣θήματα excludes Hula's restoration [καὶ θέμενον τὰ 'Απολλ]ώνεια τὰ (ἐν) τῇ πόλει || edd.pr. point out that the three inscriptions for Parmeniskos (our lemma no. 1698, *SEG* XL 1275 and XLIII 973) may well have been engraved on the wall of a funerary complex; alternatively, on the wall of a public building.

1700. Kyaneai. Honorary inscription for Melinna, Roman Imperial period. Large block moulded on three sides, found not far from *SEG* XLIII 970. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 187/188 no. 11 (ph.).

Μέλινναν Κρατέρου τοῦ 'Αρπάλου Κυανεῖτιν καὶ Μύρισσαν Ι καὶ Παταρίδα τετειμημένην ὑπὸ Κυανειτῶν τοῦ δήμου καὶ γερουΙσίας καὶ Παταρέων βουλῆς δήμου γερουσίας, ζήσασαν κοσμίως Ι καὶ σωφρόνως, ἀξίως τῆς τῶν προγόνων εὐγενείας καὶ μεγ[α]λειόΙΙτητος, οἱ γο̣[ν]ε̣[ῖς Κ]ρ[ά]τερο̣[ς 'Αρ]πάλου [κα]ὶ Πτολεμ[α]ὶς [καὶ] Νάννη Ι [----]

1. Melinna, daughter of Krateros: previously unattested, edd.pr., who point to *SEG* XL 1275 (Λικιννία Μέλιννα, honoring her son Licinnius Parmeniskos, for whom see our lemmata nos. 1698/1699) || 4-5. μεγαλειότης: see *TAM* II 905 no. 53 L. 11, edd.pr. [a Κράτερος is honored in *SEG* XLIII 975, a Νάννη is on record in *SEG* XL 1274, both from Kyaneai, Pleket].

1701. Kyaneai. Fragment of an honorary inscription, Roman Imperial period. Fragment found in the narthex of church B in Kyaneai. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 185 no. 9.

\- - - - - - - - - - - - - - - - - - -
[τετειμη?]μένων ὑπὸ [..] ΞΙ [- -]
καὶ τῆς πατρίδος Δ[- - - - - - -]
\- - - - - - - - - - - - - - - - - - -

1. Probably honors for the ancestors: ἀπὸ προγόνων τετειμη?]μένων?, edd.pr.

1702-1706. Kyaneai (area of: Büyük Avşar). Five epitaphs. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 198-201 nos. 21-25 (ph.), (re)publish the following texts, all but no. 25 inscribed on sarcophagi found in the northern nekropolis of the ancient settlement at Büyük Avşar, interpreted by edd.pr. as a deme in Kyaneai's territory (see L. 8 of our lemma no. 1702: δῆμος τῶν [--]μαρίων).

1702: 199 no. 21. **Epitaph, undated.** Inscription engraved on a sarcophagus.

Τὸν τά[φ]ον κατεσκευάσατο ΙΛΓ[- - - - - -]
ΒΟΥΤΟΥ ἑατῷ καὶ [τῇ γ]υναικὶ αὐτοῦ Α[- -]
Ξανθίππου κα[ὶ] τῷ[- - - - - - - - - - - - -]
καὶ τῇ μητρὶ Ρ[.]ομοα Ἑρμαγόρου καὶ τῇ θυγατρὶ
Παυαση [καὶ] . ΑΛΟ[- - - - - - - - - - - - - -]
τέκνοις αὐτῶν καὶ ταῖς τούτων [γυν]αι[ξὶν]
ἄλλῳ δὲ μηδ[ενὶ - - - - - - - - - - - - - - - -]
ὀφειλέτω ΧΕ[. .]Α[. . . . .]Ημαρίων τῷ δήμῳ

8. [- -]ημαρίων or [- -]γιμαρίων, edd.pr.

1703: 199 no. 22. **Epitaph of Idagres, Hellenistic period.** Petersen - von Luschan, *op.cit.* (cf. our lemma no. 1709 app.cr. ad LL. 1-3) 59 no. 116.

Ιδαγρου τοῦ Κρολιμου τοῦ Κρο[λιμου?]

For Ιδαγρης see our lemma no. 1716, edd.pr. || Κρολιμας/-ης: uncertain; --ολίμιος, P.-v.L.

1704: 199/200 no. 23. **Epitaph, 3rd/2nd cent. B.C.** Inscription in the right part of a tabula ansata on a sarcophagus.

Ὁ τάφος ΙΥΟ[- -] | Παρπενναυου vacat ? | καὶ ΑΛΤΑ[.]ΟΥ το[ῦ? - -]

Α, Γ ; 2. Παρπενναυας: see *SEG* XLIII 969 L. 17, edd.pr.

1705: 200 no. 24. **Epitaph of Polyarchos and others, Hellenistic period.** Inscription in the left part of a tabula ansata on a sarcophagus.

Πολυάρ[χου --]Ιδότο[υ --] | καὶ ΤΡΕ[.]Ν[..]Ν καὶ vacat? | Μ[.]ΑΝΟΝ[.]
Υ[--]

2. End of a patronymic, edd.pr.

1706: 200/201 no. 25. **Epitaph, Roman Imperial period.** Inscription in a rectangular tabula on a sarcophagus found in the remains of a house in a settlement near Büyük Avşar.

ΩΡΑ[. .]ΥΟΥΤΙΛΛ[. . .]Ν[- - - - - - -]
τοῦ Φιλίππο[υ Κυ]ανεί[της?]καὶ ΙΑ[- - -]
Γ[. γυν]αιξὶν αὐτῶ[ν - - -]
καὶ ἀδελφῷ Ν[. .]ΤΕΙΩΞΕ[- - - - - - -]
Α[. . . . .]ΟΙΙΤΟ[. .]ΠΟΜΑΧΙΑΥΤ[- - -]
ΑΙΦΑ[.]ΤΑΤΙΟ[.]ΕΙ[- - - - - - - - - - -]
[. .]φ Κυανείταις [- - - - - - - - - - - - -]
[. . . . .]ΑΝ[- - - - - - - - - - - - - - - -]
[. . .]Λ[- - - - - - - - - - - - - - - - - -]

1707. Kyaneai. Epitaph of Iason and others, late Hellenistic period. Inscription on a sarcophagus near Kocaboynuz, near the village of Yavu; LL. 1/2 above, LL. 3-6 in a tabula ansata. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 190-192 no. 13 (ph.).

Τὸν τάφον κατεσκευάσαντο Ἰάσων Ἑρμώνακτος | τοῦ Μίδου καὶ Ἑρμῶναξ Ἰάσονος κα[ὶ - -] | Σελεύκου καὶ Ἰάσων Σελεύκου καὶ Ἰ(ά)σων Ἰάσονος [τοῦ] Ἰάσονος | Ἐ[ρ]μαδονεμιος ἑαυτοῖς καὶ τ[οῖ]ς διὰ τῆς ἀναγεγραμμένης || σ[υ]γγραφῆς ἐπὶ ἱερέως Αἰσχ[ύ]λου, μηνὸς Ὑπερβερεταίου | vacat δεκάτηι, δηλουμένοις vacat

The script is similar to that of the inscription in our lemma no. 1691, edd.pr. || 4. Ερμαδονεμις: indigenous name for which edd.pr. refer to *TAM* II 377 and 391 (Xanthos) || 4-6. τοῖς --- δηλουμένοις: the formula is previously unattested in Asia Minor, edd.pr., who point out that there are two categories of συγγραφαί: one for the acquisition of a tomb, the other for the award of funeral rights to specific people.

1708. Kyaneai (area of: Çardaklı). Epitaph, (late) Hellenistic period? Inscription in a long rectangular tabula on a sarcophagus. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 201/202 no. 26 (ph.).

[Τὸ μνημεῖον κατ]εσκεύασε[ν] ΑΔΑΟ [τοῦ δεῖνος | ---ca. 17---] τῇ γυναικί μου | [καὶ τοῖς τέκνοις] καὶ γυναιξὶ αὐτῶν κατ⟨ὰ⟩ τὸ γεγονὸς | [συνχώρημα· ἄλλῳ δὲ μη]δενὶ ἐξέ⟨σ⟩θω?, ἐπὶ (= ἐπεὶ) ὀφιλήσ⟨ι⟩ ΜΩ[--5-6--] τῷ δήμῳ

1. Possibly the indigenous name Αδαο[ς, edd.pr. || 2. in fine either the name of Adaos' wife, beginning with Μου[--], or μου instead of αὐτοῦ, edd.pr. || 3-4. for the formula κατὰ τὸ γεγονὸς συνχώρημα edd.pr. refer to *TAM* II 44, 113, 119 (g) and 123 || 4. ἐξέσθω instead of ἐξέστω is also on record in Petersen - von Luschan, *op.cit.* (cf. our lemma no. 1709 app.cr. ad LL. 1-3) no. 34, and in an unpublished text from Ağullu; the fine is to be paid to a dēmos, whose name begins with ΜΩ; if that dēmos had its center in Çardaklı, the sarcophagus stood in the territory of Phellos, to which Çardaklı belonged, edd.pr., who refer to U.Hailer's contribution in the same volume [H.'s two contributions to the volume (71-86 and 225-241) do not seem concerned with the problem of the boundary between Kyaneai and Phellos, Pleket].

1709. Kyaneai. Epitaph of Antiochos and others, 1st cent. B.C./1st cent. A.D. Large block moulded above; below the moulding, inscription on two fasciae; found in the eastern nekropolis. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 188-190 no. 12 (ph.); LL. 1/2 in larger script.

Ἀντιόχου τοῦ Ἀντιόχου
τοῦ Ἀλεξάν v δρου
τὴν ταφιὰν κατεσκευάσατο Ἀντίοχος β´ τοῦ Ἀλεξάνδρου
[ἑα]υτῷ καὶ Μαρδονίῳ Ὀσέτου καὶ Νεί[κῃ] Ἀ[λ]εξάνδ[ρου]
τῇ γυναικὶ αὐτοῦ, ἄλλῳ δὲ οὐδενί· vvvv [μ]ηδενὶ δὲ
ἐξέστω ἄλλον τινὰ θάψαι εἰς τὴν ὑ[π]άρχουσα[ν]
ταφιάν· ἐὰν δέ τίς τινα θάψῃ, ἁμαρτωλὸς ἔστω θεοῖς
χθονίοις καὶ ὀφειλέτω ἱερὰς Ἀπόλλωνος δραχμὰς χιλίας,
[τῆ]ς πράξεως οὔσης παντὶ τῷ βουλο v μένῳ ἐπὶ τῷ
ἡμίσει· ἔστιν δὲ καὶ ἐν τῷ ἀρχείῳ ἀναγεγραμμένον ἐπ[ὶ]
vacat [ἱε]ρέως Στρατονί[κ]ου τοῦ Ἡγελόχου, μηνὸς Α[ῴ]ο[υ - -]

1-3. Members of the same family appear in two other inscriptions from Kyaneai: 1) Petersen - von Luschan, *Reisen in südwestlichen Kleinasien: Lykien, Milyas und Kibyratis* (Vienna 1889) 19 no. 20 (Ἀπολλώνιος καὶ Ἀντίοχος οἱ Ἀντιόχου dedicate a funerary altar to an Ἀλέξανδρος Ἀλεξάνδρου τοῦ Ἀντιόχου); 2) an unpublished text showing that Apollonios and Antiochos had a brother Alexandros and that both their father and grandfather were called Antiochos, edd.pr., who present a stemma of the family and suggest that the Ἀλέξανδρος Ἀλεξάνδρου on record in *SEG* XLIII 969 L. 9 belongs to the same family || 3 (and 7). ταφιά: attested only in *SEG* III 674A LL. 5 and 11 (Rhodes), edd.pr. [but see now *MAMA* IX 89: τὴν ταφίην in an epigram from Aizanoi, Herrmann] || 4. Μαρδόνιος: Iranian name, edd.pr., who refer to publications concerning Iranian names

in Lycia [for Ὀσέτης see *SEG* XLIII 969 L. 27, Pleket] || 10-11. see LL. 4-5 of the inscription in our lemma no. 1707, edd.pr., who point out that after 43 A.D., the Lycian cities adopted the priest of the imperial cult as eponym.

1710-1712. Kyaneai. Three funerary altars. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 195-197 nos. 18-20, publish the following texts.

1710: 195/196 no. 18 (ph.). **Epitaph of [--]tippos, 1st cent. B.C./1st cent. A.D.?** Funerary altar built into the city wall.

[. . .]δοτος vacat | [. . .]τίππωι vacat | [. . . ε]ταίρου vacat | [τῶι ἑαυ]τοῦ πάτρωνι || vacat ἥρωι{ι} vacat

1. [--]όδοτος, edd.pr. [but the photo clearly shows [--]ΔΟΤΟΥ, Pleket], who suggest [Διό]δοτος, [Θεό]δοτος vel sim.; this man probably was a freedman: no patronymic and see πάτρωνι in L. 4 || 2. [Κρα]τίππωι, edd.pr. || 3. e.g. [Φιλε]ταίρου, edd.pr. || 5. ἥρωιι also in *TAM* II 598 (Tlos); see also ἥρωιει in *SEG* XXVII 905 (Arsada) || most inscriptions mentioning a πάτρων concern enfranchised Greeks who manumitted their slaves according to Roman law; in our text and in *SEG* XXXIII 1170 (Antiphellos) we have Greek citizens, and the title πάτρων appears to be applied to manumitors who manumitted according to Greek law, edd.pr.

1711: 196/197 no. 19 (ph.). **Epitaph of Berenike, 1st/2nd cent. A.D.** Funerary altar built into the city wall in the same place as the altar from our lemma no. 1710.

vacat [- -]ος vacat
[Βερ]ενίκηι Ἀθηναγόρου
τοῦ Νικοστράτου
[γυ]ναικὶ δὲ Ἀντιόχου
τοῦ Μενεμάχου
[τῆι] ἑαυτοῦ εὐεργέτιδι

1. Either a short anthroponym, presumably a freedman, or [ὁ δῆμ]ος, edd.pr. || 6. Berenike was both euergetis and ἡρωίς, edd.pr.

1712: 197 no. 20. **Epitaph of Iason, Roman Imperial period.** Small altar found near the remains of a Turkish house in Asar, on the east side of the urban hill.

Ὀνή[σι]μο[ς ...] ΦΙΛΟΜΟ[--] | Ἰάσονι Πλειστά[ρ]χο[υ] | vacat ἥρω[ι] vacat

[1. Perhaps Φιλομο[υσ-]; cf. L.Robert, *Hellenica* XIII 56/57, Herrmann].

1713. Kyaneai. Epitaph of Androbios, Lapheides and others, Roman Imperial period. Inscription on a sarcophagus found near the basilica of the west nekropolis. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 192 no. 14; the script of inscription A differs slightly from that of B.

A: Ἀνδροβίου τοῦ Διοφάντου τοῦ Ἰάσονος

B: Ὁ τάφος Λαφείδου το[ῦ - 3-4-]Ο[.]Ο[. .] Ο [--- | κα]ὶ Σαλβασιος τοῦ Αβ[-3-4-]ου Μυρέω[ς κ]αὶ [---- | --ca. 8-- ἄλ]λῳ δ[ὲ] μηδεν[ὶ] ἐξέστω θάψαι ἢ ὀ[φειλήσει] | Κυανειτῶν τῷ δήμῳ (δηνάρια) ,β, ἐξουσίαν [ἔχ]οντος πράσσ[ε]ιν παντὸς || [τοῦ] βουλομένου ἐπὶ τῷ ἡμί[σ]ε[ι]

B may contain the names of the new owners of the sarcophagus; alternatively, A has been added later.

1714. Kyaneai. Epitaph of Apollodoros and relatives, Roman Imperial period. Inscription on a sarcophagus found behind the heroon of Xanthippos (cf. our lemmata nos. 1696/1697). Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 194/195 no. 17.

Τὸν τάφον κατεσκεύασεν
[Ἀπ]ο[λ]λόδωρος [-ca. 6--] ΝΙ[. .]Ο[- -]
[Κ]υανείτης ἑαυ[τῷ] καὶ
τῇ γυναικὶ αὐτοῦ Νάννῃ
Σεδεπλεμιο[ς] Κυανείτιδι καὶ τῷ
υἱ[ῷ] αὐτο[ῦ] Εὐρώμῳ καὶ τῇ θυγατρὶ
α[ὐτοῦ] ΑΥ[-ca. 5--] ἑτέρ[ῳ]
[δὲ μ]ηδενί· ἐὰν [δέ τ]ις ἐνκηδεύσῃ,
[e.g. ὀφειλέτω Κυανειτῶν] τῷ δήμῳ δ(ηνάρια) ,ια

5. For the name Σεδεπλεμις see *SEG* XLIII 969 L. 11, edd.pr., who point out that on palaeographical grounds the text, and hence sarcophagus, are somewhat later than the Xanthippos-heroon.

1715. Kyaneai. Epitaph of Hermaios and relatives, Roman Imperial period. Inscription in a tabula ansata on a sarcophagus found ca. 150 m. southwest of the theater; at least four lines at the end of the inscription were engraved below the tabula. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 193/194 no. 16 (ph.).

Τὸ μνημεῖον κατεσκευάσατο
Ἑρμαῖος Ἑρμοῦ τοῦ Ἀπολλωνί-
δου Κυανείτης ἑαυτῷ καὶ γυν[αι]-
κὶ Νάννῃ τῇ καὶ Συντροφίᾳ Ἀπολ-
λωνίου καὶ τέκνοις καὶ ἀδελ-

φῷ Θίβρωνι καὶ Ἀρίστωνι Ερ-
μαπιου καὶ οἷς ἂν ἐγὼ σῶν ἐπι-
τρέψω· ἄλλῳ δὲ οὐδενὶ ἐξέ[σ]-
ται ἐνκηδεῦσαί τινα ἢ ἀποτ[εί]-
σει προστείμου Κυανειτῶν
τῇ γερουσίᾳ * ,α, ἐξ ὧν λήμψετ[αι]
ὁ ἐλένξας τὸ ἥμισυ· v ἐν δὲ τῷ
ὑποσορίῳ τεθήσεται τὰ θρε-
πτάρια ἡμῶν καὶ ἀπελεύθερο[ι]
καὶ Βερνείκη δούλη Νεικοστρά-
[τ]ου τρὶς καὶ Ζωτικὸς δοῦλος
Λαοδαμείης τῆς καὶ Λυκίας καὶ Ο-
[.]ΗΡΙΚΟΣ δοῦλος Δημαριστά[ρχ]-
ης καὶ [- - - - - - - - - - - - - -]
- -

4. Συντροφία: see app.cr. ad L. 5 of our lemma no. 1716, edd.pr. || [7. σῶν: for ζῶν, Pleket] || [11-12. for the formula with ἐλέγχειν cf. M.Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Munich 1988) 170 note 105, Herrmann] || 17-18. possibly Ὀ[μ]ηρικός, edd.pr. || 18-19. Δημαριστάρχη: hitherto unattested, edd.pr.

1716. Kyaneai. Epitaph of Ptolemaios, Roman Imperial period. Inscription in a tabula ansata on a small sarcophagus found ca. 30 m. southeast of the sarcophagus in our lemma no. 1713. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 192/193 no. 15 (ph.).

Τὸ τάφιον Πτολεμαίου
τοῦ Ιδαγρου Κυανείτου
ἑαυτῷ καὶ ᾧ ἂν ζῶν συχωρήσω (sic)·
ἐὰν δέ τις ἕτερος ἐνκηδεύσῃ τινὰ
συνχωρῶ Συντροφίᾳ
καὶ τοῖς ἐξ ἡμῶν τέ-
κνοις Πτολεμαίῳ
καὶ Πτολεμαίδι, ἄλλῳ δὲ μηδενί·
ὀφειλήσει * σλʹ v τῇ γερου[σίᾳ]

2. For the name Ιδαγρης see our lemma no. 1703 || 3. the final omega is on the right ansa || 4. τινὰ is on the right ansa; after L. 4 the clause mentioning the fine (L. 9) should have followed, edd.pr. || 5. Συντροφία: for this name see *TAM* II 599 (Tlos) and 1009 (Olympos), edd.pr.; see also our lemma no. 1715 L. 4, edd.pr. || 8. μηδενί is on the right ansa.

1717. Kyaneai (area of: Davazlar/Ikikuyu). Early Byzantine inscription. Two fragments probably belonging to one architrave block; both were built into a modern house near a Hellenistic farmstead and a late antique/Byzantine settlement; both blocks have two fasciae; block A has an indentation below. Edd.pr. R.Behrwald et alii in *op.cit.* (cf. our lemmata nos. 1692-1697) 202/203 no. 27.

A: [--] ἐπὶ Ἠλίᾳ παραμοναρίῳ εὐχὴ Σ[--]

B: [--]Ν χορίου Αρλοκε ὑπὲρ κοιμήσεο̣[ς --]
[vacat] τῶ̃ν τέκνῶν ἔδ̣οκαν χρυσᾶ Ν̊ v Β [--]

A. παραμονάριος: often responsible for building operations, edd.pr. || B. 1. χορίου = χωρίου: Arloke was a small settlement possibly subordinate to a village, edd.pr. || 2. in fine χρυσᾶ νο(μίσματα) β' [---].

The combined text may have run as follows:

[--] ἐπὶ Ἠλίᾳ παραμοναρίῳ εὐχὴ Σ[- name-]Ν χορίου Αρλοκε ὑπὲρ κοιμήσεο̣[ς
αὐτοῦ καὶ e.g. συνβίου καὶ]
[vacat] τῶ̃ν τέκνῶν ἔδοκαν χρυσᾶ νο(μίσματα) β' [--?]

1718. Oinoanda. Agonistic inscriptions. *SEG* XLIV 1165, 1171, 1174 and 1182; *SEG* XXXVIII 1462. H.W.Pleket, *EA* 30 (1998) 129-132, briefly comments on the expression κοινὸν Λυκίων in 1165 (not a reference to Lycian federal contests, whether official or private imitations, but to local money-games open to all Lycians), on LL. 13/14 of 1171 mentioning the Πύθια, Ἄκτια, Ὀλύμπια, Ἄκτια (not 'local versions of the original contests' but the original contests themselves in which our boy-athlete was successful in a later stage of his career) and on the social status and wealth of the γραμματικός Ἰούλιος Λούκιος Πείλιος Εὐάρεστος (1174 and 1182). Brief comment on the athletic career of L.Septimius Flavianus Flavillianus on record in *SEG* XLIV 1169, 1194-1196. See our lemma no. 2107 sub (5) for discussion of *SEG* XXXVIII 1462 LL. 22/23.

1719. Oinoanda. Honorary inscription for Kallikles, early 1st cent. B.C. Cylindrical whitish limestone statue base moulded above and below; found in the Upper Agora (the so-called 'Esplanade'). Ed.pr. N.P.Milner, *AS* 48 (1998) 113-116 (ph.; translation).

['Ο δῆμ]ο̣ς ὁ Τερμησσέων τῶν πρὸς
[Οἰνοάνδοι]ς ἐτίμησεν Καλλικλ[έα]
[-- ca. 9 --] ἐπαίνωι, εἰκόνι χ[αλ]κῆι,
[χρυσῶι στ]εφάνωι, προ̣[εδρίαι ἐν ταῖς]
[πανηγύρ]ε̣σι τῆς [πόλεως?]
[v ἀρετῆς] ἕνεκε̣[ν καὶ εὐνοίας]
[v τῆς εἰς] α̣ὐτόν̣ vacat

Letter forms, layout and style of execution resemble those of *SEG* XLV 1816 (probably by the same mason); consequently our inscription can be dated ca. 95 B.C. The two inscriptions were found at a distance of about 30 m from each other, which supports identification of this area with the Hellenistic agora as proposed by R.Heberdey - E.Kalinka (*BCH* 21, 1897, 347), ed.pr., who adduces further archaeological arguments in favor of this identification || 2-3. a Kallikles, father of Orestes, is known from an unpublished inscription lying in the rubble of the 'Great Wall' south of the agora; if our Kallikles was of the same family, the name Orestes might be speculated for

his father's name in L. 3, ed.pr. || 5. cf. *IGR* IV 292 (Pergamon): προεδρίαν ἐμ πάσαις ταῖς πανηγύρεσιν; [ἐν τοῖς ἀγῶ]σι is excluded by a topmost horizontal hasta of an epsilon or sigma before ΣΙ, ed.pr.

1720. Oinoanda. Oracular response from Klaros (?) concerning the nature of God, after 260 A.D.? *SEG* XXVII 933 (cf. XLVI 1464 no. 25*). Republished by E.Livrea, *ZPE* 122 (1998) 90-96, who examines the different versions of the oracle (i.a. *Theosophia Tubingensis* § 14). He argues that the text of the *Theosophia* contains several characteristics of Chaldaean mystagogy (cf. *Or. Chald.*). He rejects the attribution of the oracle to Apollo Klarios which is based on Lactantius, *Div. Inst.* 1.7, and suggests that the text of Oinoanda was directly derived from *Or. Chald.* On 94, L. argues that Αἰ̣[θ]έ[ρ]α in L. 12 is corrupt; he suggests reading e.g. Αἰόνα. Aion was considered by Chaldaeans as an immaterial wholly spiritual solar god. For this text see also S.Mitchell, *Chiron* 28 (1998) 62/63.

1721. Oinoanda. A new fragment of Diogenes of Oinoanda. M.F.Smith, *Hyperboreus* 4 (1998) 193-195, mentions a new fragment found in 1997 (no. YF 189), which shows that in Epicurus, *Kyria Doxa* 26 the reading δυσπόριστοι is correct.

1722-1737. Ölüdeniz (area of: the islands of Gemiler and Karacaören). Various inscriptions, 2nd/3rd cent. and 5th-7th cent. A.D. Various inscriptions ranging from the Roman period to 1912 and found in churches and houses during a survey of the islands Gemiler and Karacaören in the Bay of Ölüdeniz. Ed.pr. T.Masuda in *op.cit.* (cf. our lemma no. 1560) 113-134 (most texts in majuscules only). We present the inscriptions dated prior to 800 A.D. In our lemmata nos. 1723 (A and C), 1728/1729, and 1733-1735, we give the transcriptions of D.Feissel, *BE* (2000) nos. 843-845.

Gemiler

1722: 113/114 no. 1 (ph.). **Epitaph of Theagenes?, 2nd/3rd cent. A.D.** Marble slab, probably re-used as a column base; found among the debris in the apse of 'Church I'.

---- | Θεα̣γένηι ΑCΟ[--]|ΑΛ[.]ΩΕΔΕΟ[--]|ΤΩΛ̣ΜΕΙΩΔ[.]|ΟΔΕ[.]-
ΑΕΝΞ[--]

'épitaphe', F. (no comment by ed.pr.).

1723: 114/115 no. 2 (a) (ph.). **Label and dedication of, or donation to, a church, 6th cent. A.D.** Inscriptions painted around the northern entrance of the naos of 'Church II': (A) inscribed above a standing figure at left, (B) at right of the large central bust of Christ, and (C) above and at right of a standing figure at right; for (B) (not

given by ed.pr. on 114/115), see the description of the decoration by id. on 66-68 (dr.) in the same volume.

A: "Οσιος Νικόλαο(ς)
B: 'Εμ(μανουήλ)
C: † Εὐτυχ[--|----] | τοῦ ὁσίου | Νικολάου

B. The word Emmanouel and two stars above the head of Christ suggest a connection with the iconography of the Holy Land, ed.pr. (on 67) || C 1-2. Εὐτυχ[ιανὸς ἐλάχιστος ἐπίσκοπος ἐποίησεν (or ἔτευξεν, ἔκτισεν, ἐψήφωσεν, ᾠκοδόμησεν) τὸν ναὸν (or ἐκκλησίαν, εὐκτήριον, βασιλικήν)] (no line division); Eutychianos is possibly to be identified with the homonymous bishop who donated a silver treasure to the monastery of Sion in Lycia (cf. *SEG* XLIII 1315), founded by St. Nicholas of Sion, ed.pr.; 'saint Nicolas de Myra ou l'abbé homonyme [i.e., Nicholas of Sion]?', F.

1724: 115/116 no. 2 (b) (dr.). **Fragment, 6th cent. A.D.?** Marble fragment found in the residential area north of 'Church II'; possibly from a basilica cornice.

[---]Ḥ ΑΥΤ[---]

1725: 115 no. 3 (a) (ph.). **Fragment, 6th cent. A.D.?** Marble panel found in 'Church III': [---]Φ[---|---]ΟΥ̣[---]

1726: 116 no. 3 (b). **Labels of saints, undated.** Painted inscriptions labelling two saints on the northern wall of a small chapel added to 'Church III'.

A: ("Αγιος) Φαλ[--] B: ("Αγιος) Σα(ββ)άς

[The inscriptions may be considerably later than the upper limit of 800 A.D. observed in *SEG*, since the chapel 'is thought to be a late Byzantine addition'].

1727: 117 no. 3 (c) (dr.). **Dedicatory inscription?, 6th cent. A.D.?** Painted inscription in the eastern chapel; probably from 'Church III'.

[--]ΥΙΟ[--|--]Φ̣ ΡΟΥ|[--]ΝΟ̣Υ|[--]Ω

1728: 118/119 no. 4 (a) (dr.; no texts). **Various inscriptions.** Inscriptions in and around a tabula ansata painted on the south wall of the corridor connecting 'Church III' and 'Church IV'; the inscription to the right of the large central cross (with A and Ω suspended from the ends of the cross-piece) in the upper right corner of the tabula is transcribed and interpreted by F. no. 844.

Τὰ σὰ [ἐκ τῶν σῶν σοὶ] προσφ[έρο]μεν, (Κ)ύρι[ε]

† ΤΑΣΑ[--|---]|ΑΠΡΟΓΦ[-3-4-]|Μ[.]Μ̣ΟΥΡΙ[--], F. on the basis of the dr.; in *BE* (2000) no. 682, F. comments on this well known votive formula; see also our lemma no. 1471 || for the sake of completeness we give the other fragments in majuscules (read from the dr.): 1) above the tabula: ΜΑ[.1-2.]ΤΙϹ̣[-4-]ΥΡΜ̣Τ̣[..]ΑΝ[-3-4-]ΑΛ̣Α[-6-7-]Γ̣Η †; 2) christogram in the left upper corner of the tabula; 3) under (2): [------]ΟΙ[.]; 4) under (3), above the bottom line of the tabula: [-------]ΑΥΤΟΥ; 5) under the inscription transcribed by F. (i.e., in the lower right corner of the tabula): (chi-rho monogram) ΤΑ[-----]|ΕΜΑ[--]Υ[-]|Χ[-----].

1729: 119/120 no. 5 (a) (dr.). **Biblical quotation, 5th-7th cent. A.D.** Painted inscription in the left part of a lunette above the eastern entrance of a house north of 'Church IV': Κ(ύριο)ς [φυ]|λάξι τ[ὴν] | ἴσο[δόν σου καὶ τὴν ἔξοδόν σου]

This formula (*Ps.* 120 vs. 8) frequently occurs above house doors, especially in Syria: see D.Feissel in C.Mondésert (ed.), *Le monde grec ancien et la Bible* (Paris 1984) 227 with note 22, F. || traces of another inscription in the right part of the lunette: [--]ΙΟΡ̣

1730: 120/121 no. 5 (b) (dr.). **Inscriptions on or near crosses, undated.** Inscription (A) on the branches of a cross incised above the northern entrance of a house north of 'Church IV'; inscription (B) at the left and right of the upper vertical arm of a cross painted in the lunette on the southern face of the northern entrance [we read (B) from the dr.].

A: Φ[ῶς] (vertical) [Ζω]ή (horizontal, the Ω common with that of Φῶς)
B: "Ηκα

1731: 122 no. 5 (c) (dr.). **Greeting formula, 5th/6th cent. A.D.** Inscription painted to the left of a painted cross in the lunette above the western entrance of a house north of 'Church IV'; suspended from the arms of the cross are the letters A and [Ω].

Χαίραι, Φιλ̣ω̣[--]

Χαίραι, φίλη, ed.pr. [but F. rightly observes that the dr. shows an omega] || traces of another inscription in the right part of the lunette: [--]ΛΗ

1732: 123/124 no. 6 (dr.). **Inscriptions, undated.** Two crosses painted in a tomb southwest of 'Church IV'; suspended from the arms are the letters A and [Ω], and [A] and Ω, respectively. Ed.pr. also mentions painted and incised christograms in tombs of the cemetery in the eastern part of the island (with the rho's shaped R; dr.).

Karacaören

1733: 124/125 no. 1 (a) (ph.). **Rock-cut inscription, 5th/6th cent.** A.D. Inscription carved in the rock on the right-hand side of the road leading from the port on the eastern side of the island to the eastern side of the basilica.

† Στέφανος μα[...]θουλα ἐποίησεν τὴν | [ὁδὸν? εἰς ἀ]νάπα(υ)σιν Τατιανῆ(ς) τῆς μακαρίας †

1. μ...θουλα, ed.pr., F. [but the ph. clearly shows an alpha; perhaps a patronymic: Μα[...]θουλᾶ?, Tybout] || 2. ἈΝΑΠΑCΙΝ, lapis; [ὁδὸν? εἰς ἀ]νάπα(υ)σιν, F.; [--- εἰς ἀ]νάπα(υ)σιν, ed.pr., who in his commentary considers ὁδόν or, less probably, ἐκκλησίαν or θήκην [the ph. shows ΓΙΓΛ ΝΑ: εἰς ἀνάπα(υ)σιν, Pleket].

1734: 125 no. 1 (b) (ph.). **Rock-cut inscription, 5th/6th cent.** A.D. Inscription carved on the wall by the steps east of the basilica; LL. 1/2 to the left and right of a chi-rho monogram (ΕΠΟΙΗC and ΕΡΓΟΝΤΟ at left).

Ἐπννοίησεν τὸ | ἔργον τοῦτο Νῆ|λ[ος] Ζοήλου

2-3. Νῆ|λο[ς] ed.pr., F. [but the ph. shows no trace of omikron] [Νῆλος = Νεῖλος?, Herrmann].

1735: 125/126 no. 1 (c) (ph.). **Rock-cut inscription, 5th/6th cent.** A.D. Inscription carved in the rock by the road running between the northern shore and the façade of the basilica. The first two lines are illegible.

[----|----] | ἐποίησεν τὴν ὁδὸ|ν τῆς Ἁγίας Εὐ[...]|ειας [...]π[.]ντο[...] | τõν τέκνõν αὐτοῦ | Παύλου καὶ Θεοδόρ(ου)

4-5. The name of the female saint to whom the basilica was dedicated cannot be recovered; candidates are many and include Eusebia, Euphemia, Eutychia, Eudoxia, Eudokia, Eugenia, Euanthia, Euthalia, Eulampia, Eupraxia, Eustolia, Eutropia, and Euphrasia, ed.pr., who thinks that Eutychia is interesting in connection with Bishop Eutychianos who may have been the patron of 'Church II' on Gemiler Ada (cf. our lemma no. 1723) || [6-7. possibly [ὑπὲρ] | τõν τέκνõν αὐτοῦ, Pleket; [...] | τὸν τέκνον αὐτοῦ, ed.pr.].

1736: 126 no. 2 (a). **Labels of painted figures, late 6th/early 7th cent.** A.D. Inscriptions labelling figures painted in a tomb northeast of the basilica; only two fragments are preserved: [--]ΟΦΩCΚ[--] under the eastern lunette with a representation of Christ Emmanuel, and Ἄγγε[λος] on the southern wall above an angel. See also K.Asano, on 90-92 in the same volume, for a description of the frescoes and the date indicated in the heading (color ph. of the frescoes, on which the inscriptions are not visible).

1737: 126/127 no. 2 (b) (dr.). **Inscription on a keystone, undated.** Christogram on a marble keystone on the western façade of a tomb near that mentioned in our preceding lemma: chi-rho monogram with an alpha with broken horizontal hasta in the lower left quarter.

1738. Patara. Inscribed metal label, undated. F.Işık, *KST* 20, 2 (1998) 164 and 175 (ph.), mentions a metal label found in a tomb, with punched inscription: Ἱππίας | Διακρίτου. *Non vidimus.* See C.Brixhe, *BE* (2000) no. 590.

1739. Phellos. Epitaph. For an epitaph possibly to be assigned to the territory of Phellos see our lemma no. 1708 and the app.cr. ad L. 4 in fine.

1740. Pinara. Honorary inscription for an anonymous benefactor, 1st cent. B.C. *TAM* II 508 (*SEG* XLV 1826). K.J.Rigsby, *EA* 30 (1998) 138/139, suggesting that in L. 20 the mason inadvertently copied the letters ΚΑΙΥΠΟ from L. 19, offers the following text of LL. 19-21: τ[ε]τειμημένον δὲ πρ[ὶ]ν καὶ ὑπὸ Σιδυμέων καὶ Βα[λ]βουρέ[ων καὶ Λυ?]|δατῶν καὶ Καλυνδίων {καὶ ὑπὸ} τῆς Καρίας προεισο[διάσαντα] | μυριάδας ἀτόκους λ´. In this way we get rid of the strange ὑπὸ τῆς Καρίας and we have a benefactor lending 300.000 dr. to four cities. Reflections on Kalynda and its location, in Caria or Lycia. The redactor's point of view was that the city belonged to Caria.

1741. Xanthos. Joint decree of the Xanthians and the perioikoi concerning the foundation of a cult for basileus Kaunios, 337 B.C. *SEG* XXVII 942; XLVI 1720*; see also our lemma no. 1559. After a survey of earlier research, P.Briant, *CRAI* (1998) 305-340 (Lycian, Greek and Aramaic text), focuses on the political relations between the local community (Xanthos) and the Persian satrap Pixodaros. Discussion of the character of the document (cultic foundation including regulations concerning its economic, material and administrative infrastructure, as well as its perpetuity) and of the material disposition of the three versions: the Lycian and the Greek - the latter dependent on the former - represent the official version; the Aramaic text is shorter and was therefore engraved on the shorter side of the stone, which should not be considered the 'central' or main side. Contra H.Metzger and A.Dupont-Sommer, B. maintains that the cult of basileus Kaunios was introduced on the initiative of the Xanthians and perioikoi rather than of Pixodaros. The latter merely guaranteed its maintenance, and took no part in decision-making or legal validation. There are two main arguments: 1) the introductory formula (LL. 1-5) does not serve to date the decree and does not form part of it. Rather the decision proper (LL. 5ff.) is loosely embedded in a narrative providing the general institutional and chronological framework. The latter simply states that *when/at the time* (ἐπεὶ) Pixodaros was (or had become) a satrap, and had appointed archons and a governor, *then/at that time* (cf. the particle δή after ἔδοξε, unusual in such formulas) the Xanthians and the perioikoi decided ... etc. The

Lycian version strongly supports this interpretation; 2) the final phrase (L. 34: Πιξώταρος δὲ κύριος ἔστω) does not refer to the document as a whole, implying that the satrap was required to authorize the Xanthians' decision (cf. Metzger's translation 'Et que Pixôdaros ait la haute main sur ces décisions'). It should be connected with the sentence immediately preceding (LL. 32-34: ἂν δέ τις μετακινήσηι, ἁμαρτωλὸς ἔστω κτλ.): Pixodaros guaranteed the local decisions and may have been scheduled to act as an arbiter or punisher in case of transgression (on 332 B. adduces parallels for this specific meaning of κύριος (ἔστω)).

In the ensuing discussion (340-347), H.Metzger intervenes against, G.Le Rider and P.Bernard in favor of, B.'s interpretation.

E.Grzybek, *Kadmos* 37 (1998) 229-237, assigns a decisive role to Pixodaros, who is assumed to have initiated and ratified the decree, and to have ordered the engraving and erection of the stele in the Letoon in order to make the Xanthians observe the decree. G. argues that the Lycian and Greek versions do not represent transcriptions of the original decision (the language of which remains unknown), but were thoroughly reworked in the satrapic chancery. The Aramaic text is Pixodaros' own 'Begleiturkunde' and 'Ratifizierungsurkunde' (236). G. argues that the form in which Pixodaros chose to display his document is in line with the contemporary multilingual practice of the Persian royal chancery. Contra, P.Briant, *art.cit.*, Addendum on 336/337 note 112 [On Iranization and Hellenization in Lycia see also A.G.Keen, *op.cit.* (cf. our lemma no. 1559) 61-70].

LYKAONIA

1742. Laodikeia Katakekaumene. Dedication, Roman Imperial period. H.Bahar, *AST* 16, 2 (1998) 54, provides photos of an altar found in an imperial estate and dedicated by [Φ]αῦστος Σεβ(αστοῦ) ἀπελεύθερος [ὑ]πὲρ καρπῶν. *Non vidimus.* See C.Brixhe, *BE* (2000) no. 642 [For dedications ὑπὲρ καρπῶν see L.Robert, *REA* 42 (1940) 3; M.L.Lazzarini, *Scienze dell'Antichità. Storia, Archeologia, Antropologia* 3/4 (1989/1990) 856, Herrmann].

ISAURIA

1743. Adaköyü. Epitaph of the husband of Immas, undated. Yellowish limestone stele; in the pediment, representation of a lion; below ■ man and a woman; inscription below the lion; built into ■ house. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 69 no. 40 (ph.).

Ιμμας Νιννι ἀνέστ̣[ησεν --- τὸν]
ἄν v δρα αὐτῆς Και[ν - - - - -]
ΤΗΜΙ μνήμη[ς χάριν vacat]

1. Νιννις: the genitive is always Νιννιος, but a genitive in -ι is perfectly possible, ed.pr. || 2. the husband could have been a Καις: see our lemmata nos. 1744, 1754, and 1756, ed.pr.

1744. Akçaalan. Epitaph, undated. White marble base; on the front the busts of ■ man and a woman; on top four holes; L. 1 of the inscription above the relief, L. 2 right and left of the busts; erected in the courtyard of the school. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 70 no. 41 (ph.).

[Τῷ δεῖνι τοῦ δεῖνος] καὶ τῇ γυναικὶ αὐτοῦ Αὐρ̣(ηλίᾳ) ['Α]καμ̣ατ̣α Γαίου Και ἀνέστη-σα̣[ν]
[ὁ δεῖνα τοῦ δεῖνος καὶ] Νιννις 'Ανθεστ̣[ίου] relief Σεγγ̣ι̣ββαστοου

1. Αὐρ̣(ηλ(ᾳ) ['Α]καμ̣α̣τα: uncertain reading, ed.pr., who points out that after the upsilon N could be read; 'Ακαματα is previously unattested; G.Petzl (in a forthcoming review in *Gnomon*) suggests ἀνέστησε̣[ν] || 2. in fine Σεν in smaller script; between iota and beta a 'große[r] Abstand'; the name Σε(ν)νιββαστοος is previously unattested, ed.pr.

1745. Dülgerler. Epitaph. J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* (Papers American School of Classical Studies at Athens vol. III, Boston 1888) 77 no. 132. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 69 note 229, wonders whether in LL. 3-6 one should perhaps read Νιννις | Νιννι | Οσβαlδαι (Sterrett: Νίννις | Νίννιlος Βαlδαι). For Νιννις and the genitive Νιννι see our lemma no. 1743. Both Βαδας and Οσβαδας are hitherto unattested.

1746. Koropissos (Dağpazari: ca. 20 km. north of Mut). Honorary inscription for Septimius Severus, 195-210 A.D. Yellowish limestone block built into ■ tower ca 300 m. south of the village. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 71 no. 42.

Αὐ̣τ̣ο̣κ̣ρ̣ά̣|τορα Καίσ[α]|ρα Λ(ούκιον) Σεπτίμ[ι]|ον Σεουῆρο[ν] || Περτίνακα | Σεβ(αστὸν) Αὔγουσ|τον Εὐσεβ(ῆ) Εὐ[τυ]|χῆ 'Αραβικὸ[ν] | 'Αδιαβηνικὸ[ν] || π(ατέρα) π(ατρίδος) τὸν γῆς κ[αὶ] | θαλάσ(σης) δεσπ[ό] | vacat την ἡ πόλις vacat

[The date can be deduced from the epithets 'Αραβικός and 'Αδιαβηνικός, both awarded in 195 A.D., and from the absence of Britannicus (awarded in 210 A.D.); perhaps the absence of Parthicus Maximus (Jan. 198 A.D.) allows a narrowing down of the date of our text to 195-198 A.D., on the assumption that our attempt at precision is that of the ancients, Pleket].

1747. Koropissos (Dağpazarı). Mosaic inscription, Christian period. Mosaic with black letters in ■ white field framed in black. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 71/72 no. 43: Ἀναστασίῳ πρεσβυτέ|ρῳ καὶ Ἀββα Κύριε βοήθησον

2. Ἀββα: either a female's name or a title, ed.pr., who also considers Ἀββας (either male or female).

1748. Koropissos (Dağpazarı). Fragment, Christian period. Yellowish limestone block built into the wall of an ancient building behind the middle fountain in the village-center. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 72 no. 45 (ph.).

Θεοτόκου [..]Ι̣Ι̣ | [τ]ὸ̣ν ἐπίσκοπο̣ν Φ | Ι̣ΩΝΙΟΕ̣Λ̣[..]ΓΟ̣

1749. Koropissos (Dağpazarı). Fragment, undated. Large block moulded below and built into the door of a small shop opposite the mosque. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 72 no. 44 (ph.): Ο̣ΠΟΙΝΗΣ | ΑΡΑΦ̣Α̣Ρ̣ΙΠ̣ | ἐπὶ ἡμῶν Α | [--]Ι[----]

2. The phi is very uncertain; the second rho could be a beta, ed.pr.

CILICIA

1750. Rough Cilicia. Repertorium. S.Hagel - K.Tomaschitz, *Repertorium der westkilikischen Inschriften, nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (Ph.-Hist. Klasse, Denkschr. Band 265; Ergänzungsbände zu den Tituli Asiae Minoris no. 22; Vienna 1998), provide a collection of all inscriptions from western Cilicia. It is not a Corpus but a repertorium, since the stones have not been studied and checked systematically and commentaries are lacking. The arrangement is alphabetical and geographical, according to find-spot: either ancient settlements or, in the case of unidentified sites, modern Turkish toponyms. On 8/9 the authors present an alphabetically arranged list of all toponyms, noting the abbreviation used for each of them in the Repertorium and the Indices, and the number of texts found at each site. [The alphabetical arrangement itself disrupts the regional coherence but that is acceptable, insofar as a good map will enable the student to piece together the texts from a specific region; but one does not find much justification for using Turkish toponyms when identification with an ancient polis or village is reasonably certain. In some cases the authors do accept an identification and use the name of the ancient polis: the inscriptions from Sinekkalesi are correctly under Hamaxia. However, in other cases they do not follow this practice. Texts from Cavurbeleni and Hacılar are put under Hacılar (102/103 Hac 1-4e), although T. in his publication on new inscriptions from western Cilicia (see our lemma no. 1751) has identified both places as sites of ancient villages belonging to the territory of Karallia. At minimum, one would expect a rubric 'Karallia' with a cross-reference to the two Turkish toponyms. In the present volume the reader looks in vain for Karallia; texts

from the site do appear in the Repertorium but they are to be found under Güney Kalesi, surely the site of Karallia. Similar cases concern Ayasofya (32 texts under Aya 1-32), identified by T. beyond doubt as the site of Kolybrassos (see our lemma no. 1775), and Asar Tepe (three texts under AsT 1-3), tentatively identified by T. with Iulioseaste or, if the site was not a polis, assigned to the territory of Lamos; cross-references under Iulioseaste (?) and Lamos (?) would have been helpful.

In some cases, sites which probably housed ancient villages and were assigned by T. to the territory of an ancient city are presented under their Turkish toponyms; it would have been more helpful to present them under the names of the cities concerned. Hocalar, site of the ancient village of Marassos, is assigned by T. to Syedra (rather than to Iotape), but the two texts mentioned under Hoc 1-2, are separated by well over 350 pages from the inscriptions of Syedra. Similarly, the two texts from Itburnu (Itb 1-2) should have been placed under Kolybrassos, those from Kobuslar (Kob 1-3) under Karallia and those from Akkale (Akk 1-3) under Elaiussa Sebaste. Incidentally, in Akkale 2/3 a certain Illous is mentioned; a third inscription, also recording an Illous, and also originating in Elaiussa Sebaste, is placed in the Repertorium under Lamos (Lam 3); at the last moment, however, the authors discovered their mistake and added '= Elaiussa Sebaste 35'; however, the list of inscriptions from the latter city ends with ElS 34; there is no ElS 35, with a cross-reference to Lam 3! It is unfortunate that three texts from the same city and all mentioning an Ἰλλους are separated from each other, because the authors did not decide to omit Akk 1-3 and to place them under Elaiussa Sebaste (for the Ἰλλους-texts see now D.Feissel, *Mitteilungen zur christlichen Archäologie* 5 (1999) 11-14, with improved readings; see also our lemma no. 1757). Adanda (Kalesi) is identified by T. with Lamos; in the Repertorium, however, the two are separated by ca. 300 pages: Ada 2-17 on 12-17 and Lam 2-20 on 311-315!, Pleket].

Each lemma contains the toponym, the Greek text and previous editions; all readings and corrections mentioned in the Scheden have been incorporated. In the app.cr., variant readings are recorded without reference to publications. Readings made obsolete by clearly better recent ones are omitted. The Repertorium contains 2009 texts: 1977 Greek and 32 Latin; there are 112 new texts (see the list on 518), most of them insignificant fragments or standard epitaphs [On 84 ElS 3, from Elaiussa Sebaste, is given as unpublished; it is, however, exactly the same as ElS 2, published by LeBas-Waddington; for the inscriptions from Elaiussa Sebaste, old and new, see now E.Equini Schneider, *Elaiussa Sebaste* I. *Campagne di scavo 1995-1997* (Rome 1999) 63-82 (old) and 327-339 (new; see W.Eck, *EA* 33, 2001, 105-109, for a text on 329/330), Pleket]. From Meriamlık (site of a church of Ste. Thekla, near Isaurian Seleukeia) come sixteen new epitaphs (317-319 Mer 4-19), some of which mention occupations: ■ καπιλός (= καπηλός) who is also a κοπιάτης ('grave-digger'; no. 4), an ἀκονητής ('marble-polisher'; no. 8 [see also *Repertorium* 247 Kry 317 = *MAMA* III 414 (ἀκωνιτής) and L.Robert, *Hellenica* XI/XII 37-39]), a σαργανάριος ('basket-weaver'; no. 11 [see also *Repertorium* 321 Mer 33 = *MAMA* III 46 (σαγανάριος), the new text from Seleukeia on the Kalykadnos in *Repertorium* 363 Sel 76 (σαργανάριος) and the old text from the same city in *ibidem* 353/354 Sel 33 = *CIG* 9222 (σαργάριος), Pleket]). Seleukeia on the Kalykadnos contributes 29 new epitaphs: see, inter alia, 357 Sel 56 and 358 Sel 59 for two μακελλάριοι ['butcher'; cf. E.Gibson, *BASP* 12 (1975) 155, Herrmann; see also our lemma no. 939]. Korykos (630 nos.), Olba-Diokaisareia (104 nos.) and Seleukeia (154 nos.) are well represented in this volume. [Under Adanda 10 (honorary inscription for an athlete, τρὶς θεμεονείκης, who won the pankration in the θέμις Λεωνιδεῖος, when Leonidas, son of Leonidas, grandson of Kendos, was 'eternal gymnasiarch' and Leonidas, son of Kendos and father of the 'deceased' (i.e., the 'eternal gymnasiarch') was president and the actual agonothetes) a cross-reference to Ant K 2 (and not AK 2 as the authors write per errorem) is duly given; but this did not prevent them from turning the president of the same themis, Leonidas, son of

Kendos, into the [υἱοῦ? τ]οῦ ἥρωος; as in Ada 10, [πατρός] is the word to be restored; further references to Ant K 4, 11 and 18 would have been helpful for the student of Ada 10. For Ant K 11 consultation of Robert, *DAMM* 86-89 is indispensable; the volume is mentioned elsewhere in the *Repertorium* but not here. In L. 2 instead of [εὐ]τύχι TOY- - (so *Repertorium*), Robert suggested [Εὐ]τύχι Του[η], Τουης being the *signum* of the victorious athlete Aur. Salvianus honored in this text. In Ant K 18 the restoration of [αὐτοῦ] in L. 10 is not supported by the parallels in nos. 4 and 11. The inscription from Güney Kalesi (= Hamaxia) 13 (101 GKa 13 = *SEG* XXXVII 1212) is said to belong to GKa 10 (= *SEG* XXXVII 1211). However, T. has suggested adding a third fragment to no. 13 (see our lemma no. 1772), which would yield the reading χαρι[σ]τήριον instead of βουλευ]τήριον, without the slightest hint that this inscription belongs to no. 10, Pleket].

Very elaborate Indices (general Index of words, proper names, geographica, sacra (pagan and Christian), emperors, magistrates and political terms ('Staat'), terms relating to the 'Gemeinwesen', the military and architecture, figures/measures/money) and a list of abbreviations used in the texts and Concordance conclude the book [the criteria according to which words are listed under the rubrics 'Staat' and 'Gemeinwesen' are not always clear; it is not self-evident that all words denoting occupations must be placed under a heading 'Gemeinwesen'!; moreover, all the terms listed under those headings also occur in the general word-Index; a proliferation of Indices surely does not help students searching for parallels for a given word; in addition to *sacra* and *militaria*, one general Index of important words would seem to facilitate and speed up research, Pleket].

See C.Brixhe, *BE* (2000) no. 633, for comment on the genitive Ἱεροκος (from Ἱεροξ/Ἱερωξ; 'le faucon'), on the names Κνουως, Τουατις, Ὕλη, Παῦλος/Πῶλος/Πάλος (equivalent of Latin Paulus) and Κέστρος.

1751. Cilicia (west). New inscriptions. K.Tomaschitz, *Unpublizierte Inschriften Westkilikiens aus dem Nachlass Terence B.Mitfords* (Oesterr. Akad. Wiss., Ph.-Hist. Klasse, Denkschriften Band 264; Ergänzungsbände zu den Tituli Asiae Minoris no. 21; Vienna 1998), publishes 45 inscriptions copied by T.B.Mitford in the period 1969-1975, when he travelled in Rough Cilicia on his own, i.e., without G.E.Bean with whom he had explored the area in the years 1960-1968. The basis of T.'s publication consists of M.'s notebooks and squeezes. Most of the stones seen by M. have since disappeared; the same is true of M.'s photos. One of the three notebooks of M. could not be traced by T.; the two others were put at his disposal by Anthony Snodgrass. In two Appendices, T. offers (a) a summary of what we now know with reasonable probability about the topography of Rough Cilicia, with special attention to the problem of identification of sites with ancient cities or villages (App. I 73-84) and (b) a short list of twelve free-standing ἐξέδραι in southwestern Asia Minor (mainly Rough Cilicia), meant as an addition to the single example from that area offered by S.von Thüngen in her study on exedras (130 no. 108, from Isauria Palaia; see *SEG* XLIV 1683).

For a brief review see H.W.Pleket, *Mnemosyne* 54 (2001) 252/253; a more detailed review by G.Petzl will appear in *Gnomon*.

1752. Anemurium. Epigram commemorating the completion of a sea-wall, ca. 382 A.D. E.Alföldy-Rosenbaum, *Phoenix* 26 (1972) 183-186; C.P.Jones, *ibid.* 396-399. D.Woods, *Phoenix* 52 (1998) 109-119, uses this epigram to explain the contradictory claim of Eunapius (preserved in the *Suda* A 3752) that the 'general' Arbazakios was an Ἴσαυρος and at the same time came ἐξ Ἀρμενίας, a statement generally assumed to mean that he was born in Armenia while being of Isaurian descent. The inscription locates the *legio I Armeniaca* in Isauria in the early 380s (command of the *comes* Matronianus, identifiable as *dux et praeses Isauriae* in 382 A.D.). This implies the presence there also of the *legio II Armeniaca*, although not necessarily in Anemurium itself. The compiler of the *Suda* has misinterpreted a reference to one of these legions in Arbazakios' titulature (cf. e.g. Zosim., *HN* 2.51.4: Μενέλαος ὁ τῶν ἐξ Ἀρμενίας ἱπποτοξοτῶν ἄρχειν τεταγμένος). Consequently Arbazakios was an Isaurian, and he was probably chosen for the pacification of Isauria precisely because of his personal knowledge of that region. On the basis of literary sources, W. discusses the military presence in and the government of Isauria from ca. 396 to 404 A.D., and the precise charges of Arbazakios and his predecessor Fravitta; neither of them need to have ranked any higher than *comes Isauriae* during their campaigns in 400 and ca. 396-400 A.D., respectively. We give Jones' corrected text of the epigram, which was never included in *SEG* (mentioned in *SEG* XXXV 1451 app.cr. ad L. 2).

Τεῖχος ἀμωμήτοιο ταγαῖς ἐτέλεσε τάχιστα
λαμπροτάτου κόμιτος τοῦτο Ματρωνιανοῦ
Εὐσέβιος ἀγαθὸς στρατιῆς προτεταγμένος ἐσθλῆς
4 Πρώτων Ἀρμενίων, ὧν κλέος ἐστὶ μέγα

1753. Antiochia under Kragos. Two fragments. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 67 nos. 37 and 38 (ph.), mentions two insignificant fragments, copied by T.B.Mitford in 1964/1965: A): δῆμος (no. 37; monumental script; cursive sigma); B):]ΕΠ[-- -|--]ΕΦ[---|--]Τ. See also *Repertorium Westkilikien* 43 AntK 26 and 27 (where in L. 1 ΕΤΙ is given instead of ΕΠ).

1754. Asar Tepe. Honorary inscription for Matis, undated. White limestone base. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 63/64 no. 34 (ph.); see also *Repertorium Westkilikien* 46/47 AsT 1.

[Α]αμωτῶν ὁ δῆμο[ς]
vacat
Ματιν Τετε(ο)υς τοῦ
Κιλαραμω, γυν-
4 αῖκα Ρωνδου Ν̣[έω]-
νος τοῦ Και, ἀ[ν]-
δ̣ρὸς βουλευτοῦ, [σωφρο]-
σύνης ἕνεκεν· Μ[--ca. 6/7--]
8 Ρωνδου τὴν μη̣[τέρα]

---

2. ΤΕΤΕΥCΤΟΥ, lapis; ed.pr. points out that all other sigmas in this text are square; it is only in this line that we have a round one: C; possibly Є should be read: Τετευετοῦ, genitive of an otherwise unattested name Τετευετος; in the end he prefers Τετε(ο)υς τοῦ: genitive of Τετης, attested in western Cilicia (Τετεους and Τετητος are both attested as genitive) || 3. Κιλαραμω: see the genitive Κιλλαραμωτος in Hamaxia (Bean-Mit-

ford, *Journeys --- Rough Cilicia 1964-1968*, no. 55), ed.pr. || 4. Ρωνδου: gen. of Ρωνδας, ed.pr. || 5. Καιι: genitive of Καις (attested in Bean-Mitford, *op.cit.* no. 242), ed.pr. [see also our lemma no. 1756, where possibly a brother of Rondas is on record] || [7-8. apparently, a child of Matis and Rondas decided to add his name and to honor his mother in addition to the demos of Lamos, Pleket] || as to the site at Asar Tepe, ed.pr. suggests that the settlement may have functioned as 'Binnenstadt' (Iuliosebaste) of the neighboring coastal city of Nephelion; ed.pr. briefly describes the ruins at Asar Tepe [for the view that the settlement at Asar Tepe may have belonged to the city of Lamos, see my brief review in *Mnemosyne* 54 (2001) 252/253; see also our lemma no. 1755 app.cr. ad LL. 5/6; I.Karamut - J.Russell, *JRA* 12 (1999) 355-371, reject the identification of Asar Tepe with Iuliosebaste, Pleket].

1755. Asar Tepe. Fragment of an honorary inscription, undated. Lower part of a limestone base. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 65/66 no. 35 (ph.); see also *Repertorium Westkilikien* 47 AsT 2.

[..................δεκαπρωτε]ύσα[ς]
[ὑπὲρ τοῦ ἀδελφοῦ Βρ]ευαξεω[ς]
[φιλοστοργίας χ]άριν, vacat
[ὁ ἱερεὺς τοῦ Σεβα]στοῦ καὶ
[γυμνασ]ιαρχήσας καὶ προ-
[νοητ]εύσας καὶ πᾶσαν ἀρ-
[χὴ]ν καὶ φιλοτειμίαν τῇ
[π]ατρίδι πληρώσας

5. Initio: the restoration is uncertain, ed.pr. || 5-6. προ|[φητ]εύσας is equally possible, suggested by P.Herrmann apud ed.pr. [cf. now προφατεύσ[ας] in a dedication to Apollo Karneios (?) from Emecik near Knidos (the Triopion?), also a place without any tradition about an oracle until now: D.Berges - N.Tuna, *MDAI(I)* 50 (2000) 195, Herrmann], who adds that in nearby Antiocheia under Kragos there was an oracle; in an inscription recording answers of that oracle, Ζεὺς Λαμότης is mentioned: Zeus from the city of Lamos [on the assumption that in Lamos there was also an oracle, this restoration may well provide additional evidence that the site of Asar Tepe belonged to Lamos and that the πατρίς in L. 8 is that city; see our lemma no. 1754 app.cr. in fine, Pleket].

1756. Asar Tepe. Erection of statues by Kais, undated. Four limestone blocks belonging to an exedra; on the front a tabula framed by fasciae; inscription on the upper fascia. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 66 no. 36 (ph.); see also *Repertorium Westkilikien* 47 AsT 3.

Καις Νέωνος τοῦ Και ἀνέστησεν τοὺς ἀνδριάντας [ἐκ] τῶν ἰδίων v

Καις: possibly a brother of Rondas (see our lemma no. 1754 LL. 4/5), ed.pr. || Mitford suggested that the statues may have been identified by means of painted inscriptions in the tabula.

1757. Elaiussa-Sebaste (area of: Akkale). Acclamation for Illous, before 484 A.D. Inscription engraved in a circle on a limestone capital found in the monumental suburban villa complex in Akkale. Ed.pr. in *Repertorium Westkilikien* 21 no. Akk. 3; republished by D.Feissel, *MiChA* 5 (1999) 13/14 (dr.).

† Ἴλ(λ)ου ἐν⟨δ⟩οξοτάτου καὶ Οὐνιθαρίου πατρ(ὸς), πολλὰ τὰ ἔ(τη)

Πολλὰ τὰ ἔ(τη) Ιλλου ἐνδοξοτάτου καὶ ΟΥΝΙΘΑΡΙΟΥ πατ(ρός), *Rep.* || the text begins with a cross, and runs from right to left || Feissel identifies this Ἴλλους with the homonym in *SEG* XXXVII 1325 (= *Repertorium Westkilikien* 21 Akk 2); he is identical with the homonymous *magister militum*; F. distinguishes this person from the Ἴλλους on record in *SEG* XXXVI 1240 (= *Repertorium Westkilikien* 312 Lam 3; end 5th/6th cent. A.D.) [See now also H.Elton, *Byzantion* 70 (2000) 393-407, Pleket].

1758. Gevinde Kalesi (ca. 18 km. northeast of Gazipaşa/Selinus). Epitaph of Indemis, undated. Limestone block; on the front an inscription; below, two rosettes; on the left side two protomes. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 58/59 no. 30 (ph.); see also *Repertorium Westkilikien* 94/95 Gev 2.

Ινδους Ινδημιδος | καὶ Κεμει ἀδελφὴ [αὐτοῦ] | ἀνέστησαν Ινδημιδα [. . . . .]ιος τὸν πατέρα αὐτῶν μνήμης || χάριν· v v Τουβως Ουαξολου ΟΑΓΣΙΤΗΣΑΣ τε[χνίτης] ἐποίει

1. Ινδους: attested in Cilicia and Isauria; Ινδημις: one example in Bean-Mitford, *Journeys --- Rough Cilicia 1962-1963*, 8/9 no. 4, ed.pr.; see also our lemma no. 1759 B || 2. Κεμει: previously unattested, ed.pr. || 5. Τουβως: attested in the coastal area of western Cilicia, ed.pr.; Ουαξολας: see our lemma no. 1760 A || 5-6. see our lemma no. 1759 A; the letters at the end of L. 5 and the beginning of L. 6 probably belong to the mason's ethnikon, ed.pr. || ed.pr. describes the ruins at Gevinde Kalesi and at Karatepe (previously Sivastı), a few kilometers south-southeast of Gevinde.

1759. Gevinde Kalesi. Epitaph of Indous, undated. White marble block; on the front, two rosettes which divide the lines of the inscription; on the right side two protomes. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 59 no. 31 (ph.); see also *Repertorium Westkilikien* 95 Gev 4 (a) and (b).

A: Τουβως Ουαξολου τεχνίτης | ἐποίει

See our lemma no. 1758 app.cr. ad LL. 5/6.

B: [Ι]νδους καὶ Κοη[ς] καὶ Ναν [. . . . . .] | υἱοὶ Ινδου[τος --ca. 11-- ἀνέστ]ησα[ν] | τὸν πατέρα [μνήμης] χάριν

1. Κοη[ς]: cf. Κοιης and Κοις, ed.pr.; for Ιvδους see our lemma no. 1758.

1760. Gevinde Kalesi. Epitaph of Enebauas and Elenis, undated. Gray marble block; on the left side representation of a woman and two children; on the front a funerary banquet. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 60 no. 32 (ph.); see also *Repertorium Westkilikien* 95 Gev 3(a) and (b).

A: Ἐξ ἑαυτῶν ζῶντ(ες) ἐσκεύασαν ἑαυτοῖ[ς]
[τ]ὸ ἡρώειον Ενεβαυας Εδεομαλα καὶ
Ελενις. Τελεμιν τὸν πατέρα αὐτοῦ ἐν-
βαλεῖ καὶ Ου relief αξολαν τὸν
relief ἀδελφὸν αὐτο[ῦ]

1. Ἐξ ἑαυτῶν: very uncertain on the squeeze, ed.pr. [one would expect κατεσκεύασαν, Pleket] || 2. both names are previously unattested, ed.pr. || 3-5. smaller, though otherwise similar, script: probably a later addition, ed.pr.; Ελενις: in *MAMA* III 423, Ἑλένις (female) is attested; Τελεμις is hitherto unattested, ed.pr., who points out that the subject of ἐνβαλεῖ remains unknown; for Ουαξολας see our lemmata nos. 1758/ 1759.

B: Ουαιλαρία· χαῖρε ὁ ἀναγεινώσκων, ὕ-
γαινε ὁ παράγων

The squeeze does not provide a check on the reading Ουαιλαρία, ed.pr., who adds a question mark; G.Petzl (in a forthcoming review in *Gnomon*) wonders whether Οὐαιλαρία = Οὐελαρία: Velaria instead of Valeria? [1-2. one would expect ὑγ(ί)αινε; ed.pr. provides no indication of the relative positions of A and B, Pleket].

1761. Gevinde Kalesi. Fragment of an epitaph, undated. Funerary altar moulded above and below; LL. 1/2 of the inscription on the upper moulding, L. 3 on the shaft; representation of a funerary banquet and a Medusa head. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 61 no. 33; see also *Repertorium Westkilikien* 95 Gev 5.

[- - - - - - - - - - - | - - - -]ος κατ[εσκευά]|σαν ἑαυτοῖς τὸ ἡρώειον

1762. Hamaxia (Sinekkalesi). Inscriptions on a family exedra, 1st cent. A.D. *SEG* XL 1301 (L. 1 of inscription D). White limestone exedra 'excavated' by locals in 1972. Below a moulded krepis, three inscribed blocks in situ (A-C); a fourth block (D) not in situ. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 42-44 no. 19 (ph.); see also *Repertorium Westkilikien* 115/116 Ham 46 (a)-(d).

A (near the upper edge of block A and B):
[Ὁ δεῖνα τοῦ δεῖνος ἀνέστη]-

[σεν τὸ]ν ἀνδριά[ντα Ἀ]λαμαι τοῦ Ἀν[δρ]ιολου
κατὰ τὴν αὐτοῦ διαθήκην, ἀνεστάθη δὲ ὁ
ἀνδριὰς ἐπὶ τῆς ἐξέδρας κατὰ συνχώρησιν Να-
vacat νας Καλλικράτους vacat

2. 'Names more than dubious', Mitford (fieldbook).

B (near the upper edge of block C):
[Νανα Καλλικράτους?]
ἀνέστησεν [τὸν δεῖνα τὸν ἀ]-
δελφὸν μνήμης [καὶ φιλοστοργίας? χάριν]·
τὸν δὲ τόπον [συνεχώρησεν ἡ μήτηρ?]

C (near the upper edge of block D):
[Νανα τὸν δεῖνα ἀνέ]-
στησεν τὸν ἀδελ-
φὸν μνήμης χάριν·
[τό]πον ἀμφότερον Ἀθην[--]
[Κεν]δεου? δὶς [συνεχώρησεν]

4. Initio rather illegible, ed.pr., who points out that in the first word there may have been two successive pi's || 5. on the squeeze, no further (traces of) letters visible after δίς.

D (below texts A-B, on blocks A-C):
[Τὸν ναόν?] καὶ τὴν βάσιν τοῦ Ἑρμοῦ καὶ τὸν Ἑρμῆν καὶ τοὺς βωμοὺς καὶ τὴν
τράπεζαν καὶ τὸν κάνκ[ελλον κατεσκεύασεν]
[- -]ΛΑΣ Κενδεου κατὰ τὴν Καλλικράτους Ἀπολλωνίου τοῦ ἀνδρὸς αὐτῆς
διαθήκην σὺν τῇ α[ὐτῆς δαψιλίᾳ]

1. The cult of Hermes is attested in other inscriptions in Hamaxia, ed.pr. || 2. Λας, Mitford (this name is attested in Hamaxia); but initio there are some letters missing, ed.pr., who on 44 note 128 gives a stemma of the family and points out that five other exedras are known at Hamaxia (see his Appendix on 85-89, especially 85/86 nos. 2 and 4-7); in fine: restored by Mitford.

1763. Hamaxia (Sinekkalesi). Epitaph of Kendeas, undated. Limestone door-lintel of a funerary naiskos, moulded above. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 44 no. 20; see also *Repertorium Westkilikien* 116 Ham 47.

Κενδεας τρὶς Κουαλεως ζῶ[ν] τὸ μνημεῖον | κατεσκεύασεν ἑαυτῷ καὶ τοῖς διαδόχοις

1. Κενδεας and Κουαλις: common names in southern Asia Minor, ed.pr.; Κουαλις: cf. our lemma no. 1765.

1764. Hamaxia (Sinekkalesi). Epitaph of Pannis and Sandemias, undated. Fluted limestone column with base; on top a round hole with 'Gußkanal'; inscription in a tabula on the shaft. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 45 no. 21 (ph.); see also *Repertorium Westkilikien* 116 Ham 48.

Παννι̣ς Πο|λέμωνο[ς θυ]|γάτηρ τὸν | [σ]τῦλον υ̣ἱ̣ῷ || Σανδημια̣ | 'Ροιζου καὶ ἑ|αυτῇ ζῶσα | ἀνέστησεν

[Alpha with unbroken cross-bar; Z; nu, mu and sigma all with equal vertical hastae and straight horizontal bars; Ω; small apices; could be late Hellenistic/early Roman Imperial period, Pleket] || 1. Παννις: previously unattested, ed.pr., who refers to Πανις || 5. Σανδημιας: hitherto unattested, ed.pr., who refers to Σανδης, on record in Hamaxia || 6. 'Ροιζου: genitive of 'Ροιζας, frequent in eastern Pamphylia, ed.pr.

1765. Hamaxia (Sinekkalesi). Epitaph of Kbarolasis, undated. Lower part of a statue (of a woman?); inscription on the socle. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 45/46 no. 22; see also *Repertorium Westkilikien* 110 Ham 26.

Κβαρωλασις | Κουαλεως

2. Κουαλις: see our lemma no. 1763.

1766. Hamaxia (Sinekkalesi). Fragment of an epitaph, undated. Lower part of a small white marble statue of a woman; inscription on the socle. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 46 no. 23; see also *Repertorium Westkilikien* 111 Ham 28.

[- - -]γαλους ❦

1767. Iuliosebaste. For inscriptions assigned to this city, see our lemmata nos. 1754-1756; see especially our lemma no. 1754 app.cr. in fine.

1768. Karallia. Honorary decree for Konon, undated. *SEG* XXXVII 1210. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 18/19, points out that Mitford had a different and probably better reading of LL. 14-16, which apparently reflects a better state of the stone: κοσμιό|τητος εὐεργετεῖν καὶ καθ' ἕνα καὶ πά|σας, ἕν τε τοῖς ἀναγκαιοτάτοις etc.; see also *Repertorium Westkilikien* 100 GKa 9 [But πάσας is not convincing; one would expect πάντας, Herrmann].

1769. Karallia (area of: Cavurbeleni). Honorary inscription for Killabias and his wife (?), undated. Limestone block broken above; inscription in two adjacent columns. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 21-23 no. 9 (ph.); see also *Repertorium Westkilikien* 102/103 Hac 2 (a)-(b). Brief mention by T.B.Mitford, *ANRW* II 18.3 (1990) 2141 with note 40.

A (left column):

- - - - - - - - - - - - - -
ΜΙΤ̣[- - - - - - - - - -]
ἀνέσ̣[τησεν δὲ ἑαυτ]ῆς
τὸν ἀνδρι̣ά̣[ντ]⟨α⟩, ἀποδε-
δωκυῖα τῇ κώμῃ καὶ ὑ-
πὲρ τῆς ἀναστάσεως
τοῦ ἀνδριάντος τὸ ἐξ
ἔθους ὀφειλόμε-
νον δεῖπνον v v v

2. [ἑαυτ]ῆς: the woman, who erected her own statue, may have been the wife of Killabias in text B, ed.pr. || 3. ΑΝΔΡΙ̣Α̣[. .]ΑΠΟ, lapis || 3-4. the perfect participle is unusual, ed.pr., who points to the use of the aorist in text B L. 6 || 4. above the first iota and the final upsilon a small horizontal stroke.

B (right column):

[. . .]ας Βιάνορος θυγάτηρ Κι̣λ̣λ̣α̣β̣ι̣-
αν Τβαραμοτου, ἡ γυνὴ τὸν ἑαυ-
τῆς ἄνδρα, εὐνοίας χάριν τῆς εἰς
αὐτὸν ἀνέστησεν τὸν ἀνδριάν-
τα, γενόμενον ἐπεικῆ καὶ ἱερασάμε-
νον Διὶ Πισαρισσέων· ἀπέδωκεν δὲ
τῇ κώμῃ καὶ ὑπὲρ τῆς ἀναστάσεως
τοῦ ἀνδριάντος τὸ ἐξ ἔθους ὀ-
φειλόμενον δεῖπνον v v

[Ksi: Ξ; square sigma; omega: ω] || 1-2. Κιλλαβιας: previously unattested indigenous name, ed.pr., who points out that the last two letters of L. 1 are especially uncertain || 2. Τβαραμοτος: hitherto unattested indigenous name, ed.pr. || [4. αὐτόν: mistake for αὑτήν?, Pleket] || 6-7. a vertical stroke above the two consecutive iotas of Διί, lapis; Ζεὺς Πισαρισσέων: the village at Cavurbeleni (κώμη: see L. 7) obviously was called Pisarissos, ed.pr., who points out that J.Nollé, *Chiron* 17 (1987) 245, demonstrated that the area of Cavurbeleni (and of nearby Hacılar Tepesi) belonged to Karallia and not to Cibyra Minor (see *SEG* XL 1292 sub (1)); ed.pr. gives a brief description of the ancient remains at both sites || ed.pr. suggests that our block belonged to a monument, now heavily damaged; the two statues may have stood on an exedra (for exedras in Cilicia see App. II on 85-89).

1770. Karallia (area of: Cavurbeleni). Honorary inscription for a veteran and relatives, undated. Four blocks belonging to a long limestone base; blocks 1-3, fastened by iron clamps, from the lower part of the base, block 4 from the upper part; inscriptions (A) and (B) on block 1; the last column of B and the greater part of (C) on block 2; the rest of C and inscription D on block 3; inscription E on the 4th block. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our

4-5. In the inscription Bean-Mitford, *Journeys --- Rough Cilicia 1962-1963*, no. 1, found in the ruins near Şıhlar, the editors restored the ethnikon Κλαυδιοσελευκεύς and suggested identifying Şıhlar with Pamphylian Seleukeia; contra, L.Robert, *DAMM* 60 ff., who preferred to localize Pamphylian Seleukeia on the coast and related the ethnikon Κλαυδιοσελευκεύς to Pisidian Seleukeia, on whose coins this ethnikon appears; ed.pr. follows this identification. In the meantime Şıhlar has been identified with Lyrbe, whereas Pamphylian Seleukeia is identified with a site at the mouth of the river Peri, ca. 15 km. west of Side, ed.pr.

1778-1780. Korakesion (Alânya). Three inscriptions. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 47/48 nos. 24-26, publishes the following three texts seen by Bean-Mitford in the depot of the Alânya Museum in the 1960s; see also *Repertorium Westkilikien* 166/167 Krk 4-6.

1778: 47 no. 24. **Dedication by Hermes, undated.** Small libanotris with bust of a veiled woman: Ἑρμῆς ǀ Θεοδώ|ρου ǀ εὐχή[ν]

Dedication to Hermes, ed.pr.; but see A.Chaniotis, *EBGR* (1998) [2001] no. 261: 'dedication by Hermes, son of Theodoros' || 4. εὐχή (nom.) is equally possible, ed.pr.

1779: 47 no. 25. **Dedication by Gaius Cornutus Iunior, undated.** Small libanotris, no decoration: Γάϊ[ος] ǀ Κορνοῦτο[ς] ǀ νέος

[See *An.Ép.* (1998) [2001] no. 1418: Κορνοῦτο[υ]].

1780: 48 no. 26. **Dedication by Traianos, undated.** Lower part of a small marble column with inscribed base: Εὐχὴ Τραειlανοῦ

'The lettering is late', G.E.Bean.

1781. Lamos. For inscriptions possibly originating in the territory of Lamos, see our lemmata nos. 1754-1756.

1782. Lamos (area of: Sulucin). Inscription in a cultic cave, 2nd/1st cent. B.C. S.Durugönül, *op.cit.* (cf. our lemma no. 1783) 111, mentions a cultic cave with an inscription engraved on an inner wall: Τευκρο[--] Ζηνοφάνου οἶκον [--] Πιν[--] Δουκος?

1783. Olba (area of: Hasanaliler). Fragment, 3rd/2nd cent. B.C. Block fallen down from the wall of a tower. Ed.pr. S.Durugönül, *Türme und Siedlungen im Rauhen Kilikien. Eine Untersuchung zu den archäologischen Hinterlassenschaften im Olbischen Territorium* (Bonn 1998) 51.

Ἐπὶ [-- δημ]ιουργοῦ
ΙΜΙΔΙ[. . . . .]Ε[. . . . . .]ΜΙΟΕ
ΤΟΥΣΡΥΜΕΡΓ[. . . . .]ΙΤΟC
ΚΛΟΥΣΟΠΡΕΡΔΟΥ ΚΑΙ
ΡΙΩΝΓ[- - ca. 10- -]ΛΑΝΙΣΡ
ΡΑ[- - - ca. 13- - -] ΕΙΚΑΜΙΝΙΗΡ
εὐχήν

1-2. Ἐπὶ [δημ]ιουργοῦ [Ἀρ|τ]ε̣μιδ(ώρου), ed.pr. [perhaps Ἀρτ]έ̣μιδι ?; in L. 1 the name of the demiourgos is to be restored, Pleket] || 6. τὰ (τ)είχηε? and Μηνί?, ed.pr. || on 112, D. mentions a block found in Hasanaliler; on it a thunderbolt and an inscription: ΟΔΟ ǀ thunderbolt ΤΟΙCΕ.

1784. Sarnıçbeleni. Honorary inscription for an anonymous magistrate, undated. Eight fragments of a white limestone base moulded above; found on the akropolis of Sarnıçbeleni; fragments 1-4 (= LL. 1-6) and fragments 5/6 (LL. 7-9) join. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 10 no. 1 (ph.); see also *Repertorium Westkilikien* 346 Snb 1.

Ἡ βουλὴ καὶ ὁ δ̣[ῆμο]ς τῆ[ς]
[λαμπρ]οτάτης καὶ ἐνδό[ξ]-
[ου Σι]δ̣ητ̣ῶν πόλ[εως - - -]
[ἐτεί]μησεν Α̣[ὐρήλιον - -]
[- - -]ΙΝΝΕΝ[- - τὸν πατέρα]
[τῆς] π̣[όλεως ?- - - - - - -]
[- - -]Α ἔτι ΑΓΡΙ̣[- - - - -]
[- - φι]λοτείμ[ως - - - - - -]
[γυμνασ]ι̣αρχ̣[ήσαντα - - -]
[- - - - - - - - - - - - - - -]
[- - - - -]ΕΙ[- - - - - - - - -]
[τὸν δὲ ἀν]δριά̣[ντα αὐτοῦ]
[ἀνέστησε]ν ἡ γ[υνὴ? - - -]
[- - φιλοστ]οργίας χά̣[ριν]

[Large, monumental script; alpha with unbroken cross-bar; pi with equal hastae: ; omega: ω] || 4. the alpha and, therefore, the restoration of Α̣[ὐρήλιον] are uncertain, ed.pr. || 9. very uncertain restoration, ed.pr. || from the inscription in our lemma no. 1785 B it appears that the site at Sarnıçbeleni was a village; it probably belonged to Side's territory, ed.pr. (pp. 9 and 81).

1785. Sarnıçbeleni. Fragment of a honorary inscription, undated. Two parts of a moulded statue base of white limestone; on the top of the upper part a round hole for receiving a statue. Inscription A on the left side of the upper part, inscription B on the front. Ed.pr.

K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 11 no. 2 (ph.); see also *Repertorium Westkilikien* 346/347 Snb 2 (a)-(b).

A: [Τ]ὸν [ἀνδρ]ιάντα Ἰου-
[λιανὸς? σὺν τ]ῇ βάσει

1. Initio ed.pr. gives Mitford's reading but he points out that the squeeze does not confirm it; only traces of the upper part of letters are preserved: perhaps the diagonal hastae of A, Δ or Λ, followed by a vertical hasta.

B: - - - - - - - - - - - - - -
[- - -]ΙΟΥΔΟ[- - -]
ΜΗΝ ἡμέραν δημο[σί]-
αν τῇ τε κώμῃ καὶ
4 τοῖσς ἐπιδημήσασι

[L. 1 seems to be in smaller script; Α, Ε, Ω : 2nd/3rd cent. A.D., Pleket] || 1. Mitford suggested [- - ἐκ τοῦ ἰ|δ]ίου Δι[ὸς - -] but ed.pr. points out that after the delta a round letter follows || 3. G.Petzl (in a forthcoming review in *Gnomon*) suggests διεταξά]μην; the site ■ Sarnıçbeleni apparently was that of a village, probably belonging to the territory of Side, ed.pr. (see our lemma no. 1784) || below L. 4 a leaf engraved on the stone.

1786. Sarnıçbeleni. Honorary inscription for Aur. Laberius Trebonius Memnon, undated. White limestone base built into ■ wall on the akropolis. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 12-15 no. 5 (ph.); see also *Repertorium Westkilikien* 347 Snb 7.

❦ Αὐρήλιον vacat
Λαβέριον Τρεβών[ιον]
vacat Μέμνονα vacat
4 Αὐρήλιος Λαβέριο[ς]
Μέμνων Τρεβωνια[νὸς]
vacat τὸν πατέρα

[Many cursive letters: Є, C, Ω, Λ, β : 2nd/3rd cent. A.D., Pleket] || 2. a restoration Τρεβων[ιανόν] would be at variance with the symmetry of the text, ed.pr., with detailed reflection on the possible use of patronymics derived from the gentilicium of the father (Τρεβώνιος) Τρεβωνιανός; cf. Ἀπωνιανός from Ἀπώνιος in *MAMA* VIII 94, of uncertain date: between ca. 100 and 200 A.D.); this might have foreshadowed the habit of deriving the patronymic from the cognomen after 212 A.D. [for the names in -ιανός see also A.Balland, *Fouilles de Xanthos* VII. *Inscriptions d'époque impériale de Létôon* (Paris 1981) 19 with note 45, Herrmann].

1787. Sarnıçbeleni. Honorary inscription for Nendatis, undated. Upper part of a white limestone base; on the top, two holes for receiving a statue. Ed.pr. K.Tomaschitz, *op. cit.* (cf. our lemma no. 1751) 15/16 no. 6 (ph.); see also *Repertorium Westkilikien* 347 Snb 5.

[Φί]λων Κόνων[ος] | τὴν ἰδίαν μητέρα | Νενδατιν Σόλωνος

3. Νενδατις: hitherto unattested, ed.pr., who points out that Mitford suggested Ἐπίωνος as patronymic; its first letter could be epsilon or sigma but the next two letters are ΟΛ and certainly not ΠΙ; Mitford's first version, noted in his field-book, was also Σόλωνος.

1788. Sarnıçbeleni. Fragment, undated. White limestone fragment of a base. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 12 no. 4 (ph.); see also *Repertorium Westkilikien* 347 Snb 6.

- - - - - - - - - - - - - - - - - -
[- - - - - -]Π[- - - - - - - -]
[φιλοτεί]μως ἱ[ερασά]-
[μενον τ]οῦ θε[οῦ - -]
4 [- - - -] τοῦ Ἀπό[λλωνος - -]
[- - - -]ΝΟΥ Λούκ[ιον - -]
[- - - -]Υ[- - - - - - - -]

[Large script; Ω ; Roman Imperial period, Pleket] || the text is mentioned by T.B.Mitford in *ANRW* II 18.3 (1990) 2141 || 1. the pi is very uncertain, ed.pr. || [4. perhaps Πατρῴ]ου?, *An.Ép.* (1998) [2001] no. 1412: 'la reprise de l'article τοῦ est incompréhensible'].

1789. Sarnıçbeleni. Dedication to Ares, undated. White limestone block broken at right; found in Sazlıçesme. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 16/17 no. 7 (ph.); see also *Repertorium Westkilikien* 347/348 Snb 8.

Θεῷ Ἄρει τὸ χάλκ[εον ἄγαλ]|μα ἐκ τῶν ἰδίων ἔ[στησε] | χρηματισθεὶς ὑ[πὸ τοῦ θεοῦ] | Μέμνων Τρεβη[μεως ὑπὲρ] || Τρεβημεως Νεσβαι [- - -] |νομένου θεοῦ ΑΠ[- - -]

[Λ, Δ, Ε, Ω] || 1. Mitford suggested τὸ χάλι[νον ....]; in his field-book he noted χάλκ[ινον as possibility; in fine the squeeze shows a vertical hasta, ed.pr., who prints χάλκ[ινον [we prefer χάλκ[εον (reading of *Repertorium Westkilikien*), Pleket] || 2. in fine ἐ[ποίησε], Mitford; ed.pr. points out that a verb denoting an artist's signature is not appropriate here; G.Petzl (in a forthcoming review in *Gnomon*) suggests ἐ[πεσκεύασε] || 3. divine intervention (dream; oracle) induced the dedicator to erect the inscription, ed.pr. || 5. Νεσβαις: hitherto unattested, ed.pr., who adds that the iota is not absolutely certain || 5-6. [ὑγιοῦς γε]ινομένου; in L. 6 in fine M. suggested ἀρ[ετῇ] but ed.pr. points out that the final letter is a pi (possibly a mu) rather than a rho; G.Petzl, *ibidem*, suggests [ἱερέως γε]νομένου θεοῦ Ἀπ[όλλωνος].

1790. Sarnıçbeleni. Fragment, undated. Fragment of the front of a base of white limestone; broken on all sides. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 11/12 no. 3 (ph.); see also *Repertorium Westkilikien* 347 Snb 4.

- - - - - - - - -
[- -]OYOK[- -]

[- - τ]ῇ κώμ[η - -]
[- - -]ΕΥΞ̣[- - -]

[M, ω: probably advanced Roman Imperial period, Pleket] ‖ 1. Mitford gave Οὐοκῶ̣[νιος, but ed.pr. points out that the omega is not visible on the squeeze [see *An.Ép.* (1998) [2001] no. 1411, where Οὐοκῶ̣[νιος] is related to Q. Voconius Saxa, governor of Lycia-Pamphylia in the 140s A.D.] ‖ 3. Mitford gave ἀ]π̣ευξ[άμενος but if one wants to read a pi ἐ]πευξ[άμενος] may be preferable; however, ed.pr. points out that the pi is very uncertain; if we have a pi, the second hasta must have been shorter [which goes against the date suggested by mu and omega]; a tau is equally possible, which may point to a form of τεύχω: a building inscription.

1791. Sarnıçbeleni. Fragment, undated. Fragment of a white limestone base. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 17 no. 8 (ph.); see also *Repertorium Westkilikien* 347 Snb 3.

- - - - - - - - - - -
ΕΓΕΙΣ • τὴ[ν - - -]
κατεσκ̣[εύασαν - -]

[- -] Ε [- - - - - -]
- - - - - - - - - - -

1792. Seleukeia on the Kalykadnos (Silifke). Artist's signature, undated. Cylindrical limestone altar moulded above and below; on the front, from left to right, busts of a bearded man, a young man and a woman; L. 1 of the inscription between the heads of the bearded man and the woman; L. 2 between the woman and the young man; now in the Museum in Silifke. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 68 no. 39 (ph.); see also *Repertorium Westkilikien* 377 Sel 148: Ἑρμοδίκου | τ(έ)χνη̣ν

2. ΤΧΝ, lapis; Mitford suggested τεχν̣ί̣τ̣ο̣υ̣ but the squeeze does not confirm this, ed.pr.; τ(έ)χνῃ?, *Repertorium Westkilikien.*

1793. Seleukeia on the Kalykadnos (area of: Işıkkale: ca. 10-15 km. northeast of Seleukeia). Boundary stone, late Roman/early Byzantine period. Stone built into the pavement of a road. Mentioned by G.Dagron - O.Callot in I.Ševčenko - I.Hutter, *ΑΕΤΟΣ. Studies in honour of Cyril Mango presented to him on April 14, 1998* (Stuttgart-Leipzig 1998) 61/62 (ph.): Ὅρος κω|μοπό|λεως

2. Μ Π Ο, lapis ‖ κωμόπολις: see Strabo 12.2.6 (C 537) and 12.3.31 (C 557); Malalas uses the word to denote Syrian villages fortified by Theodosius I: 'agglomérations de type urbain qui n'ont pas, ou pas encore, le statut de cité', D.-C., who compare the term with μητροκωμία [For κωμόπολις see L.Boffo, *Strabone e l'Asia Minore* (2000) 129, Herrmann].

1794. Seleukeia on the Kalykadnos (Silifke). Fragmentary inscription, undated. *SEG* XXVIII 1291. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 68 note 226, points out that T.B.Mitford's squeeze confirms J. and L.Robert's suggestion of reading ἀνέσ]τησεν in LL. 2/3 (*BE*, 1979, no. 584); see also *Repertorium Westkilikien* 376 Sel 144.

1795. Senir. Dedication to Asklepios, undated. *SEG* XL 1305. White marble block built into a house. Republished by K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 39/40 no. 17 (ph.); see also *Repertorium Westkilikien* 383 Sen 1.

[Λ]ούκιος Καί[ίλ]ιος Ῥωμ|[α]νὸς ὁ καὶ Ἰ|[λ]λους Ἀννι|[α]τος? τὴν | [σ]τοὰν κατ' | [ε]ὐχὴν Ἀ|[σ]κληπιῷ

Early Roman Imperial period, *SEG*; cursive sigma, omega ‖ 1-2. G.Petzl (in a forthcoming review in *Gnomon*) also considers Καί|[τ]ιος [*An.Ép.* (1998) [2001] no. 1417: Καί|[πρ]ιος, with syllabic division] ‖ 3-4. for Ἰλλους see our lemma no. 1757 ‖ 4-5. Ανν[α]τος?: genitive of a hitherto unattested Αννας, ed.pr. ; G.Petzl, *ibidem*, wonders whether we have an indigenous name: Ι[.]λουσαννι[.]τος ‖ ed.pr. points out that Bean-Mitford, *Journeys -- - Rough Cilicia, 1964-1968*, 47, suggested identifying the site at Senir (ca. 7 km. south of Kasal/Asar Tepe) with ancient Sennea, but Bean, *Klio* 52 (1970) 15 and Mitford, *ANRW* II 18.3 (1990) 2142 (see *SEG* XL 1305) later located Sennea at Gölcük Ören, north-northwest of Side and east of Şıhlar/Lyrbe (for the latter see our lemma no. 1777 app.cr.).

1796. Senir. Inscription mentioning a Theodotos, undated. Fragment of white limestone built into the same house as the stone in our lemma no. 1795. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 40 no. 18 (ph.); see also *Repertorium Westkilikien* 383 Sen 2.

Θεο|δότ|ου

'Grabstein(?)', ed.pr.

1797. Syedra (Seki). Honorary inscription for an anonymous local priest and politician, ca. 60-65 A.D. Limestone base moulded above and below; on top, three round holes; LL. 1-3 of the inscription on the upper moulding, the remaining lines on the front. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 51-54 no. 27 (ph.); see also *Repertorium Westkilikien* 394 Sye 35.

['Η βουλὴ τῆς Συεδρέω]ν πόλε[ως]
ΑΡ[-- τοῦ δεῖνα] φιλοσέβασ[τον ἀρ]-
[χι]ε[ρα]σάμενον Θεῷ Σεβασ-
τῷ εὐσεβῶς καὶ πολυτε-
ίμως, ἑστιάσαντα λαμ-
πρῶς, παραφυλάξαν-
τα τὴν χώραν ἐπιμε-
λῶς, ἀγορανομήσαν-
τα καλῶς, πρεσβεύσαν-
τα ἰς 'Ρώμην καὶ ἰς τὴν
Μεγάλην 'Αρμενίαν
πρὸς Κορβούλωνα,
καὶ πρὸς τοὺς τῆς ἐπαρχε[ί]-
[α]ς ἡγεμόνας πλεονάκις
καὶ ΔΙΑΤΕΛΕΙΛΕΓΟΝΤΑ
- - - - - - - - - - - - - - -

2-4. The honorand was high priest of Divus Augustus, ed.pr., who does not conclude whether we have an urban or provincial cult here [clearly urban, since there is no reference at all to anything provincial, Pleket] || 6-8. an εἰρήναρχος/παραφύλαξ had comparable competence, ed.pr., who refers to παραφύλακες from Cilician Iotape, Korykos and Kasai || 9-12. Corbulo was active twice in Armenia: first in 57-60 A.D., subsequently in 63 A.D., ed.pr., who ultimately prefers to believe that our honorand visited Corbulo after the end of the hostilities in 63 A.D. but does not absolutely exclude a voyage in the period 57-60 A.D.; our text shows that Corbulo's imperium covered not only Cappadocia/Galatia but also Pamphylia, ed.pr. || [13-14. our honorand also regularly visited the governors of the province to which Syedra belonged, Pleket] || 14-15. based on Mitford's handwritten remarks in his *TAM*-manuscript; they are not visible on Mitford's squeeze; the reading of L. 15 was provisional according to Mitford.

1798. Syedra. Inscription for the boxer Aur. Gaianos, 2nd/3rd cent. A.D. I.Karamut, *Müze* 9 (1998) 143 (ph.), mentions a stele found on the akropolis and inscribed Αὐρ(ήλιος) Γαιανὸς Νηρε(?) | ὁ καὶ Σάτυρος Συεˡδρεὺς νεικήσας | παίδων πυγμήν. *Non vidimus.* See C.Brixhe, *BE* (2000) no. 634.

1799. Syedra (Seki). Honorary inscription for Orentes, undated. White limestone base broken below and at right; underlined letters, now missing, once read in a copy of a trader in Alanya. Ed.pr. K.Tomaschitz, *op.cit.* (cf. our lemma no. 1751) 55/56 no. 28 (ph.); see also *Repertorium Westkilikien* 394/395 Sye 36.

['Η βουλὴ καὶ ὁ δῆμος]
[ἐ]τείμησεν
['Ο]ρέντην Λουτ-
τιτος υἱὸν Λο[υ]-
τιου 'Ορέντου,
γένους διασή-

μου, τειμῆς [ἄ]-
ξιον ἀπὸ προ[ο]-
γόνων, τὸν [δὲ]
ἀνδριάντα
[ἀ]νέ(σ)τησε[ν]
Λουτις ὁ [πατ]-
ὴ(ρ) μνήμης
χάριν

3-5. The honorand is 'Ορέντης (a name well attested in western Cilicia), son of Λου(τ)τις (see L. 12); in L. 4 in fine Mitford's manuscript has Λο[υ]ιτιου; on the squeeze the text breaks off after υἱόν and the letters ΛΟ are not underlined in Mitford's text; one expects the papponymic but ed.pr. finds a genitive Λουτίου, from the nominative Λουτ(τ)ις, unacceptable; perhaps L. 4 ended with υἱόν and in L. 5 τ{ι}οῦ 'Ορέντου is to be read ('aber vielleicht -- - zu einfach gedacht'), ed.pr., who in the end prefers to believe that the grandfather carried two names, the first of which remains obscure || on 56 no. 29 (ph.), T. mentions a white marble fragment with αὐτῶν †.

CAPPADOCIA

1800. Kokussos. Funerary epigram. Sterrett, *EJ* 252 no. 285. The text stood on an epistylion in a cemetery: εἰ μὲν γὰρ μάκαρες μερόπων κρείνοντες ἄνασσον, ❦ πᾶς ἂν ἄκοιτιν ἑὴν χ[-----]. R.Merkelbach, *EA* 30 (1998) 115, suggests that the meaning of these words might have been: 'if the gods were righteous ['would rule over mankind "mit beurteilendem Verstand"'], each man would increasingly respect and love his wife'. He refers to *Athenaeus* 13.64 p. 593 DE (ed. Kaibel 3, 308, 8-11), where Danae, daughter of Epicurus' girlfriend Leontion, expresses comparable sentiments. The Cappadocian text may have been inspired by Epicureanism.

1801. Komana. Funerary epigram for the son and grandson of Theodoros, undated. R.P.Harper, *AS* 18 (1968) 124 no. 5.47. R.Merkelbach, *EA* 30 (1998) 111/112, republishes this epigram as follows.

Οὐ μόνος ἐγ μερόπων υἱοῦ σὺν [κό]μβον ἔθη[κ]α
ξυνὸς δ' ἀνθρώπων τοῖος βίος, ὦ Θεόδωρε,
οὐ γὰρ ἴσος ζωῆς ἐρατῆς ὅρος· οὐ[κ] ἐπὶ γήραι
πάντας ἄγει κρατερῶν ἀπαλίντροπα [ν]ήματα μοιρῶν·
ὥστ' εἴ τις φθιμένοισι πέλ(ε)ι νόος ε[ἰ]ν 'Αΐδος γε,
τέρπεο παῖσι φίλοις προτιδέγμενος ἡμέας αἰέν

1. υἱοῦ σύν[τυ]μβον, H., who suggested that old Theodoros had erected the tomb together with his son; υἱοῦ σὺν [κό]μβον, M.: 'ich bin nicht der einzige Mensch der zusammen mit dem Sohn auch den Enkel [= κόμβος: see *TAM* V 1 706; *SEG* XXXI 1031] bestattet hat' || 4. ἀπαλιντροπα[λ'] ἤματα, H.; ἀπαλίντροπα [ν]ήματα: 'die gesponnenen Garne ..., die man nicht zurücklaufen lassen kann', M., who adduces evidence for the concept of the course of life being ἀδίαυλος (not resembling a δίαυλος which consisted of two stadia, the second a return to

the start): *I.Parion* 52 (Merkelbach-Stauber, *SGO* I 07/08/02; *GV* 1994 (a)), *I.Kyzikos* 516 (*GV* 1585). See our lemma no. 1480 for the term ἀπαλινφροσύνη ‖ 5. ΠΕΑΙ, lapis.

CYPRUS

1802. Cyprus. The cult of Arsinoe Philadelphos. A.Anastassiades, *RDAC* (1998) 129-140, presents a survey of the cult of Ἀρσινόη Φιλάδελφος (βασίλισσα) on Cyprus mainly on the basis of inscriptions on small altars, slabs and blocks, on sherds of vessels and pots (especially from Kafizin), and on bases. They are discussed on 132-137 and listed in a corpusculum on 137-140, which with 28 texts supersedes the earlier list composed by I.Nicolaou (cf. *SEG* XLIII 1014 app.cr.). The cult was established before the death of Arsinoe Philadelphos in 270 B.C. and continued well after it (until ca. 150 B.C.). Only one inscription identifies her with another goddess: Ἀρσινόη Φιλάδελφος Ναϊάς (T.B.Mitford, *ABSA* 56, 1961, 8 no. 6; cf. also Νύμφη Ἀδελφή in dedications from Kafizin). It seems that, unlike in Alexandria, Arsinoe was not identified with Aphrodite on Cyprus. For Arsinoe Philadelphos see also our lemma no. 2037.

1803-1804. Amathous. Epitaphs, 2nd/3rd cent. A.D. Sandstone cippus and stele; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1998) 162/163 nos. 2 and 4 (ph.).

1803: 162 no. 2. **Epitaph of Phi[--].** Lower part of a cippus moulded below; inscription on the shaft: Φι[--] | Φιλοκράτους | χρηστέ, χαῖρε

1. E.g. Φι[λοκράτης], Φι[λόδωρος], Φι[λότιμος] (names attested on Cyprus), ed.pr.

1804: 162/163 no. 4 **(area of: Hagios Tychon). Epitaph of Myrous.** Pedimental stele; inscription on the large rectangular field below the pediment.

Μυροῦ Στράβωνος | χρηστή, χαῖρε

1. Μυροῦ: diminutive of Μυρώ, ed.pr. [vocative of Μυροῦς, Bingen]; in fine: ΟΣ is engraved above N for lack of space ‖ engraved after the erasure of an earlier inscription in four lines of which faint traces are visible: Α Ι (L. 2 initio); Χ (χρηστέ or -τή; L. 3); ΧΑ (χα[ῖρε]; L. 4), ed.pr.

1805. Kition (area of: Panayia Emathousa). Rhodian amphora stamps. K.Winther Jacobsen, *Proceedings of the Danish Institute at Athens* 2 (1998) 355 (ph.), reports the discovery of five Rhodian amphora stamps. No new names.

1806. Limassol. Epitaph of Philodoros, 2nd/3rd cent. A.D. Sandstone cippus moulded above and below; inscription on the shaft; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1998) 161/162 no. 1 (ph.): Φιλόδωρε | Ἀθετοῦ̣τ̣ος | χρηστέ, χαῖρε

2. Ἀθετοῦς, -οῦτος: previously unattested, ed.pr.

1807-1808. Limassol (area of: Spitali). Epitaphs, 2nd/3rd cent. A.D. Two sandstone cippi moulded above and below; inscriptions on the shaft; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1998) 163 nos. 5/6 (ph.).

1807: 163 no. 5. **Epitaph of Timodoros:** Τιμόδωρε | χρεστέ, | χε͂ρε

2-3. Cruciform chi (+), which may suggest a crypto-Christian inscription, ed.pr.; χρηστέ, | χαῖρε, ed.pr. [but the photo clearly shows χρεστέ, | χε͂ρε, Bingen].

1808: 163 no. 6. **Epitaph of Epiktarin:** Ἐπικτάριν | χρηστή, χε͂ρε

1809. Paphos (New). Various fragments, undated. F.Giudice et alii, *RDAC* (1998) 201 nos. B 10/11 (ph.; dr.) and 14 (ph.), report on the discovery of the following insignificant fragmentary inscriptions found in the so-called 'Garrison's Camp' (cf. *SEG* XLII 1316, XLIV 1285 and XLVI 1749); we transcribe the texts from the photos and drawings: 1) B 10: marble fragment reading [--]Η̣ΩΝΟ̣[--] and showing traces of letters above (Ω?) and below (Γ); 2) B 11: marble fragment reading [--]A or Λ T C or Ọ; 3) fragment of the shoulder of an orange clay vase with a graffito incised: [--]ΨΦ̣ΘΝ̣[--].

1810. Salamis. Inscription on the aqueduct, 624/625 A.D. F.Di Benedetto in *op.cit.* (cf. our lemma no. 2103) 160/161 no. 11, points out that in the recently discovered manuscript of Cyriacus of Ancona (see our lemma no. 2103) there is a new inscription engraved on one of the arches of the aqueduct which transported water from Chytroi to Salamis (see for this aqueduct and its inscriptions our lemma no. 1811).

Ἐγένετον καὶ αὖτε (αἱ) τρῖς ἁψῖδες ἐπὶ τοῦ ἁγιοτάτου | ἀρχιεπισκόπου ἡμῶ(ν) Πλουτάρχου ἰνδ(ικτιῶνος) ιγʹ

Four other inscriptions mentioning Plutarchos and containing similar wording in J.Pouilloux et alii, *Salamine* -- (cf. our lemma no. 1812) nos. 219-222 (texts and commentary by D.Feissel); see also our lemma no. 1811 ‖ 1. αυτεν, Cyr., who misread an H as N: ΑΥΤΕΗ = αὖτε (= αὗται) ἡ (= αἱ), ed.pr., who prints αὖτε (ἡ) [however, N was probably misread for AI, Bingen]; ἁγιοτάτου: this epitheton not in the other four Plutarchos-texts, ed.pr. [but see now our lemma no. 1811 ad Sodini's no. VII = Pouilloux's no. 222, where Sodini now reads τῶ [ἁ]|γιωτάτ[(ου)] ‖ 2. 13th indiction: 639/640 A.D., ed.pr. [however, D.Feissel apud Pouilloux c.s.

dates the 13th indiction (on record in Pouilloux no. 221) to 624/625 A.D.; see also D.Feissel, *BE* (2000) no. 869, Pleket].

1811. Salamis. Inscriptions on the aqueduct, 7th cent. A.D. J.Pouilloux et alii, *Salamine* -- (cf. our lemma no. 1812) nos. 219-226; J.-P.Sodini in *ΕΥΨΥΧΙΑ* (see our lemma no. 1499) 619-634, briefly studies the aqueduct which runs from Chythroi to Salamis and summarizes the results of previous investigations. He argues that the aqueduct was built *a nihilo* in the 7th cent. A.D. He republishes all eight inscriptions, with detailed bibliography, translations and brief comment. We note only major changes in the texts and their interpretation.
624 no. I (ph.) = Pouilloux no. 225; in fine S. reads ἰ(νδικτιῶνος) δ'Ϛ † (Pouilloux: ἰ(ν)δ(ικτιῶνος) ϛ' †). The sixth month in the 4th indiction yields February 616 or 631 A.D.; S. prefers the latter (Pouilloux: Feb. 618 or 633 A.D.);
625 no. II = Pouilloux no. 224; April 628 A.D.;
626 no. III = Pouilloux no. 219; 619/620 A.D.;
626 no. IV (ph.) = Pouilloux no. 221; 624/625 A.D.;
626/627 no. V = Pouilloux no. 220; 621 A.D.;
627 no. VI = Pouilloux no. 223;
627/628 no. VII (ph.) = Pouilloux no. 222; in LL. 4/5, S. reads τῶ [ἁ]|γιωτάτ[(ου)] (Pouilloux: τῶ σο|[φωτάτου]); see our lemma no. 1810 for the same epithet;
628 no. VIII (ph.) = Pouilloux no. 226; in L. 1, S. reads † ἐγένετ[ον] (Pouilloux: † ἐγένοντο[ν]); April 625 A.D.
S. argues that Plutarchos (on record in III-V and VII) was active in the period 619-625 A.D., followed by Arkadios (625-642 A.D.). No. VIII may have to be dated in the brief interval between Plutarchos and Arkadios.

1812. Salamis. Inscription of unknown character, ca. 400-375 B.C. J.Pouilloux et alii, *Salamine de Chypre* XIII. *Testimonia Salaminia* 2 (cf. *SEG* XXXVII 1394) 17. Republished by I.Michaelidou-Nicolaou, A.Panayotou-Triantaphyllopoulou, *ZPE* 121 (1998) 95-102 (ph.). LL. 1-4 are in Greek, L. 5 is in Cypriote syllabic. M.-P. discuss the date proposed by P.Roesch (end of the 5th cent. B.C.) and reject his view that Euagoras is King Euagoras I of Salamis (411-374 B.C.). Consequently, the text is not an official document.

	[Ε]ὐϝαγό[ρας -- Σαλ]-		ΣΥΝΔΕΚΑ[-------]
	ΑΜΙΝΙΟΣ [-------]	4	ΤΟΝΕΧΩ[--------]

1. Second letter *rho* or more probably *upsilon*, M.-P.; [Ε]ὐϝάγο[ρος, Roesch; M.-P. argue that [Ε]ὐϝαγό[ρας is more probable; they list personal names on Cyprus ending in -άγορος and -αγόρας and conclude that the latter form is much more frequent than the former; as patronymic, M.-P. suggest [Κιλικᾶ] on the basis of the fragmentary syllabic text || 1-2. Σαλ]|αμίνιος, Roesch; M.-P. argue that the form may be a gen. sing. (Σαλ]|αμινίō Σ[--]) or less probably an acc. plur. (Σαλ]|αμινίōς [--); in any case, the ethnic Σαλαμίνιος is not appropriate at Salamis itself: does it refer to Athenian Salamis?, M.-P. || 3. σὺν δέκα [--], Roesch; συνδεκα[--] or σὺν δεκα[--] are also possible, M.-P. || 4. τον ἐχω[--], Roesch; [--]|τον ἐχω[--] is also possible, M.-P.

1813. Unknown provenance. Epitaph of Onesikles, 2nd/3rd cent. A.D. Sandstone cippus moulded above and below; inscription on the shaft; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1998) 163/164 no. 7 (ph.).

Ὠνησῃ(?)|κλῆ Ὠνισι|σ̣ικλέους | χρηστέ̣, || χαῖρε

1. The two etas are shaped ⊌ and ϝ respectively (the latter sign may represent an iota) || 2. the eta is shaped H; the fifth letter has the shape of a nu: N.

KOMMAGENE

1814. Apamea. Graffiti. D.Kennedy - D.Graf apud D.Kennedy (ed.), *op.cit.* (see our lemmata nos. 1817-1829) 103 nos. 25 and 26 (ph.), mention two rock-cut graffiti seen on the east bank of the river upstream of Apamea: 1) [--]ΙΑ[--]; 2) ---- | ΑΘΗΝ[--]

1815. Kommagene. Antiochos I. Cf. *SEG* XLI 1497*. P.Petroff, *Die griechisch-persische Tradition in Kultordnung und Herrscherrepräsentation des Antiochos I von Kommagene* in L.Schumacher (ed.), *Religion - Wirtschaft - Technik. Althistorische Beiträge zur Entstehung neuer kultureller Strukturmuster im historischen Raum Nordafrika/Kleinasien/Syrien* (St. Katharinen 1998) 21-97, presents a detailed study of the interaction between Greek and Iranian elements in the cult of the rulers of Kommagene and in their self-identity. Discussion of various passages of the cult inscriptions and comparison with the Darius-inscription from Behistun and other royal Persian inscriptions. See also B.Jacobs, '*Zur relativen Datierung einiger Kommagenischer Heiligtümer: Sofraz Köy - Samosata - Arsameia am Nymphaios - Nemrud Daği*' in R.Rolle - K.Schmidt (edd.), *Archäologische Studien in Kontaktzonen der antiken Welt* (Göttingen 1998) 37-47, who adduces the relevant inscriptions.

1816. Nisibis (near Seleukeia on the Euphrates). Epitaph of Kynagos, undated. *SEG* XXVI 1496. J.-P.Rey-Coquais, *Syria* 75 (1998) 198, reads in L. 1 Κύναγος Κοΐντο[υ] rather than Σύνα[γ]γος Κόϊντος (for Κύναγος, suggested by J. and L.Robert, see *SEG* XXVI 1496 app.cr.).

1817-1829. Zeugma. New epitaphs. D.Kennedy - D.Graf in D.Kennedy (ed.), *The twin towns of Zeugma on the Euphrates. Rescue work and historical studies* (Portsmouth, RI 1998) 92-104, publish the following epitaphs (ph.). They are all now in the Gaziantep Museum.

1817: 93/94 no. 3. **Epitaph of Lucius, undated.** Rectangular limestone aedicula stele; in the pediment a rosette; small akroteria; below the pediment, representation of a large eagle with outstretched wings and a wreath; inscription below the relief, between two faintly incised guidelines: Λούκιος Ἀνικήl του ἄλυπε, χαῖρε

Square omicron, sigma; reliefs with eagles are common in Zeugma, edd.pr.

1818: 95 no. 4. **Epitaph of --aria, undated.** Gray limestone block; in the center in a somewhat recessed field representation of a large (weaving) basket; below the basket an inscription: [---]αρία, ἄλυπε, | vacat χῆρε vacat

The weaving basket is a common decoration in Zeugma, edd.pr.

1819: 97 no. 8. **Fragment of the epitaph of Threptos, undated.** Gray limestone piece; lower left portion of a recessed panel with foot and leg of an eagle; below the panel an inscription between guidelines: Θρέπτε [--] | vacat [--]

1820: 97 no. 9. **Fragment of an epitaph, undated.** Part of a yellow limestone tombstone, broken above and at right; three lines of text, at least one guideline; red coloring in the letters: | [--] | ̣| | [--] | ἄλυ[πε, χαῖρε]

1821: 97 no. 10. **Fragment of an epitaph, undated.** Gray limestone piece; no guidelines; red coloring in the letters: ΓỤ[---]|νος ἄ[λυπε, χαῖρε]

1. ΓL, lapis; after gamma a 'flat-bottomed upsilon', edd.pr.

1822: 97 and 99 no. 11. **Fragmentary epitaph and epitaph of Athenodoros, undated.** Left side of a yellow limestone tombstone, decorated with a basket in a round-headed aedicula; only part of the gable and basket survive; at top left the leg of an eagle; two inscriptions: the first (A) cut above the gable; the second (B) on the flattened panel to the left of the gable; red coloring in some letters of (B); for (B), we give the reading of P.-L.Gatier, *BE* (1999) no. 553.

A: ϹΟ [--] | ἄλ[υπε] |, χα[ῖρε]
B: [Ἀθ]ηνόδωρος Ἀλ|εξάνδρο|υ ἄωρε, χ||αῖρε

[.]ν[.]οδ|ωρ[ι]ος Ἀλ|εξάνδρο|υ ἄωρε, χ||αῖρε, edd.pr.

1823: 99 no. 15. **Fragment of an epitaph, undated.** Fragment of a yellow limestone tombstone broken across top and at left; relief decoration consisting of the feet of an eagle and the lower half of a column frame on the right; below the relief, a panel with remains of an inscription: ΛΕ[. .]ΑΜΑϹ|[--]ρ[--]ΠΕ ΧΑΙΡΕ

Λε[αδ]άμας | [--]ρ[-- ἄλυ]πε, χαῖρε, edd.pr., who refer to Leadamas and Leodamos.

The tombstones nos. 18-23 were found in a tomb on the north slope of Kirkbayir, cut in relief on the walls, with inscribed texts below (ph.; see also the photo on 42). See P.-L.Gatier, *BE* (1999) no. 688: 'plusieurs lectures laissent sceptique (nos. 18-21)'.

1824: 101 no. 18. **Fragment of an epitaph, undated.** Relief decoration of an eagle within an ample frame; inscription below: [--]αγυς [--] | ἄλυπε, χῆρε

1. ΑΓΥϹ or ΑΤΥϹ, edd.pr.

1825: 101 no. 19. **Fragment of an epitaph, undated.** Within a curved niche with pillars, representation of an eagle with outstretched wings.

ΛΕUUI[--] | ἄλυπε, χα[ῖ]ρε

1. 'after the E- - a pair of square Us linked at the bottom', edd.pr. [the upsilon in ἄλυπε has the normal shape: Y; perhaps ΛΕϹL : Λεοσ̣[--], Pleket].

1826: 101 no. 20. **Epitaph, undated.** Within a curved niche with pillars, representation of a basket beneath a garland; faint guidelines: ΕΤΥΑΛΕΜ | ἄλυπε, χαῖρε

1. Ετυαλεμ (?), 'unparalleled', edd.pr.

1827: 101 and 103 no. 21. **Epitaph of Eutychia (?), undated.** Inside a curved niche with pillars representation of a basket beneath a garland; this relief is linked by a common pillar to the preceding and succeeding texts; guidelines; there is a suggestion of some letters having been altered, creating difficulty in reading.

Εὐτυχ[ία?] Κια | ἄωρε, χαῖρε

'Eutychia (?), daughter of ?--', edd.pr. [Εὐτυκία = Εὐτυχία?, Pleket] || on the shared pillar between this and the preceding text, a text vertically written: ΚΑΛΕ.

1828: 103 no. 22. **Epitaph of Zoilos (?), undated.** In a curved niche with pillars representation of an eagle with outstretched wings beneath a garland; guidelines; we incorporate P.-L.Gatier's suggestion (*BE*, 1999, no. 553).

[Z]ώϊλλε ἄλυπε, χαῖρε vacat

'Ωιλλε, edd.pr.

1829: 103 no. 23. **Epitaph of Chrestos, undated.** Relief of the bust of a man with close curly (?) hair and beard; clad in tunic with brooch on the right shoulder.

Χρηστὲ ἄλυπε, | χα[ῖρε]

'O good man etc. etc.', edd.pr., who suggest that the square holes around some of the reliefs received additional inscribed plaques [Χρηστέ (name), Pleket].

1830. Zeugma. Epitaph of Flavius Telegonos, later Severan period. *SEG* XXVI 1600. Republished by M.P.Speidel in D.Kennedy (ed.), *op.cit* (cf. our lemmata nos. 1817-1829) 203/204 (ph.): Φλά(ουιος) Τηλέγονος | v v v λειβράρις v v v |, χαῖρε vacat. Λειβράρι(ο)ς is the equivalent of Latin librarius ('clerk'; cf. *SEG* XLII 1847). Fl.Telegonos served in the *legio IV Scythica* (for the latter see our lemma no. 2106); he wears an army uniform: sagum or chlamys held by a fibula over his right shoulder. Beneath the father's bust in the upper part of the relief the letters Τ Π were scratched: Τ(ηλεγόνου) π(ατήρ). From the fact that the parents gave their son this gravestone, with two reliefs ((1) busts of man and woman; (2) bust of young man = Telegonos), S. infers that they belonged to Zeugma's upper class [this is rather speculative; since their son's rank was far from spectacular, his parents may just as well have belonged to the middle class, i.e., to the equivalent of *plebs media* (for which see P.Veyne, *Annales E.S.C.* 2000, 1169-1199), Pleket]. See also our lemma no. 1832.

1831. Zeugma. Mosaic inscription, late 2nd/early 3rd cent. A.D. Mosaic in a Roman house including a central panel with two seated figures (severely damaged by robbers; calves, feet and part of the background furniture are the only remaining figural parts). Missing pieces can be identified with two pieces presently in the Ménil Collection, Houston. Two inscriptions near the two figures. Edd.pr. S.Campbell - R.Ergeç in D.Kennedy (ed.), *op.cit.* (cf. our lemmata nos. 1817-1829) 121-123 (ph.; dr.); see also *ibidem* 103 no. 24; a provisional report by D.Kennedy, *JMA* 8 (1995) 127 (ph.; inscription A only) [For more information on mosaics from the Zeugma-area and on the socio-economic background of those who commissioned them, see C.S.Lightfoot, *JRA* 14 (2001) 646-648]: **A:** Παρ[θενόπη] **B:** Μητίοχ[ος]

E.Csapo, *ibidem* 124-127, comments on mosaics representing scenes from ancient novels (see, inter alia, *IGLS* 1020 for a mosaic from Syrian Daphne); the present mosaic refers to the novel of *Parthenope and Metiochos*; Cs. summarizes what is known about the plot and points out that pantomimes played scenes from the novel.

1832. Zeugma. Mosaic inscriptions, 2nd/3rd cent. A.D. R.Ergeç in D.Kennedy (ed.), *op.cit.* (cf. our lemmata nos. 1817-1829) 89, shows photos of parts of a mosaic found in a Roman villa. The central panel shows a badly damaged standing figure beside which are the letters ΤΕΛΕΓΕ (interpreted by E. as a name; he refers to a Flavius Telegonos: *SEG* XXVI 1600; see our lemma no. 1830; D.Feissel, *BE* 1999 no. 553, wonders whether it stands for τελεταί); in a square panel in the corner, representation of the personification of Spring, with the inscription Ἔαρ. The first phase of the villa dates from the 1st cent. A.D.; changes were carried out later; in the 3rd cent. A.D. it was abandoned.

ARMENIA

1833. Armawir. Rock-cut epigram, ca. 200 B.C. *SEG* XLVII 1875*. Republished by R.Kannicht, *ZPE* 120 (1998) 13/14, who had published it earlier together with B.Snell in *Tragicorum Graecorum Fragmenta* II. *Fragmenta Adespota* (Göttingen 1981) 87ff. no. 279g. K. presents a new text based on the edition of Peek, with detailed app.crit. which we do not repeat here. We note the differences with the text in *SEG*. K. draws attention to the reminiscences of Euripidean verses.
1. οὐ[δ'] (οὐ[κ], *SEG*)
2. ὤλεσ' (ὤλεσε, *SEG*)
5. †λυλολους† (δῦ δόμου{ς}, *SEG*)
9. [ο]ὐ τὸν ([α]ὐτὸν, *SEG*)
10 [--]δηπε[..]ων ([οὐ]δ' ἡ πε[τρ]ῶν, *SEG*)
R.Merkelbach, *ZPE* 120 (1998) 15/16, offers a new reconstruction of the text, with translation. His text differs in the following points from his earlier publication (see *SEG* XLIV 1292):
3. ὤλεσ' ((ὄλ)λυσ(ι), *SEG*)
6. λυλολους (?) (αρλοχους, *SEG*)
8. [κα]ὶ γ[λ]ῶσσα ([καὶ] γλῶσσα, *SEG*); φθονεῖν (φθον[εῖν], *SEG*)
10. αἰσχυνεῖ (φθ)ό(ν)ος ([αἰ]σ[χ]υνεῖ δόμος, *SEG*)
11. ἄκρων (ακοων, *SEG*); ἔξω[-- (ἔξω, *SEG*)
12. πάθ[ος] οὔτε (πά[θο]ς [οὔ]τε, *SEG*)

COLCHIS

1834. Colchis. Various inscriptions. G.R.Tsetskhladze, *Die Griechen in der Kolchis (historisch-archäologischer Abriß)* (Amsterdam 1998), republishes the following inscriptions (with photographs; in parentheses we give the page numbers of T., who consistently ignores *SEG*): *SEG* XLV 1875 (22-24); XLIV 1299 (34/35; for the inscription μέτρον δίκα[ιον] see our lemma no. 1835); XL 1317 and XLII 1321 (92); XL 1318 (95/96 [T. persists in believing that

Μηλαβης is a proper name; he ignores M.Sève's suggestion μὴ λάβῃς, mentioned in *SEG*]); XLI 1421 (3) (124/125); XLV 1876 (128-133); XLI 1421 (2) a/b (144/145).

1835. Pichvnari. Graffito. G.R.Tsetskhladze in id. (ed.), *op.cit.* (cf. our lemma no. 971) 35, mentions a graffito on a jug made from Colchian clay with μέτρον δίκα[ιον]; T. suggests that it was brought from the nearest polis, Phasis, and that Pichvnari itself was an emporion [for Pichvnari see now G.R.Tsetskhladze, *Pichvnari and its environs 6th cent. B.C. - 4th cent. A.D.* (Paris 1999)].

1836. Pityus. Mosaic inscription, 450-500 A.D. Mosaic pavement in a basilica. T.S.Qauxcišvili in *Didi Pitiunti* III (Tbilisi 1978) 231-241; ead. apud M.D.Odišeli, *Spätantike und frühchristliche Mosaike in Georgien* (Vienna 1995) 48. Republished by G.Traian, *AOrient-Hung* 50 (1997) 294-296 (ph.; dr.); for LL. 2/3 see also W.Seibt, *JÖByz* 46 (1996) 482, and L.G.Khroushkova, *JAC* 41 (1998) 277/278 (both in reviews of Odišeli).

Ὑπὲρ | ε[ὐχ]ῆς Ὠρι|ὲλ [κ]αὶ πα[ν]|τὸ[ς το]ῦ ο[ἴ]||κο[υ αὐτοῦ]

Ὑπὲρ | ε[ὐχ]ῆς Ὠρ|ὲ[λ κ]αὶ πα[ν]|τὸ[ς το]ῦ οἴ||κο[υ αὐτοῦ], Q. (1978); Q. (1995) gives ΠΑ[Ν]|ΤΟ[Ν ΤΟ]Υ Ο[Ι]|ΚΟ[Υ] and omits αὐτοῦ || 2-3. Ὠριέλ (= Ὠριήλ): a rendering (unattested) of the biblical name 'Uriēl, T., who rejects Q.'s reading Ὠρέλ (presumed to be an unattested Georgian name); ΩΡΕΛ[.]ΟΥ, K. (on the basis of autopsy), which she restores as Ὠρελ[ί]ου (unattested; = Αὐρηλίου; cf. e.g. Ὦλος = Αὖλος in *IGLS* 623 B); in the same sense but without proposing a precise reading, S.: 'ich möchte ... ein lateinisches Aurel(ius) dahinter vermuten'. K. rejects the reading [κ]αί; after δ of Ὠρελ[ί]ου she sees 'une barre un peu courbée', i.e., the abbreviation for (καί). K. also refers to V.Lekvinadze's earlier reading Ὠρεν[τί]ου, Orentios being one of the seven martyrs who suffered under Diocletian.

1837. Tsandripche. Fragmentary inscription, reign of Justinian. L.G.Khrousnkova in *Acta* -- (cf. our lemma no. 1910) 825 (ph.), mentions an inscribed fragment discovered during excavations in the basilica: Ἀβα]σγιας ('d'Abazguie'; Abazgia denotes Colchis in late antique sources); possibly an epitaph of the first bishop of the basilica built by Justinian.

MESOPOTAMIA

1838. Nineveh. Greek inscriptions, old and new. J.E.Reade, *'Greco-Parthian Nineveh'*, *Iraq* 60 (1998) 65-83, gives a list (A), with brief discussion, of known Greek inscriptions from Nineveh (Kuyunjik) and publishes some new ones (B).

A 1 (ph.). *SEG* VII 37, with M.Rostovtzeff, *JHS* 55 (1935) 57 note 5. The date is uncertain: α.τ' (*SEG*; 1st cent. A.D.) or απσ' = year 281 = 32/31 B.C. (Seleukid era). **2.** J.N.Postgate, *Sumer* 26 (1970) 136 (dr.): Ἀπολλώνιος Δημητρίου ἄρχ[ω]ν | τῆι πόλει (on a re-used Assyrian altar). **3** (ph.). A.Invernizi in L. De Meyer - E.Haerinck, *Archaeologia Iranica et Orientalis. Miscellanea in honorem Louis Vanden Berghe*, Ghent 1989, vol. II 623-636 (2nd cent. A.D.) and E.Bartman, *Ancient Sculptural Copies in Miniature*, Leiden 1992, 181 (1st cent. A.D.): Σαραπιόδωρος Ἀρτεμιδώρου κατ' εὐχήν and Διογένης ἐποίει (inscriptions on the base of a statuette of Herakles Epitrapezios). R. (on 79) points out that *CIG* 4672, said to be from Nineveh, in fact originated in Seleukeia on the Tigris.

B 1 (ph.). Alabaster base of a group of three broken statuettes; now in the British Museum; the statuette in the middle may have been a goddess; to her right possibly Herakles. On the base the inscription: vacat ΕΥΤΥΧΕΙ; script similar to that of A 3; R. prints εὐτυχεῖ: 'for the lucky (god)' [perhaps rather εὐτύχει, imperative]; undated. **2** (ph.). Right part of a marble stele, with representation of a female lying on a couch; now in the British Museum; possibly from Nineveh; below the relief the inscription [--- ε]ὐψύχει; undated.

1839. Unknown provenance. Epitaph of Marcus and Lucius, undated. Tabula ansata, seen in 1965 by J.E.Reade, *art.cit.* (cf. our lemma no. 1838) 81/82, in an outbuilding of the Iraq Museum; some of the contents of this outbuilding were later moved to Mosul/Nineveh and may be inferred to have been found there. R. suggests that, if the stone really comes from Iraq, it may have come from the Roman colonia in Singara (Sinjar); R. gives a majuscule text (no line division).

Γάϊος Λούκιος Βάσσος βουλευτὴς ἐπόησεν ἐκ τῶν ἰδίων τὸ μνῆμα [τῶν τέκνω]ν Μάρκου καὶ Λουκίου

PERSIS

1840. Behistan (area of: Kermanschah). Rock-cut inscription mentioning Gotarzes, between 41 and 51 A.D. *OGIS* 431 (c). For some brief reflections on Γωτάρζης Γεόποθρος see M.Schottky in J.Wiesehöfer (ed.), *Das Partherreich und seine Zeugnisse* (Stuttgart 1998) 466/467.

1841. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 A.D. *SEG* XX 324; XLVII 1910*. See Z.Rubin, *'The Roman Empire in the Res Gestae Divi Saporis: the Mediterranean world in Sāsānian propaganda'* in E.Dąbrowa (ed.), *Ancient Iran and the Mediterranean world* (Proceedings of an international conference in honour of Professor Józef Wolski held at the Jagiellonian University, Cracow, in September 1996; Kraków 1998)

177-185, for some reflections on the picture of the Roman Empire in Sapor's propaganda ('subordinates and vassals') and on the prospective readers of the Greek version of the text (Roman delegates and diplomats).

BACTRIA

1842. Kandahar. Edicts of Asoka, ca. 260 or 250 B.C. *SEG* XX 326 (XLV 1882*) and XXXIII 1246bis. See now A.Christol in C.Brixhe (ed.), *La Koiné grecque antique* III: *Les contacts* (Nancy-Paris 1998) 67-98: Greek texts of the two edicts; French translations; French translation of the Indian equivalents; reflection on the chronology; stylistic analysis of parts of the Greek texts and their possible Indian background [C. ignores the publications mentioned in *SEG* XLII 1327 and XLV 1882].

B.Virgilio, *SCO* 46, 1 (1998) 129-136, discusses three documents dealing with the subject of 'good kingship': the *Letter of Aristeas to Philokrates* (fictitious dialogue of Ptolemy II with the Hebrew translators of the Pentateuch), the Indian *Milandapañha* ('The questions of King Milinda'; fictitious dialogue of King Milinda/Menander with the Buddhist sage Nâgasena), and the edicts of Piodasses/Asoka. The latter two draw on the Buddhist philosophy of the renunciation of wordly power; in the Greek versions of Asoka's edicts, however, this message is adapted to Greek conventions in style, vocabulary and philosophical concepts (especially the φιλανθρωπία typical of the ideal Hellenistic king).

SYRIA

1843. Syria. Governors. See E.Dąbrova, *The Governors of Roman Syria from Augustus to Septimius Severus* (Bonn 1998), for a chronologically arranged catalogue raisonnée of the Roman governors between Augustus and Septimius Severus. Each lemma begins with the relevant literary, numismatic and epigraphical sources for the governor concerned. Greek inscriptions play a limited role. No new readings or new interpretations of the inscriptions.

1844. Apamea. Honorary inscription for the pantomime Iulius Paris, reign of Hadrian. J.-P.Rey-Coquais, *AAAS* 23 (1973) 48 no. 10 (*An.Ép.*, 1976, no. 686). Discussed by I.A.Almazova, *Hyperboreus* 4 (1998) 113-121 (translation). A. argues that the honorand cannot have been a member of the σύνοδος τῶν τεχνειτῶν ἱερονεικῶν στεφανειτῶν because (a) pantomimes were not admitted to ἱεροὶ ἀγῶνες prior to the second half of the 2nd cent. A.D. [However, as J. and L.Robert pointed out in *BE*, 1976, no. 721, he may have belonged to the συναγωνισταί (L. 7): 'les collègues auxiliaires'; pantomimes performed in intervals during the ἀγῶνες and in that capacity may have belonged to the 'auxiliary staff'] and (b) Iulius Paris, as freedman, would not have been admitted

to the synodos, whose members were freeborn [but ed.pr. pointed out that the honorand was either a freedman *or the descendant of a freedman* (italics are mine, Pleket); moreover, he received citizenship of various Greek cities and as such will have been considered a free man]. She suggests that Iulius Paris may have been high priest of the synodos of the *parasiti Apollinis* [but J. and L.Robert convincingly demonstrated out that the ἀρχαγετής 'Απόλλων, whose 'crown-bearer' the honorand was (LL. 14/15), was the founder of Seleukid colonies and not the equivalent of Apollo, god of music; apart from this, the ancient reader of this text would have to have been a very well-informed scholar in order to be able to relate ἀρχιερέα in L. 14 instantaneously to a synodos, to which the text itself does not allude at all, Pleket].

We give the text of the inscription, which has never been included in *SEG*.

['Η] ἱερὰ σύνοδος τῶν ἀπὸ τῆς
οἰκουμένης περὶ τὸν Διόνυσον καὶ αὐτο-
κράτορα Καίσαρα, Τραιανοῦ υἱόν, θε-
οῦ Νέρουα υἱωνόν, Τραιανὸν 'Αδρι-
ανὸν Σεβαστὸ⟨ν⟩ τεχνειτῶν ἱερονει-
κῶν στεφανειτῶν καὶ τ⟨ῶ⟩ν τού-
των συναγωνιστῶν 'Ιούλιον
Πάριν, Κλαυδιέα τὸν καὶ 'Απα-
μέα καὶ 'Αντιοχέα καὶ πάσης πό-
λεως πολείτην καὶ ἐν κολωνεί-
ᾳ Βηρύτῳ τετειμημένον σεξ-
βερᾶτι, τραγικῆς κεινήσεως ὑπο-
κριτήν, τὸν διὰ βίου καὶ κατὰ τὸν
[τόπο]ν ἀρχιερέα καὶ στεμματη-
[φόρον] τοῦ ἀρχαγέτου
'Απόλλωνος [ἀρετῆ]ς καὶ
εὐνοίας ἕνεκ[α]

1845. Apamene. Bābulīn. Inscriptions identifying mythological figures, 235-245 A.D. Marl reliefs representing mythological and cultic scenes, in a hypogaeum ('Tomb of Rhapsones') in Bābulīn found in 1985; now in the Museum of Ma'arret in No'mān; inscriptions above the figures unless stated otherwise; some have traces of red paint. Edd.pr. K.Chéhadeh - M.Griesheimer, *Syria* 75 (1998) 171-192 (ph.). We refrain from elaborate descriptions of the reliefs: 1) Βελλεροφῶς (Bellerophon and Chimaira; 172/173 no. 1); 2) Σελήνη (Selene with crescent, on a chariot drawn by two bulls with crescents; 173 no. 2); 3) Φάος (= Φῶς = Helios; Helios with radiant, on a quadriga drawn by horses; inscription at right; 174 no. 3); 4) 'Ραψωνης εἱρεύς (bearded man with conical cap, making an offering on an altar; 176/177 no. 4b); 5) 'Αντωνεῖνα, Μαρθα, 'Υγία (three women participating in a procession and bearing or conducting sacrificial animals; 178-180 no. 5b); 6) 'Αντωνεῖνος, Κλαύδις (two young men interpreted by edd.pr. as hunters: 'fauconniers'; contra, P.-L.Gatier, *BE* 2000 no. 649; 181/182 no. 6a). Edd.pr. argue that Antonina, Martha, Hygia, Antoninus and Claudius are children of the priest Rhapsones.

1846. Apamene. Firkia. Mosaic inscription commemorating a hospital, 511 A.D. *SEG* XXXVII 1435 (XLVII 1930; cf. XLIII 1020). G.W.Bowersock, *JRA* 11 (1998) 696 /697, presents D.Feissel's version of this text, with minor changes. Bo. ignores *SEG* XXXVII 1435. The changes are: in L. 1 τοῦ δὲ (*SEG*: τοῦ {δ}), in L. 2 φιλοχ(ρίστο)υ (*SEG*: φιλοχ(ρίστου)), in L. 3 θεοφίλ(ου) (*SEG*: θεοφιλ(οῦς)), in L. 7 θεοφίλ(ου) καὶ φιλοχ(ρίστο)υ (*SEG*: θεοφιλ(εστάτου) καὶ φιλοχ(ρίστου)), and in L. 8 μη(νὸς) 'Απ(ρ)ιλλέω -- Μακεδονί(ου) (*SEG*: μη(νὶ) 'Απελλέῳ -- Μακεδόν(ων)).

J.Balty, *op.cit.* (cf. our lemma no. 2143) 132 note 192, argues that the representation of Romulus and Remus (labelled 'Ρώμυλλος and 'Ρώας) testifies to the idea of *romanitas* persisting even in the East and well after Rome's historical decline; contra, Bo., who points out that the inscription commemorates a hospital; accordingly, the image was chosen to illustrate succoring the needy. Rome is irrelevant in this context. The deformation of Remus' name, which presumably had the correct alternate form of Romus in the model (probably a manuscript), supports this interpretation. Evidently, the idea of Rome was quite forgotten in 511 A.D. This leads Bo. to identify 'Ρώμη on the Hippolytos mosaic from Madaba (*IGLS* XXI 2 128; *SEG* XXXII 1547; XLVI 2081) with the New Rome, i.e., Constantinople (cf. already *SEG* XLVI 2087); following *IGLS* XXI 2, he interprets Γρηγορία as Antioch (the name evokes that of the city's 6th cent. patriarch [cf. in the same sense A.Ferrua: *SEG* XXXIX 1662]).

1847-1849. Apamene. I'gâz. Two epigrams and three monograms, ca. 525-550 A.D. (at the earliest). *PAES* III B 1017-1020; *IGLS* 1599/1600. After study of the stones, republished by D.Feissel in *ΑΕΤΟΣ* -- (cf. our lemma no. 1793) 116-136 (ph.). Two epigrams separated by a framed field decorated with a cross; engraved by the same hand on a large basalt block which may have topped the lintel of a door; three superimposed monograms to the left of the first epigram reproduced below.

1847: 118-121. **Three monograms.** *PAES* III B 1017/1018; *IGLS* 1599.

1) Πέτρος 2) Πανταλέων 3) Λεοντία

2. Τ(ὸ) ῎Α(γιον) Πνεῦ(μα)?, *PAES*; πανεύ(φ)(ημος), *IGLS*, where the epithet is connected with Leontia, who was supposed to have belonged to the imperial family; for Pantaleon see L. 5 of the epigram in our lemma no. 1849 || 3. Λεοντία: identified in *PAES* as the daughter of the emperor Leo I; both Leontia and Leon were mentioned in the epigram in our lemma no. 1849, according to Prentice, the editor of *PAES*. F. identifies Petros and Leontia with the two house-owners mentioned in that epigram.

1848: 121-125 (ph.; translation). **Invocation of the Trinity to protect the house.** *PAES* III B 1017/1018; *IGLS* 1599 (see also L.Robert, *Hellenica* XI/XII, Paris 1960, 297 note 3; R.Merkelbach, *ZPE* 11, 1973, 64).

'Η Τριάς, ὁ Θεός, πόρρω διώκοι τὸν Φθόνον·
† εἰκὸν ἐπουρανίοιο Θεοῦ, Λόγε, μειλίχιον φῶς,
ὃς Χριστὸς τελέθεις, ὃς ἐδείμαο κόσμον ἀλήτην,
ὄλβον ἐμοὶ προΐαλλε τ̣εὴν χάριν ἄφθιτον αἰεί·
Χριστὸς ἀειζώιων λυσ[ι]πήμονα χεῖρα κομίζει,
τοὔνεκεν οὐ τρομέο[ι]μι κακορρέκτοιο μενοινὰς
δαίμονος, οὐδ' ἀνδρὸς σ̣τυγερὸν καὶ ἀθέσμιον ὄμμα·
νεύμασιν ὃς μούνοισι θεμείλια πῆξαο γαίης
ῥίζας τ' οὐρανίας καὶ ἀτρυ[γ]έτοιο θαλάσσης,
τόνδε δόμον, λίτομαί σε, [κ]αὶ ἐσσομένοισιν ὀπάζοις
[εὔ]δ̣ιον, ἀστυφέλικτον, [ἀ]οίδιμον αἰὲν ὁρᾶσθαι

Iambic trimeter (L. 1), followed by ten hexameters || 2. ἐπουρανίοιο, Θεοῦ λόγε, *PAES*, *IGLS* || 2-3. unity of the Father and the Son in the Trinity, F. || 3. as to the second ὅς, *PAES* has ΟΔ > ὅ(ς); in fine ΑΛΗΤΗΝ corrected into ἄλη(π)τ(ο)ν(?), *PAES*; ἀ(γ)ητ(ό)ν?, *IGLS*; the expression κόσμον ἀλήτην also occurs in Nonnos: 'monde vagabond, égaré', F. || 4. [κ]ὲ (σ)ὴν, *PAES*; (τ)εὴν, *IGLS*; for a parallel to LL. 2-4 F. refers to *AP* I 22 and 29 (Christian epigrams) || 5. ἀειζῴ̣ων?, *PAES*; ἀειζώων?, *IGLS*; ἀειζώιων = ἀειζώων = alternative to ἀείζωος, F., with parallels || 6. τρομέομι, *PAES*, *IGLS* || 8. πῆξας, *IGLS*; πῆξαο, *PAES* || 8-9. F. rejects the Homeric and other pagan parallels adduced by M. for these lines || 10. CΘ: σ(ε), *PAES*, *IGLS* || 11. initio [χώ](ρ)ιον, *PAES*; [χω](ρ)ίον, *IGLS*; [αὔ]λιον, M.; [ἀ]οίδιμον between commas, *PAES*, *IGLS*.

1849: 125-131 (ph.; translation). **Epigram praising a family and the marriage between two cousins.** *PAES* III B 1019/1020; *IGLS* 1600.

Φρουρεῖ με Θεός, οὐκ εὐλαβοῦμαι βαρβάρους·
τὸν οἶκον ἡ σώτειρα τοῦ Θεοῦ χάρις
Μάρᾳ παρέσχεν ὡ[ς] ἐβουλήθη κτίσαι·
οἱ τοὺς στίχους γνή[σ]ιον ἓν αὐχοῦμεν γένος
ὁ Πανταλέων, ὁ Π[έ]τρος, ἡ Λεοντία,
πατέρας ἀδελφοὺ[ς] πάντες εὐτυχηκότες,
μητέρας ἀδελφάς, χρῆμα τιμιώτατον·
ἡγουμένων δὲ τῶν νόμων Λεοντία,
σοφωτάτων λίαν γεγευμένη λόγων,
ἐμοὶ Πέτρωι, τοῦτο παρέχοντος τοῦ Θεοῦ,
παίδων ἐπ' ἀρότῳ γνησίων συνάπτεται

Eleven iambic trimeters || 1. comma before Θεός, *PAES*, *IGLS*; as to the barbarians, F. refers to wars against the Arabs beginning in 546/547 A.D.; he briefly discusses *IGLS* 1598 (*PAES* III B 1016), from 546/547 A.D. (translation) || 3. ΜΑΡΑΠΑΞΕΣΧΕΝ: μα(κ)α(ρί)α(ν) (for μακάριον) ἔσχεν or μα(κ)α(ρι)' (epithet of χάρις in L. 2) ἀνέσχεν, *PAES*; Μάρᾳ πα(ρ)έσχεν, *IGLS*; ἐβουλήθη: in *PAES* and *IGLS*, χάρις is taken to be the subject; F. opts for Maras || 4. ΓΝΚΝΟΝΕΝ: γ(ράφ)ομεν, *PAES*; γ(ράφ)ο(μ)εν, *IGLS* || 5. ΟΠΑΝΙΑΛΕΩ-

ΝΟΠΠΡΟCΚΛΕΟΝΤΙΛ: ὀπα(δὸν) Λέωνο(ς), [πα]⟨τ⟩ρός, κ(αὶ) Λεοντία[ς], *PAES*; ὀπα(δὸν) Λέωνο(ς), π(ατ)ρὸς κ(ὲ) Λεοντία[ς], *IGLS*; for the interpretation of this verse in *PAES/IGLS* see app.cr. of our lemma no. 1847 || 4-7. Pantaleon, Petros and Leontia are cousins: their fathers and mothers were brothers and sisters || 8. F. quotes an Egyptian papyrus for the connection between the law, marriage and the procreation of children. Petros and Leontia emphatically insist on the legal correctness of their marriage (between cousins!) || 9. ΔΙΑΝΙΕΙΕΥΜΗΝΗ: διαν[θ]εῖ εὐμενὴ (for εὐμενής), *PAES*; διὰ ν(ο)εῖ εὐμενῆ (acc. neuter plur.), *IGLS* || 10. ΠΕΤѠΝ: πετρών, *PAES*; πετ(ρ)ών, *IGLS* || 11. ΑΡΟΤѠΝΝCΙѠΝ: ἀρότῳ ⟨γ⟩[ν]⟨η⟩σίων, *PAES*; ⟨γ⟩ν(η)σίων, *IGLS*; ⟨σ⟩υνάπτετα[ι], *PAES* || on 132-136, F. points out that, whereas marriage between brothers and sisters was not forbidden until 691/692 A.D., marriage between two cousins was susceptible to criticism in Christian Syria. Reflections on the tension between Roman law, which officially did not forbid such marriages until the 8th century A.D., and views of patristic authors, who regularly rejected them as being typical of 'barbarians'. Petros and Leontia had every reason to insist on the legality of their marriage.

1849 bis. Arados. Dedication to the personification of 'the Harbor of the purple-fishers', beginning of the 3rd cent. A.D. J.-P.Rey-Coquais, *AAAS* 18 (1968) 69-76; *IGLS* 4016 bis. D.Neri, *Studi di Egittologia e di Antichità Puniche* 16 (1997) 127-139, presents the Greek text, with Italian translation; collection of some evidence for the geographical distribution and economic importance of purple-workers (fishermen, dyers, merchants); comment on the personification of the Port (for which see also J. and L.Robert, *BE* 1970 no. 622) and on the λιμενάρχαι (cf. *SEG* XLIII 616; XLV 1570). N. suggests that initially this function belonged to the 'grado medio all' interno della carriera politica' and in the later Imperial period became more important. N. conjectures that the base may have carried a statue of Herakles/Melquart. We take the opportunity to present the text in *SEG*.

Ἡ βουλὴ καὶ ὁ δῆμος καὶ
ἡ γερουσία ψηφίσματι τὸν
ἀνδριάντα τῷ Λίμενι τῶν ἐν πό-
λι πορφυρέων ἀκολούθως καὶ
ἐπικρίματι Δομιτίου Λέοντος
Προκιλλιανοῦ τοῦ λαμπροτά-
του ὑπατικοῦ, τειμῆς καὶ εὐνοί-
ας χάριν, ἐπὶ ἀρχῆς Ἡλιοδώρου, Ἀπολ-
λᾶ καὶ Διογένου γραμ(ματέων) τῆς πόλεως,
λιμεναρχούντων Σαίου καὶ Νασάμο-
νος καὶ Ἀσκληπιάδου καὶ Βαρναίου δίς

5-6. Domitius Procillianus is on record as governor of Phoenicia in 207 A.D.; he may well be identical with Domitius Leo Procillianus, who was praefectus urbi under Elagabal in 220 A.D. (Cassius Dio 79,14) ed.pr., *BE*, N.

1850. Attarouthi. Three inscribed silver censers, end of the 6th/first half of the 7th cent. A.D. Three silver censers found together with other decorated liturgical vessels in Attarouthi in northern Syria and now in the Metropolitan Museum of Art in New York. Ed.pr. D.Piguet-Panayotova in *Acta* -- (cf. our lemma no. 1910) 646-653 (ph.).

A: Wide mouthed censer with three medallions with portraits of Christ and two archangels, and crosses; inscription below the rim: † Ἁγίου Ἰωάννου κώμ(ης) Ἀτταρο̣υ̣θις

B: Censer with four medallions and crosses; portraits of John the Baptist, St.Stephen and two other saints; inscription around the rim: Ὑπὲρ σωτηρίας Κηρύκου (καὶ) Βαρωχίου (καὶ) Μαρτυρίου ἀδελφῶν γνησίων

Ed.pr. gives Κήρυκυς (καὶ) Βαρωχιυς μαρτυρίου and adds: 'syntax mistakes: Κηρυκυς Βαρωχιυς = Κηρύκου Βαρωχίου'. She translates: 'for the salvation from martyrdom of --- Kirykos and Barochos' [However, on the photo one reads Κηρύκου (καὶ) Βαρωχίου (καὶ). Ed.pr. misinterpreted the two abbreviation signs S (= καὶ) for a sigma; we have three instead of two brothers, Pleket].

C: Censer with four medallions containing the portraits of Christ, Mary, John the Baptist and a young saint; inscription around the rim: Ὑπὲρ ἀναπαύσεως Ἔρθας (καὶ) Στεφάνου (καὶ) τεκνῶν Κυριακοῦ

Ed.pr. gives a S behind Ἔρθας and Στεφάνου in her majuscule copy but prints Ἔρθας καὶ Στεφάνου τέκνων Κυριακοῦ.

1851. Berytos. Numerals indicating shops, ca. 550 A.D. Mosaic inscriptions in the portico area running along the southern frontage of a line of early Byzantine shops in the Beirut Souks; the shops are distinguished (for administrative purposes) by successive Greek letters laid in the pavement facing the entrance to each shop. The same arrangement was discovered below in a slightly earlier but less ornate pavement; this earlier phase was probably never completed but abandoned in favor of the second phase mosaic; it features Α and Β only. Ed.pr. P.Sheenan, *Berytus* 43 (1997/1998) [1999] 149-155 (ph.).

Α Β Γ Δ Ε̣ [stigma Ζ Η Θ Ι]

1852. Berytos. Amphora stamps. G.Finkielsztejn, *art.cit.* (cf. our lemma no. 1874) 91-96, republishes the following stamps, mentioned without texts in *SEG* XXXII 1454: a) retrograde: [.]ρ̣ν̣ or [.]ρ̣κ̣ | [--] | Βοῦς. F. prefers [.]ρκʹ = year 120-129 = 193/192-184/183 B.C.; b) retrograde: δκρʹ | Σ̣εμνα(--) | Ἴ̣ωνος; year 124 = 189/188 B.C.; c) (ἔτους) εκ̣ρ̣ʹ | Σεμν[α?(--)] | Αγγη( ); year 125 = 188/187 B.C.; d) Β̣α̣ωπ(--) | Ἀβδεσ(--) | (ἔτους) ηκρʹ; year 128 = 186/185 B.C.; in L. 1, Αδωπ, Αλωπ or Λαωπ are not to be excluded; L. 3:

possibly 'Αβδεσ(μουν); e) γμρ' | Αμ( ); year 143 = 170/169 B.C.; f) [-?-] | Εἰκόνος | [?] εξρ'; year 165? = 148/147 B.C.; g) (ἔτους) εξρ' | [?]αι[--]; year 165 = 148/147 B.C.; h) (ἔτους) ηλ'. This stamp resembles an Egyptian stamp, published by P.M.Fraser, *Ptolemaic Alexandria* (Oxford 1972) 285/286: (ἔτους) λη' monogram | Αἰανοῦ. In both cases a Ptolemaic era may have been used, probably that of Ptolemy II Philadelphos (285-246 B.C.); year 38 = 248/247 B.C.; the stamp from Alexandria may also have to be dated according to the reign of Ptolemy VI Philometor (180-145 B.C. > 143/142 B.C.).

All these amphoras may have been manufactured in Berytos. The era used probably is the Seleukid.

1853. Damascus (area of: Harran el 'Awamid). Epitaph of Bagratos, 153/154 A.D. Rectangular basalt stele with curved top; reused as a step in the house built around the podium of the temple. Ed.pr. C.Saliou, *ZPE* 122 (1998) 102-104 (ph.; translation). She points to the special shape of *epsilon*: Ɛ. The same form occurs in *IG* XIV 2532, epitaph of Θαιμος from 'Atil in the Hauran who died at Lugdunum; a similar form (Ɛ) in *SEG* XLVI 1777/1778 from Blât near Byblos.

Ἔτους εξυ'
Δαισίου κε'
Βαγρατος
4 Γαρμηλου
ἀνὴρ ἀγα-
θὸς ἐτε-
λεύτησ-
8 εν ἐτῶν
κη'

1. Seleukid era, ed.pr. || 3. Βαγρατος: common Semitic name (also Βαγραθος), ed.pr. || 4. Γαρμηλος: common Semitic name (also Γαραμηλος), ed.pr.

1854. Doura-Europos. Temples. F.Millar in J.Wieschöfer (ed.), *op.cit.* (cf. our lemma no. 1840) 480-485, briefly reviews a number of dedications in an attempt to identify the deities worshipped and the architecture of their temples [*Report* = P.C.Baur - M.Rostovtzeff (edd.), *The Excavations at Dura-Europos. Preliminary Reports. Second, Third, Fifth, Sixth and Seventh/Eighth Seasons* (New Haven-Oxford 1929-1939)]: Ἄρτεμις, Ναναῖα (*SEG* VII 336, 352/353 and 357); Ζεὺς Κύριος/ Palmyrene Baalshamin (*Report* VII/VIII 307 no. 915 c; ph.); Ἄρτεμις Αζζαναθκονα (*Report* V 142 no. 453 and 177 no. 504 [for the temple of Azzanathkona see P.Arnaud in P.Leriche - M.Gelin (edd.), *Doura-Europos: Études* 4 (1991-1993) (Beyruth 1997) 117-143]); 'Αταργάτις (*SEG* VII 334/335 and 358); Θεὸς Σασαδος/ Σαδδουδαν (*SEG* VII 343 and 358); Αφλαδ/Απαλαδος (*Report* V 106 no. 416 (ph.) and 113 no. 418); Ζεὺς Σωτήρ and Ζεὺς Μέγιστος (*SEG* VII 360/361); Ζεὺς Θεός (*Report* VII/VIII 213/214 nos. 887/888); 'Αδωνίς (*Report* VII/VIII 167 ff. nos. 870-875).

See also S.Downey, *'Cult reliefs at Dura-Europos: Problems of Interpretation and Placement'*, *MDAI(D)* 10 (1998) 201-210 (ph. of the reliefs of Zeus Kyrios and of Aphlad).

1855. Emesa. Epitaph of Tiberius Claudius Malichos, ca. 50-early 2nd cent. A.D. Basalt stele with relief representing a man clad in a pallium and wearing high boots, holding a schedula in his left hand; on either side a girl (probably his daughters); inscription to the left and right of the head of the man; now in the National Museum in Damascus. Mentioned by I.Skupińska-Løvset, *Archeologia* 48 (1997) 21, with note 13 (text in majuscules).

	ΤΙΒΕ		ΚΛΑ
	ΜΑ		ΛΛ
	ΛΙΧ	relief	ΥΠ
4	Ε		ΕΧΑ
			ΙΡΕ

[Read Τιβέ(ριε) Κλα(ύδιε) Μαλιχε, ἄλυπε, χαῖρε, Tybout].

1856. Hierapolis. For an inscription possibly from Hierapolis or its area, see our lemma no. 1872.

1857. Hierapolis (area of: Hammam). Dedication (to Juppiter Dolichenus), Roman Imperial period. *SEG* XXXII 1462. Republished by P.-L.Gatier, *Syria* 75 (1998) 162-164 (ph.), in the context of a study on the monuments concerning the cult of Zeus/Juppiter Dolichenus in the Kyrrestike (161-169; brief discussion of *IGLS* 230 on 164/165). The name of the dedicant should be read as Σακηαδατος Βαραδατου instead of Σακνάδατος Βαραδάτου (for the correction of the patronymic by J.Marcillet-Jaubert see *SEG* XXXII 1462 app.cr.). The reliefs represent Juppiter Dolichenus (a) and his priest Sakēadatos (b). The relief is said by employees of the Museum of Alep to come from Hammam (on the west bank of the Euphrates, 6 km from Hammam Serhir and 2 km from Hammam Kebir).

1858-1859. Hierapolis. Two epitaphs, late 1st cent. A.D. Two quadrangular stelai with reliefs in recessed fields representing an eagle on a ball of wool in a basket; the recessed fields (one with curved top, the other rectangular) are flanked and crowned by garlands of leaves tied by ribbons; central rosette above, inscriptions under the relief. The stelai probably belonged to the same funerary ensemble and were made by the same sculptor. Seen in the antiquities market of Beirut in 1966 by H.Seyrig, who provided photos and information to ed.pr. J.-P.Rey-Coquais, *Syria* 75 (1998) 193-200 nos. 1/2 (ph.; translations). Assigned to Hierapolis on stylistic and typological grounds.

1858: 198 no. 1. **Epitaph of Esaia and Kynagos.** Recessed field with curved top; rosette in a tympanon with large corner akroteria.

Ησαια ἡ καὶ Βαβαθας Κυνάγου· | Κύναγος Ἀνδρονείκου ἄλυπε, χαῖρε.

Father and daughter, or Kynagos married a niece, daughter of a homonymous uncle, ed.pr. || 1. Ησαια: either Greek (female counterpart of Ἰσαῖος) or Semitic name (cf. Jesaiah); Βαβαθας: Semitic name, ed.pr. || Κύναγος and Ἀνδρόνεικος: frequently attested in Macedonia/Thessaly and also on record elsewhere in Syria (cf. also our lemma no. 1859), ed.pr.

1859: 198 no. 2. **Epitaph of Kynagos and Gortha.** Rectangular recessed field.

Κύναγε ἄλυπε, χαῖρε· | Γορθα ἄλυπε, χαῖρε

2. Γορθα: Semitic (Aramaic) name: either male or female name Γορθας or Γορθα, ed.pr.

1860. Hierapolis. Epitaph of Apolinarios, 157 A.D. Stele with relief representation of a male bust in a niche; formerly in a private collection in Beirut and said to have been found in Hierapolis. Ed.pr. J.-P.Rey-Coquais, *Syria* 75 (1998) 197 note 18.

Ἀπολινάριε χρηστὲ ἄωρε, | χαῖρε· ηξυʹ, θκʹ Γορπιαίου

2. 468 (Seleukid era) = 157 A.D.

1861. Hierapolis. Two epitaphs, undated. J.-P.Rey-Coquais, *Syria* 75 (1998) 199, mentions two quadrangular stelai, now in the Museum of Damascus, which can be assigned to Hierapolis: 1) stele with relief representing very schematically a married couple standing in a niche with curved top; inscription: Ἀπελλεῖς Λευκίππου | καὶ Φίλων Ἀπέλλιδος; 2) stele with relief in a rectangular field representing a vase; the inscription in three lines 'est le bref salut habituel, adressé au regretté Λεύκιππος Λευκίππου' [so probably Λεύκιππε Λευκίππου ἄλυπε, χαῖρε, Tybout]. All these names are attested especially in Macedonia, as are Κύναγος and Ἀνδρόνεικος on record in our lemmata nos. 1858/1859; authentic Greek male names are typical of northern Syrian onomastics, with a strong Macedonian element due to Macedonian colonists; female names are mostly Semitic, probably in a tradition going back to colonists marrying indigenous women.

1862. Niha. Inscription recording the priest and *decurio* Narkisos, Antonine period. *IGLS* 2935 (cf. *SEG* XXXVII 1457). R.Krumeich, *MDAI(D)* 10 (1998) 171-200 (ph. of *IGLS* 2935 and *SEG* XXVI 1634), studies the iconography of the relief representing Narkisos, and of other reliefs representing Syrian priests in Roman imperial temples (mixture of Roman and indigenous elements). The inscriptions (Νάρκισος | Κασίου, βουλευτικὸς | κολ(ωνείας) Ἡλ(ιουπόλεως) [this reading of *IGLS* is confirmed by the photo; the text between square brackets in *SEG* XXXVII is erroneous] and Τιβέρις | ὁ γλύψας | ἱερεύς) are briefly discussed on 172, 174, 190, and 197/198. The prominent placement of the inscribed relief suggests that the temple was built during the term of the (high?) priest Narkisos. K. assigns the relief to the Antonine period (2nd cent. A.D., *IGLS*, *SEG*) [Cf. K.S.Freyberger, *TOPOI* 9 (1999) 571-573 (ph.): ca. 200 A.D.].

1863. Palmyra. Caravan trade. J.-B.Yon, *Syria* 75 (1998) 153-160 (ph. of *Syll.*^{3} 646 = *IGR* III 1045 = *CIS* III 3942), underlines the prominent role of elite families in the Palmyrene caravan trade and focuses on that of M. Ulpius Iarbal, active from 155 to 159 A.D. [cf. also the study by R.Drexhage mentioned in *SEG* XXXVIII 1578 and, for a catalogue of inscriptions composed by M.Gawlikowski, *SEG* XLVI 1790; both studies are ignored by Y., Tybout]. The sudden interruption of our documentation after 159 A.D. may be due to the fact that trade with Spasinou Charax was impossible as a result of the Roman-Parthian war. Unlike the other great merchant Soados (cf. *SEG* XLV 1797 and the inscriptions mentioned *ibid.*, app.cr.), Iarbal is known to have accompanied caravans himself. Y. argues that transitions between entrepreneurial business and actual leadership of caravans may have been fluid. Observations on the organization of the trade and its vocabulary; a specific vocabulary develops only after ca. 150 A.D. (previous expeditions were organized by ἔμποροι): the caravan (συνοδία) is headed by a συνοδιάρχης, who exercises an official function, the συνοδιαρχία. From the fact that these terms do not occur in all documents it can be deduced that not all expeditions were officially organized. In the mid 3rd cent. A.D., the term ἀρχέμπορος succeeds to συνοδιάρχης, and ἀναβαίνω ('remonter') is replaced by ἀνακομίζω ('ramener').

F.Millar in M.Austin - J.Harries - C.Smith (edd.), *Modus operandi. Essays in honour of Geoffrey Rickman* (London 1998) 119-137, examines the various trade routes along which goods from the Orient could be transported to the Mediterranean and reflects on the extent to which cities could be styled 'caravan cities', i.e., cities which 'owed their character as cities to --- long-distance trade'; on 130-134 discussion of Palmyra, which 'was indeed a "caravan city" ' (137), of some caravan inscriptions (translation of *SEG* XLVI 1797) and of an important passage of Appian, *BC* 5.9.37/38 (about Palmyrene traders disposing of Oriental goods in the territory of the Romans).

1864. Palmyra. Septimius Odenathos and Rome. K.Maksymiuk, *Eos* 85 (1998) 143-154 (in Polish, with English summary), questions Odenathos' alleged loyalty to Rome. The gentilicium Septimius and several titles borne by himself and relatives on record in inscriptions (inter alia *CIS* II 3944, 3955 (= *IGR* III 1031), 3946, and 4202; cf. *SEG* XXXV 1497; XLIII 1035; XLV 1908; XLVI 1793; λαμπρότατος (= *senator*) ἔξαρχος Παλμυρηνῶν; ἐπανορθωτής = *corrector/restitutor*; *dux*; *consul*) admittedly show close allegiance of the family to Rome and Roman legal institutions. A critical analysis of the literary sources, however, shows that Odenathos' policy was actually more profitable for Palmyra than for Rome.

1865. Palmyra. Construction of the tomb of the *publicani* C. Virius Alkimos, T. Statilius Hermes and their families, 56/57 A.D. Rectangular limestone block; trilin-

gual inscription (Latin, Greek and Palmyrene) in a recessed field with moulded frame; now in the Museum of Palmyra. Ed.pr. M.Gawlikowski, *Syria* 75 (1998) 145-151 (ph.); see also K.Als'ad - M.Gawlikowski, *The Inscriptions in the Museum of Palmyra* (Warsaw 1997; non vidimus) 73 no. 113; cf. P.-L.Gatier, *BE* (2000) no. 650. We give the Latin and Greek texts.

	[C. Virius Alcimus et]	[Γάϊ]ọς Οὐίριος Ἄλκιμος
	[T. Stat]ilius Her[mes]	[καὶ Τίτο]ς Στατίλιος Ἑρμῆς
	[fec]erunt sibi et suis.	[ἐποί]ησαν ἑαυτοῖς καὶ τοῖς ἰδίοις
4	Ἔτους ηξτ'·	

1-2 and 5-6. The deceased are both freedmen of Roman citizens. 'Alcimus and his colleague' are on record as *publicani* in the Tax Law (*IGR* III 1056; *OGIS* 629; *CIS* 3913; *SEG* XXXVII 1458*) in a passage preserved only in Palmyrene; the colleague is probably T. Statilius Hermes, who is likely to be a freedman of a Statilius recorded in the Law (IV LL. 41/42 of the Greek text) as the addressee of a letter written by Germanicus Caesar (to be dated 18/19 A.D.), ed.pr., who comments on the levying of taxes in Palmyra apparently assigned to Roman freedmen at the time of our epitaph (cf. also *IGR* III 1539 = *CIS* II 4235 for another *publicanus*, L. Spedius Chrysanthus, who died in 58 A.D.) || 4. Year 368 (Seleukid era) = 56/57 A.D. || 5. [Γάϊ]ọς Οὐίριος, G.; [Γαίο]ς Ὑίριος, ed.pr. [there is no room for καί, Bingen] || ed.pr. translates the Palmyrene text, which is the most complete version, as follows: 'Gaius Virius Alcimus et Titus Statilius Hermes ont construit ce monument funéraire et cet hypogée pour eux-mêmes et leurs enfants, en leur honneur, pour toujours, l'an 368'. Ed.pr. also publishes the epitaph of Alcimus and his wife, which must have belonged to the tomb recorded in our inscription: see our lemma no. 1866.

1866. Palmyra. Epitaph of Viria Phoibe and C. Virius Alkimos, 50-100 A.D. Limestone stele with curved top; relief representing the busts of the deceased couple; wife and man hold spindle and distaff, and a tablet, respectively; two inscriptions in a recessed field with moulded frame under the corresponding busts, separated from each other by a vertical incised line; now in the British Museum. Mentioned in H.Ingholt, *Studier over Palmyrensk Skulptur* (Copenhagen 1928) 94 no. PS 60, and M.A.R.Colledge, *The Art of Palmyra* (London 1976) 69 fig. 76. Ed.pr. M.Gawlikowski, *Syria* 75 (1998) 148-151 (ph.).

Οὐιρία Φοίβη Γάϊος Οὐίριος ❦ | Ἄλκιμος

The stele belonged to the tomb built by C. Virius Alkimos and T. Statilius Hermes: see our lemma no. 1865.

1867-1868. Sergioupolis-Resafa. Two inscriptions, after 518/528 A.D. Two inscriptions (re)published by P.-L. Gatier, *MDAI(D)* 10 (1998) 237-241 nos. 1/2 (ph.; translation); G. publishes photos of *SEG* XX 374 (a) and (b).

1867: 237-240 no. 1. **Construction of a cistern, after 528 A.D.** Rectangular gypsum block in the shape of a tabula ansata; reused in an Islamic house.

[---- ca. 10-16 ---- α]ὕτη ἡ δεξ[α]μ̣[ενὴ]
σπουδῇ [Ἰ]ωάννου τοῦ θεοφ(ιλεστάτου) δ̣ι̣α̣[κ(όνου)]
Θ(εο)υπολ(ίτου), τοῦ ἀνεψιοῦ Σεργ{ου}ίου τοῦ γ[ε]-
4 νομ(ένου) ἐν̣τ[αῦ]θ[α μ]ητροπολ(ίτου) τοῦ
κατὰ Μαρώνιν τὸν χωρεπίσκ(οπον)

Square letters || 1. in the lacuna some verb like ἐγένετο, perhaps preceded by a date; δεξαμενή: 'cistern', 'basin', probably financed by the Church, G. || 2-3. John is deacon of the Church of Antiochia, which was renamed Θεούπολις in November 528 A.D., G. || 3. Σεργ{ου}ίου: omikron with abbreviation sign (ȣ), corrected into gamma by the mason, G. || 3-4. Sergios II, bishop of Resafa (cf. *SEG* XLI 1537 (revised text of XXXVI 1304), with app.cr. ad LL. 4/5, and 1538; shortly after 518 A.D.), styled here μητροπολίτης for the first time; the expression 'former metropolite' suggests that Sergios was no longer alive; Candidus (cf. *SEG* XLI 1539 (revised dating of XXXVI 1306; 535/536 A.D.)) is likely to have been his immediate successor, G. || 4. ἐνταῦθα: 'here', i.e., at Resafa, to be distinguished from Theoupolis, G. || 4-5. τοῦ κατὰ Μαρώνιν ('the relative of Maronios)'; cf. *SEG* XLI 1537 app.cr. ad LL. 4/5, G.; for Maronios see also the next lemma.

1868: 240/241 no. 2. **Inscription on a baptismal font, after 518 A.D.** *SEG* XXXVI 1308. Republished on the basis of a photo in the archives of the Institut Français d'Archéologie du Proche-Orient in Beyruth and a squeeze in the Maison de l'Orient in Lyon.

[Ὁ ἐλέει Θ(εο)ῦ β' ἐπίσκο(πος) Σέργιος, ὁ συγγεν(ὴς) Μαρωνί]ου τοῦ χωρεπισκό(που), ἐποίη-
[σεν ------- ca. 26 -------, ἵν' ἀξιωθῇ ἐ]λέους Θ(εο)ῦ † vacat

1. Restorations based on *SEG* XXXVI 1304 (XLI 1538); cf. the preceding lemma app.cr. ad LL. 3/4, ed.pr.

1869-1870. Sidon (area of: Anane). Mosaic inscriptions, 541 A.D. Mosaic inscriptions from a church excavated in Anane (20 km east of Saïda) in 1995 and now on display in the cathedral of St. Nicholas at Saïda. Briefly presented by F.Alpi, *La lettre de Pallas* 5 (1997) 12/13 (non vidimus; cf. D.Feissel, P.-L.Gatier, *BE* 1998 no. 510). Edd.pr. F.Alpi - S.Kowalski - T.Waliszewski, *Syria* 75 (1998) 238-240 nos. 1/2 (ph.; translation).

1869: 238-240 no. 1. **Dedicatory inscription.** Inscription in a tabula ansata in the nave before the entry to the choir.

['Ἐτελειώθη ἡ ψήφωσις τῆς] ἁγίας ἐκλησίας ἐπὶ τοῦ εὐλα-
[βεσ(τάτου) name ἐπισκόπου καὶ] τοῦ θεωσεβε(σ)τά(του) Ἰωάννου πρεσ-
[βυτέρου καὶ τοῦ θεοφιλεσ]τάτου Δαμιανοῦ διακόνου

4 [month and day, ἰνδ(ικτιῶνος) δ′ or ε′] τοῦ ανχ′ ἔτους ❦

1. Or ['Εγένετο τὸ πᾶν ἔργον τῆς], edd.pr. || 2. CEBEETA, mosaic || 4. year 651 (era of Sidon) = 541 A.D., edd.pr.

1870: 240 no. 2. **Exclamation.** Inscription at the west side of the nave in the entry.

Φ
Z Ω H
C

Φῶς, ζωή.

1871. Unknown provenance (Doliche or another cult place of Dolichenos in W. Syria?). Dedication to Theos Dolichaios, ca. 200-250 A.D. Small votive altar broken above; now in a private collection. The letters *mu* and *eta* are decorated with a small cross: M, H. Ed.pr. A.Cafissi, *ZPE* 122 (1998) 209/210 (dr.): Θεῷ Δ|ολιχαίῳ 'Ερ|μῆς

1-3 Δολιχαῖος: rare variant of Δολιχηνός found in only three other inscriptions (M.Hörig - E.Schwertheim, *Corpus Cultus Iovis Dolicheni* (cf. *SEG* XXXIV 1730) nos. 33/34 (= *SEG* XVII 770/771) and 71), ed.pr. || 3-4. 'Ερμῆς: a slave or a freedman, ed.pr., who argues that most Greek inscriptions concerning the Dolichenos cult and containing only the name of the dedicant come from the Near East.

1872. Unknown provenance. Funerary epigram, early 2nd cent. A.D. Limestone statue of a palliatus with a small female statuette by his right leg; high base with inscription; probably from the northern part of the provincia Syria, possibly from Hierapolis or its area; until 1970 in a Lebanese collection, and long exhibited in the John Khalil Sarkis Museum in Beirut; now in the collection of G.Belian, Birmingham (Mich.; U.S.A.). Ed.pr. A.Łukaszewicz, *Archeologia* 48 (1997) 23 (ph.); for the statue cf. I.Skupińska-Løvset, *ibid.* 19-22 (ph.; text in majuscules on 20).

[------ ο]ἰκοδόμ[-----------]
[------ ἔ]ξοχον ἀνεβ[--------]
[----- εἵ]νεκεν εὐσεβίης [------]
4 [------]ανος εἵλκυσε Μοῖ[ρα --]
[------]ξείνη θανέειν οὐκ.[-----]
[----- τ]ὸν ἄνδρα προδοῦσα

Date: early 2nd cent. A.D. on stylistic grounds, S.-L.; ca. 2nd cent. A.D. on the basis of the letter forms, ed.pr. || 1. initio: name of the deceased; the extant word can be interpreted either as οἰκοδόμος or οἰκοδομή or a verbal form, ed.pr. || 2-3. probably [--- εἰς ἔ]ξοχον ἀνέβ[η ---]: an allusion to the deceased's excellence attributed to his piety (cf. L. 3), ed.pr. || 5. initio: perhaps the end of the name of a woman, who may be identified with the female figure represented; in fine probably an omikron: οὔκο[υν?] ed.pr. || 6. probably a reference to the death of the portrayed man's wife; the text ends with προδοῦσα, ed.pr. [the dactyls in LL. 3-6 reveal that these lines form an epigram, Tybout].

PALAESTINA

1873. Palaestina. Mosaic inscriptions quoting texts from the Old Testament, 5th-8th cent. A.D. K.J.H.Vriezen, *'Inscriptions in mosaic pavements in Byzantine* Palaestina/Arabia *quoting texts from the Old Testament'* in L.V.Rutgers - P.W.van der Horst (edd.), *The use of sacred books in the ancient world* (Leuven 1998) 247-261, examines the relation between the location of the inscription and its contents. In the process he quotes a large number of inscriptions, which defy enumeration (Greek texts; translations). We restrict ourselves to a list of the Old Testament verses discussed by V.: *Genesis* 6-9 (Ark of Noah); *Deuteronomy* 7, 12b/13; 28, 6; *Isaiah* 11, 6-8; 65, 25; *Proverbs* 13, 9; *Jonah* 1, 4; 1 *Kings* 2, 13; 1 *Chr.* 1, 1-4; 2 *Kings* 2, 21b; *Ps.* 4 (5) 8b; 22 (23) 1 b; 28 (29) 3a; 41 (42) 2; 50 (51) 21c; 64 (65) 5d; 76 (77) 11b; 85 (86) 1-3; 86 (87) 2; 92 (93) 5b; 105 (106) 4/5; 117 (118) 19/20; 120 (121) 7a/8; 145 (146) 5d/6 (cf. *Acts* 4, 24).

1874. Palaestina. Amphora stamps. G.Finkielsztejn, *Transeuphratène* 15 (1998) 87-91, (re)publishes a number of stamps on locally manufactured amphoras.

1) **Haïfa:** (ἔτους) πρ′· 'Αριστοκρ̣[άτης] | ἀγορανό(μος) and 'Ε̣σ̣τ̣ι̣α̣ῖος | κερα(μεύς) (L for ἔτους). In the ed.pr. in a publication in Hebrew from 1974 'Αριστοκρ[άτους] and ΚΑ̣ΡΑ(?) were read. Year 180 = 133/132 B.C. (Seleukid era). For κεραμεύς see our lemma no. 2102.
2) **Jaffa:** (ἔτους) γπρ′· | ἐπὶ ἀγορανόμο̣υ̣ | Μ̣η̣τ̣ρ̣ο̣δ̣ώ̣ρ̣[ου]. In the ed.pr. in *'Atiqot* 2 (1959) 186/187, the name of the agoranomos is not given. Year 183 = 130/129 B.C. (Seleukid era).
3) **Haïfa:** (ἔτους) επρ′ (from Khirbet-Sharati, 16 km. east of Haïfa); for another stamp from Haïfa see our lemma no. 1875 sub (e). Year 185 = 128/127 B.C. (Seleukid era).
4) **Dor:** a) *SEG* XXXV 1534 (A): (ἔτους) β′ 'Ιάσο(νος) Πα(--) (*SEG*: ΙΑCΟΓ; see app.cr.); b) 1534 (B): (ἔτους) β′ Λαριω(--); possibly Λαρίω(νος); c) 1534 (C): (ἔτους) β′ Λυ̣σα(--) (*SEG*: in fine ΛΤC); possibly Λυ̣σά(νδρου) or Λυ̣σα(νίου); d) 1534 (D): ἔτους β′ Σωκρά(--); perhaps Σωκρά(τευς); e) an *ineditum*: [(ἔτους)] β̣′ Βατει̣(--). The wedge-shaped sign ∠ on these stamps represents an alpha (cf. *SEG* app. cr.). The era used on the stamps mentioned under (4) is that of Tryphon; year 2 = 141/140 B.C.

In *Bulletin of the Anglo-Israel Archaeological Society* 16 (1998) 52-55, F. publishes a tabular survey of all Rhodian amphora stamps dated by eponyms from sites conquered by John Hyrcanus: Beersheba, Gezer, Marisa, Samaria and Skythopolis (from ca. 145-108 B.C.).

1875. Palaestina. Amphora stamps. G.Finkielsztejn, *Transeuphratène* 15 (1998) 97/98, publishes the following stamps: **a)** Πα(--) ΘΕΕΙ (now in the municipal Museum St.John in Ptolemais/Acco); **b-d)** three stamps found in Shaar Ha-Amakim: **b)** Πα(--) ΘΕΚẸ; **c)** Πα(--) ΘΕΚỊ; **d)** [Πα(--)] ΘΕ[--]; **e)** [Πα(--)] ΘΕ[--]; found in Haïfa; for another stamp from Haïfa see our lemma no. 1874 sub (3). F. refers to an *ineditum* now in the Graeco-Roman Museum in Alexandria: Πα(--) ΘΕΕΙ. F. sees in Πα(--) 'une mention officielle ou administrative comparable au Δ ou ΔΗ (= δημόσιος)'.

1876. Palaestina. The death of king Agrippa II. N.Kokkinos, *op.cit.* (cf. our lemma no. 1898) 396-399, discusses a text from the Hauran (*An.Ép.*, 1966, no. 493: Ἀρχιεὺς ὁ ἐπὶ Ἀγρίππου βασιλέος γενόμενος κεντυρίων δεκαοκτὼ ἔτους καὶ ἐπὶ Τραϊανοῦ στρατηγὸν δέκα [sc. ἔτη]: 109/110 A.D.) and *SEG* XXXVIII 1647 (see our lemma no. 1901). As to the latter, K. argues that 'year 43 of the great King Agrippa' should be calculated according to Agrippa's era of Tiberias beginning in 55/56 A.D.; this yields 97/98 A.D. As to the former text, K. suggests that Archieus served Agrippa during the last eighteen years of his reign (83-100 A.D.).

1877. Ayyelet Ha-Shaḥar (area of: Ḥ. Ashaf). Epitaph of Marone, 3rd/4th cent. A.D. Rectangular stone; inscription with traces of red paint. Ed.pr. E.Damati, *'Atiqot* 35 (1998) 153 no. 3 (ph.; dr.): [Θάρσι], | Μαρόln· οὐδὶς | ἀθάναlτος

2-3. Μαρόνη: either a previously unattested variant of the female name Μαρώνη (nominative and vocative) or the vocative of the male name Μαρώνας, ed.pr. [But in the latter case one would expect Μαρωνᾶ, Bingen].

1878. Beth Guvrin. Inscriptions on early Byzantine lamps, 5th-7th cent. A.D. J.Magness - G.Avni in H.Lapin (ed.), *Religious and Ethnic Communities in Later Roman Palestine* (Bethesda, Maryland 1998) 87-114, publish the results of a study of the oil lamps from four of 74 burial caves belonging to a late Roman cemetery near the Ahinoam Cave (0.5 km south of Beth Guvrin; cf. G.Avni - U.Dahari - A.Kloner, *IEJ* 37, 1987, 72-74) where both Jews and Christians were buried. Two are inscribed (dr.): 1) Ἡ φῶς (M.-A. 99; abbreviation of the common formula Φῶς Χριστοῦ φαίνει πᾶσιν [cf. for this and other inscriptions on similar Byzantine lamps *SEG* XXXIX 1617; XL 1434-1440; XLII 1385-1407; XLVI 1809]; mid 6th - late 7th/early 8th cent. A.D.); 2) Λύχνος το(ῖ)ς πόσιν μοῳ ὁ [νό]μος (σο)υ? (M.-A. 100; quotation from *Psalms* 119.105; ΤΟΣ, ΜΟΣΥ, lamp; 7th/late 8th cent. A.D.).

1879. Beth Guvrin. Epitaphs of Ioses and Thanouma, 3rd-5th cent. A.D.? Rectangular stone lintel; the four names are inscribed on either side of a menorah carved in the center; found in a burial cave belonging to the cemetery mentioned in our lemma no. 1878; mentioned by G.Avni - U.Dahari - A.Kloner, *IEJ* 37 (1987) 73/74 (no Greek texts). J.Magness - G.Avni, *art.cit.* (cf. our lemma no. 1878) 101/102, publish a drawing and, on 101 note 34, majuscule texts, which we transcribe as follows:

Ἰωσῆς Ζήνον[ος]
Θανουμα Ζαχαρ[ίου]

Undated by M.-A.; lamps from the 3rd-5th cent. A.D. were found in this cave. 'Ioses Tanhuma and Zenon Zacharias', M.-A. who wonder whether the names should be read horizontally or vertically [In L. 1 in fine, the dr. shows ΖΗΝΟΝ (not ΖΗΝΩΝ), which must be the patronymic of Ioses; for Θανουμα cf. *SEG* XXVIII 1256: Θανουμ, later read Θανουμας (cf. *SEG* XXXVII 1243 on p. 393 sub 119), Tybout].

1880. Caesarea Maritima. Various inscriptions. K.G.Holum, *'Identity and the Late Antique City: The Case of Caesarea'* in H.Lapin (ed.), *op.cit.* (cf. our lemma no. 1878) 157-177, on 164-166 adduces some old and new inscriptions pertaining to personal, religious or ethnic identity; he mostly refers to the nos. of the forthcoming corpus, C.M.Lehmann - K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima*: nos. 137 (*SEG* XLI 1545; XLIV 1353; as to the question of the date, 'Di Segni has the upper hand': H. 164/165 note 24) and 182, testifying to the Jewish religious community; no. 182 (inscription recording a βαβυλωνάριος: the usual interpretation 'weaver of Babylonian-style textiles' is not certain, but at any rate he was probably a craftsman); M.Schwabe - B.Lifshitz, *Beth She'arim*, vol. 2: *The Greek Inscriptions* (Jerusalem 1974; inscription recording a *palatinus*); Corpus nos. 165-196: Greek epitaphs from a probably Jewish cemetery; large component of biblical names and names that were Greek translations from the Hebrew; no. 165 is an epitaph of a female proselyte and her Jewish husband. 'Caesarea's Jews appear to have well-embedded in urban society as in the economy' (167). On 170-172 some inscriptions bearing on the Samaritan community (*SEG* XL 1501-1506; Corpus nos. 138-140, containing the Εἷς Θεός-formula, for which cf. L.Di Segni, *art.cit.* in *SEG* XLIV 1340, and ead. in the volume under discussion on 55, in the context of an article entitled *'The Samaritans in Roman-Byzantine Palestine: Some Misapprehensions'*, 51-66, mainly based on literary sources).

1881. Caesarea Maritima. Various Inscriptions. J.Patrich, *Excavations and Surveys in Israel* 17 (1998) 51-54 (ph.; dr.), mentions the following texts (no transcription; we read the texts from the photo): 1) mosaic in the floor of a shop; lower right part of a medallion with Greek inscription and a cross inscribed ΙC̅, ΧC̅, Α and ω, and [Εὐτ]υχῶς | [Στεφ]άνῳ μετὰ | [συμβί]ου κὲ τέ[κν]ων (5th/6th cent. A.D.); 2) dipinto on a plastered stone found in a long hall with piers: a cross inlaid with jewels and the inscription ΙC̅, ΧC̅, Α and ω; below the cross: [-]ΛΩΝΚΑΥΧΗΜ̣[--] [καύχημ[α]?: see *SEG* XXXII 1588; see also D.Feissel, *BE* (1999) no. 566, who also suggests καύχημ[α] and refers to Paul, *Galatians* 6.14 and *BE* (1971) no. 427, Pleket].

A.Raban, *ibidem* 68 (ph.), mentions a mosaic with inscription found in a residential complex of the 6th cent. A.D.: χάρις | ὑγία | τοῖς | ὧδε. On 63 (ph.), he mentions another mosaic inscrip-

tion: 'May the lord sustain the Orthodox for ever'; D.Feissel, *BE* (1999) no. 567, reads: εἰς αἰῶνας τοὺς ὀρθοδόξους στήριξον.

1882. Gaba. Two inscriptions. *SEG* XXXVIII 1586. Now also in B.Isaac, *The Near East under Roman Rule. Selected Papers* (Leiden 1998) 31-33 (ph.). In a postscript (34/35), I. points out that in *SEG* we incorrectly wrote that ed.pr. dated the texts to the Hellenistic period; in fact he stated that they are undated; brief remarks on the identification of the site at Tell Abu-Shusha: Gaba Hippeon or just Gaba; in the latter case Gaba Hippeon is to be located elsewhere: 'it seems best to leave the matter open at this stage'.

1883. Gadara. Mosaic inscriptions, 6th cent. A.D. Mosaic inscription in a field, belonging to a mosaic with geometric ornamentation and small figural motives; found in a basilica. Mentioned by T.Weber - U.Hübner, *ADAJ* 42 (1998) 450/451: Προσφο[ρὰ ----]. Other fragments of an inscribed mosaic were found in a nearby dump pit; from the photo we read [--]ΙΟΝ.[--].

1884. Golan (area of: Majdal Shams). Epitaph of Maximus, 429/430 A.D. Approximately rectangular basalt stone with inscription between guidelines; above a large cross with ['Ι(ησοῦ)ς / Χ(ριστὸ)ς] and Α / Ω in the four fields formed by the branches; found in a Druze village near Majdal Shams; now in the Bet Hameiri collection in Safed. Ed.pr. E.Damati, *'Atiqot* 35 (1998) 151/152 no. 2 (ph.; dr.); cf. also P.-L.Gatier, *BE* (1999) no. 562, whose text we adopt for LL. 1-3: [Θ]άρσι, Μά[ξι]μος Μαξ[ί]|μου ἐτῶν | κα´, ἔτους || αλυ´ †

1-3. [Β]αρσιμα[ς | υ]ἱὸς Μαξί|μου, ed.pr. || 4-5. year 431: probably of the era of Paneas (Caesarea-Philippi) = 429/430 A.D., ed.pr.

1885. Jerusalem. Epitaphs on ossuaries, 1st cent. A.D. C.Clermont-Ganneau, *Archaeological Researches in Palestine during the Years 1873-1874*, vol. I (London 1899) 410/411 nos. 24-29. S.Gibson - G.Avni, *RBi* 105 (1998) 161-175, argue that the tomb investigated by T.Chaplin and C.Clermont-Ganneau in 1873 on the Mount of Offence (Batn al-Hawa) is a typical early Roman (1st cent. A.D.) Jewish burial cave reused in the Byzantine period rather than a so-called 'Jewish-Christian tomb'. On 169-174 they republish the inscriptions on ossuaries; six are in Greek: Μοσχᾶς (169 no. 1 = C.-G. 410 no. 24); Μαριαδος (on two ossuaries: 171/172 nos. 10/11 = C.-G. 410 nos. 26/25); Κυρθᾶς (172 no. 12 = C.-G. 411 no. 27); 'Ηδήα (172 no. 18 = C.-G. 411 no. 28); ΗΔ (discussed separately on 173/174; C.-G. 411 no. 29; perhaps 'Ηδ(ήα), C.-G.; G.-A. argue that the cross above it, not noticed by C.-G., is due to Byzantine reuse).

1886. Jerusalem. Epitaphs of Jonas and Jonathes, late 1st cent. B.C. - 70 A.D. Two stone ossuaries with incised inscriptions; found in a burial cave on Mt. Scopus. Ed.pr. S.Weksler-Bdolah, *'Atiqot* 35 (1998) 33* (ph.; in Hebrew, with English summary on 161-163): A: 'Ιωανᾶς B: 'Ιωνάθης

1887. Khirbet el-Khan (Horvat Hanot). Mosaic inscription, early Byzantine period. For an unpublished mosaic inscription from Khirbet el-Khan see our lemma no. 1889 app.cr. in fine.

1888-1890. Khirbet Makkûs (ca. 10 km northeast of Askalon). Mosaic inscriptions, 518-536 A.D.? Three inscriptions belonging to the mosaics of a church discovered by an anonymous British soldier in 1918. Edd.pr. S.Gibson - F.Vitto - L.Di Segni, *SBF* 48 (1998) 315-334 (dr.; translations), on the basis of letters and drawings sent by this soldier to Lieutenant-Commander V.L.Trumper of the Royal Navy, then honorary secretary of the Palestine Exploration Fund in Port Said; now in the archives of the PEF. The church has not been identified.

1888: 327-329 (Inscription A). **Dedicatory inscription.** Inscription in an octagon at the eastern end of the mosaic pavement in the southern aisle.

'Επὶ τοῦ | ὁσιοτάτου κ(αὶ) ἁγ|ιωτάτου ἡμῶν | [ἐπισκ(όπου) --] || ----

Originally the inscription consisted of eight or nine lines, edd.pr. || 1. ΕΝΙΤΟΥ, dr. || 2-3. ΚΑΙ|ΚΙΤΑΤΟΥ, dr. || 4ff. the lost part contained the bishop's name and either a commemoration of the construction or, more likely since this is not the main inscription, the renovation of (part of) the church; possibly also a date followed. Khirbet Makkûs probably belonged to the bishopric of Askalon. Traces of the tops of letters at the end of L. 4 suggest ΥCΙΟΥ: probably [Διον]υσίου. Dionysios was bishop of Askalon between 518 and 536 A.D. A date in the 1st half of the 6th cent. is suggested by the shape of some of the letters on the dr., edd.pr.

1889: 329-333 (Inscription B). **Dedicatory inscription.** Inscription in a medallion apparently located in the eastern carpet of the mosaic in the central nave, in front of the apse.

'Εκ τῶν ἰδί|ων καμάτων | ἐψ[ή]φωσαν τὴν | προσθήκην τῆς || ἐκλησίας ὥλης κ(αὶ) τοῦ ἡεραι|[τ]ήου

The subject of the dedication (the benefactor(s)) is missing: the full text was contained in two (or more?) medallions, edd.pr. || 3-7. 'the addition of the whole church and of the presbytery' (ἡερατῆον = ἱερατεῖον; probably a hypallage for προσθήκην ὅλην τῆς ἐκλησίας); the meaning is unclear: either an existing part of the church (the public prayer hall as opposed to the presbytery reserved to the

clergy) or a building addition (an annex): cf. *CIG* 8603, adduced by G.Lampe, *A Patristic Greek Lexicon* (Oxford 1968) s.v. προσθήκη (5), *SEG* XLIII 1063, and an unpublished inscription from Khirbet el-Khan stating that under Theodoros, priest and hegumen, ἐγένετο τὸ πᾶν ἔργον τῆς προσθήκης τῆς κόνχης καὶ ζωγραφίας καὶ πλακόσεως τῆς πέρματος τοῦ ἱερατίου σὺν τοῦ διακον(ικοῦ) ἐκ θεμελίων (πέρμα, 'end-wall', is another uncommon architectural term and possibly a hapax), edd.pr.

1890: 333 (Inscription C). **Dedicatory inscription.** Fragment from the eastern border of the main carpet in the nave; probably set in a rectangular frame.

[? Κ(ύρι)ε, πρόσδεξαι τὴν προσφορὰ]ν Λεοντίου ἡερ[έως?]
[------------------ ----- φρ]οντίσαντος ΔΙ[----]
[-------------------------------].ΡΟΥ[-----]

1. In fine ΗΕ], dr. || 3. ΥΡΟΥ, dr.

1891. Marisa. Two lead weights. G.Finkielsztejn, *Bulletin of the Anglo-Israel Archaeological Society* 16 (1998) 33-38, republishes the following two lead weights: 1) ph. F.J.Bliss - R.A.S.Macalister, *Excavations in Palestine during the years 1898-1900* (London 1902) 61. Now in the Rockefeller Museum; weight 122.1 gr. (after renewed cleaning): L σε' · ἀ-γοραlνομοῦνlτος 'Αγαlθοκλέους. The date was not read by edd.pr.; 2) *SEG* XXVIII 1439. In LL. 3/4 F. gives 'Αγαθο[κλ]ἐους, ignoring the fact that J.Bingen had already suggested 'Αγαθοκ[λlέo]υς. Weight 210 gr.; not located by F. Both weights are dated to 108/107 B.C. (year 205; Seleukid era); comment by F. on the Macedonian shield on the front: 'nationalistic connotation', i.e., the need to show allegiance to Macedonian power.

1892. Mevo Modi'im. Inscriptions on a table and a screen, 6th cent. A.D. Two inscribed stone fragments, one of a table (A) and the other of a chancel-screen (B); found in an early Byzantine monastery at Mevo Modi'im. Edd.pr. E.Eisenberg - R.Ovadiah, *'Atiqot* 36 (1998) 16* (ph.; in Hebrew, with English summary on 123/124).

A: † ΔΙΑ [----] B: † ΟΘΕΙΙΡΟC

[A. Apparently an inscription recording the donor or initiator: e.g. διὰ [σπουδῆς -- (name in the genitive) --, Tybout] || B. either 'Ο Θε(ὸς) (ἱε)ρός or 'Ο Θε(ὸς) (π)ροσ[τάτης], edd.pr. [the photo seems to show ΙΡ, but the horizontal stroke may be part of a crack in the stone, Tybout].

1893. Nazareth? Diatagma Kaisaros concerning tomb violation, shortly after 60 A.D.? *SEG* VIII 13; cf. XIII 596, XXX 1683, XLI 1839, XLIII 1046, XLIV 1739 no. 39. Republished by E.Grzybek - M.Sordi, *ZPE* 120 (1998) 279-291 (translation). In L. 10 the stone

has apparently ΔΩΛΩ, but possibly the mason corrected the first *omega* into *omikron*. At the end of L. 16 the mason engraved *kappa* and erased it. The editors comment on the following points; they consider the text an edict issued by one single authority:

1. The author of the edict: G. suggests that the text may have been drafted by the emperor Nero (cf. his speech and edict at Corinth: Holleaux, *Études* I, 165-185, reprinted on 281/282 with Holleaux' translation). It may not have been engraved until after Nero's death.

2. The edict and the Christians: G. interprets LL. 13-17 to mean that the Emperor orders a trial (κριτήριον) to be held against the Christians for outrage to the gods (περὶ θεῶν) because they render cultic honors to a man, sc. Christ (εἰς τὰς τῶν ἀνθρώπων θρησκείας).

3. Historical circumstances: S. dates the diatagma toward the end of 62 A.D. or the beginning of 63 A.D., the year of the mental shift of Nero and the start of the influence of Tigellinus and Poppaea. The latter, a θεοσεβής, may have prompted the edict, influenced by Jewish opponents of the Christians. The edict aimed at convicting the living disciples of Christ for having opened the tomb and abducted the body of Christ.

A.Giovannini - M.Hirt, *ZPE* 124 (1999) 107-132, corroborate the view of G.-S. that the text is an edict and that the entire diatagma was drafted by the emperor. However, they argue that the emperor is Augustus and that the edict dates from shortly after Actium. It had a general bearing within the framework of Augustus' policy on moral and religious restoration and was not directed against any specific wrongdoers. They suggest that the text may come from Asia Minor. See *SEG* XLIX.

1894. Sepphoris. Epitaph of Makarios, 5th/6th cent. A.D.? Limestone block which served as the lintel of the entrance to a burial cave; part of the stone is broken off. Found in a cemetery south of Sepphoris. Edd.pr. P.Porat - D.Goren, *ZPE* 120 (1998) 64 (ph.; translation).

Μνῆμα(μα) Μακαρίου | 'Ιούστου γαμροῦ Μαρίνου

2. Γαμροῦ = γαμβροῦ, son-in-law, edd.pr.

1895. Shuni (ca. 6 km. from Caesarea Maritima). Two stamped mortaria, 3rd/4th cent. A.D. Two rim fragments with inscriptions. Ed.pr. A.De Vincenz, *Bulletin of the Anglo-Israel Archaeological Society* 16 (1998) 71-74 (dr.): 'Ερμογlένους (many examples known) and Γεμελλlιν(ο)ῦ (L. 2: ΑΙΝCΥ). Vallerin (see *SEG* XLV 1914) lists two examples of this name.

1896. Sinai. Firan. Christian invocation, 5th cent. A.D. *SEG* XXX 1701. After examination of the stone, Y.Meimaris, *ByzZ* 91 (1998) 358, points out that in LL. 7/8 μη(νὶ) | Θόθ instead of μη(νὶ) | † θ' Δε(κεμβρίῳ) should be read.

1897. Sinai. Firan. Inscription on the lintel of a church door, 550-600 A.D. Rectangular brownish sandstone lintel of the south door of the Town Church; inscription above (L. 1) and in (LL. 2-6) a tabula ansata. Ed.pr. Y.Meimaris, *ByzZ* 91 (1998) 355-358 (ph.; translation); in L. 5, we give the reading of D.Feissel, *BE* (1999) no. 575, based on the photograph.

† Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ, σόσον (καὶ) ἐλέησον τὸν δοῦλόν σου Μωϋσέως·
ἅγιοι Κοσμᾶ (καὶ) Δαμιανέ, ἰάσαται τ-
οῦ δούλου ὑμῶν ὃν τὸ ὄνομα γινόσκεται· †
† ἐκ θλίψεως ἐπεκαλησάμην τὸν Κ(ύριο)ν καὶ ἐπέκουσέν μ-
ου εἰς πλατυσμὸν (καὶ) διὰ τῆς πρεσβ(είας) τῶν ἁγίων αὐτοῦ· Κ(ύρι)ε, ἐλέησ-
ον ὧν γινόσκις τὸ ὄνομα

1. Probably added later: either Moses is another person (a member of the local clergy?) than the dedicator of the main inscription, who preferred to remain anonymous, or Moses first dedicated the main inscription anonymously, but revealed his identity in a later 'addendum'; σόσον = σῶσον; Μωϋσέως = Μωϋσῆ, ed.pr. || 2. the dedication was ordered by someone who was cured by Sts. Cosmas and Damian [see also our lemma no. 2182]. Three homonymous pairs of saints bearing these names are on record in the Synaxaria of the Orthodox Church, all belonging to a larger group of physician saints called ἀνάργυροι (i.e., they who took no money, being content with the conversion of their patients to Christianity). The anthroponyms Κοσμιανή and Δαμιανή testify to their popularity, ed.pr., with further commentary; ἰάσαται = ἰάσατε || 2-3. τοῦ δούλου = τὸν δοῦλον || 3. ὅν = οὗ; γινόσκεται = γι(γ)νώσκετε || 4. ἐπεκαλησάμην = ἐπεκαλεσάμην; ἐπέκουσεν = ἐπήκουσεν || 4-5[1]. quotation from *Ps.* 117.5, ed.pr. || 5. διὰ τῆς Θεο(τόκου) (καὶ) τῶν ἁγίων, ed.pr.; αὐτοῦ = σου || 6. ὧν γινόσκις = οὗ γι(γ)νώσκεις.

1898. Skythopolis. Epitaph of Antiochos, 1st cent. A.D. *SEG* VIII 46. N.Kokkinos, *The Herodian dynasty. Origins, role in society and eclipse* (Sheffield 1998) 148 note 3, argues that the date is either ἐτ(οῦς) πς′ (year 86 = 22/23 A.D.; city era) or ἐ(τοῦς) τπς′ (year 386 = 74/75 A.D.; Seleukid era; *SEG*: ἔτ(ους) πετ′). Reflections on the father of the deceased (Φαλλίων) (see stemma on 155).

1899. Tel Goded. Graffito, late Roman period. N.Sagiv - B.Zissu - D.Amit, *Excavations and Surveys in Israel* 18 (1998) 99 (ph.), mention a graffito on a conduit wall: > ΑΥΛΟΥΠΟ : Αὔλου ΠΟ(--); > possibly stands for *centuria*.

1900. Tel Keisan. Amphora stamps. G.Finkielsztejn, *Transeuphratène* 15 (1998) 118-120, contributes a series of *corrigenda* for the texts and the dates of the stamps published by M.-C.Halpern-Zylberstein in J.Briend - J.-B.Humbert, *Tell Keisan (1971-1976). Une cité phénicienne en Galilée* (Paris 1980) 244-255.

1901. Tiberias. Corpusculum. L.Campagnano Di Segni in F.Israel - A.M.Rabello - A.M.Somekh, *Hebraica. Miscellanea di Studi in onore di Sergio J.Sierra per il suo 75⁰ compleanno* (Turin 1998) 115-161, presents a collection of the 37 Greek, Latin and Hebrew inscriptions found in the city. The arrangement is according to categories of inscriptions: synagogal texts (thirteen texts, five of which are Greek: nos. 5, 7, 9/10 and 12), epitaphs (fourteen texts, two of which, nos. 15/16, are Latin; twelve are Greek: nos. 14 and 17-27), weights (two, with Greek texts: nos. 28/29), inscriptions from abroad concerning Tiberias and its citizens (eight texts, all Greek: nos. 30-37). Quite a few texts were (re)published by L.Di Segni in Y.Hirschfeld (ed.), *Tiberias from its foundation to the Muslim Conquest* (Jerusalem 1988) 70-95. This publication has not been covered in *SEG*. In separate lemmata we present the texts first published by Di Segni in 1988 and those first published in inaccessible Israeli publications and republished by Di S. We give a *comparatio numerorum* for the 1998 article. All the inscriptions are translated and have a photo and/or drawing.

SEG		**Di S. (1998) no.**
VIII	9	17
	10	18 (for B L. 3, Di S. adopts the reading mentioned in the app.cr. of *SEG*)
	11	19 (in L. 8 in fine, Di S. has [Τ]ει[βερίας?])
XVI	827	2
XVIII	775 (I)	36
XX	453	9 (in fr. (f) Di S. gives (Ε)ἱορτάσι(ο)ς; the stone has CI; in fr. (j) she restores initio Προφυτοῦρος, referring to *SEG* XXXIII 1299 = Di S. no. 12)
XXVI	1685	25 (on the photo one sees in L. 3 ΄ΕΙ: [Ο]ὐ̣είτου; *SEG* and Di S. have [Ο]ὐίτου)
	1686	26 (the letters ΛΕ are superimposed on Θαλεθθι; dated to the Byzantine period by Di S.)
	1687	27 (dated to the Byzantine period by Di S.)
	1688	22 (see under *IGR* III 1204)
XXXIII	1297	9
	1298	10
	1299	12
XXXVIII	1646	28 (for L. 6 see *SEG* XLIII 1076, ignored by Di S.)
	1647	29 (in LL. 4/5 of the reverse, Di S. reads καὶ 'Αἰνιμος Μονιμου; see our lemma no. 1876)
XLII	1473	28
XLIII	1076	28
XLVI	1810 (I)	2
IG V 1	1256	35
I.Cret. I v 25		30
IGUR	82/83	31/32
IGR I	111	32
	132	31
IGR III	1204	22 (for LL. 2/3, Di S. prefers the reading of *IGR* to that of *SEG* XXVI 1688)
CIJ	502	33
	680	34
	984	23 (in L. 1, Di S. restores ἄγα[μο]ν; in L. 2 she prefers [.]ε′ to *CIJ*'s [ο]ε′ = 75 years old. Di S. interprets the text as an epitaph for a brother and sister; since the sister was 22 years old, the brother cannot have been 75)

CIJ	Di S. (1998) no.
985	17
986 (a-b)	18

For Di Segni nos. 7, 14, 20 and 24 see our lemmata nos. 1906 and 1903-1905. No. 21 is an *ineditum*, according to Di S.; for this text see now our lemma no. 1902.

1902. Tiberias. Epitaph of Iulianus, 2nd/3rd cent. A.D. Narrow side of a limestone sarcophagus; inscription (with traces of red paint) on the outside; found near the Jordan River Hotel. Ed.pr. E.Damati, *'Atiqot* 35 (1998) 152/153 no. 2 (ph.).

Ἰουλιανὸς | Κρίσπου | ζήσας ἔτη | ιη΄

1903. Tiberias. Epitaph for Sirikios, undated. Republished by L.Di Segni (1988) 76/77 no. 8 and (1998) 127/128 no. 14 (dr.; for these publications see our lemma no. 1901).

Ὑπὲρ εὐχαριστίας δεσ|πότου ἡμῶν Σιρικίου | ἀναπαυσαμένου ἡμῖ[ς] | οἱ θρεπτοί σου ἀνηγίραμεν

The 'Mausoleum of Siricius' is on record in the *Talmud* (3rd cent. A.D.), Di S.

1904. Tiberias. Epitaph of Simon, undated. Inscription on a sarcophagus; republished by L.Di Segni (1988) 91 no. 28 and (1998) 133 no. 20 (dr.; for these publications see our lemma no. 1901): Σίμωνος | Βὰρ Σεμία

2. Βάρ: Aramaic; Σεμίας: variant of Σιμ(μ)ίας, Di S.

1905. Tiberias. Fragmentary epitaph, undated. Republished by L.Di Segni (1988) 80/81 no. 13 and (1998) 136 no. 24 (ph.; for these publications see our lemma no. 1901).

[Ἐνθάδε κεῖ]|τε Ἰ[ούδας ὁ] | Γαδ̣[αρηνὸς?] | γὴρ Δι[ονύ]|σου [υἱός?]

3. If one reads ΓΑΛ, the ethnikon could be Γαλ̣[ιλαῖος], Di S. || 4. γήρ: equivalent of Hebrew גר: 'proselyte', Di S.

1906. Tiberias. Mosaic inscription in ■ synagogue, 6th cent. A.D. Republished by L.Di Segni (1988) 75 no. 7 and (1998) 120/121 no. 7 (ph.; for these publications see our lemma no. 1901): Πρόκλος | Κρίσπου | ἔκτισεν

1907. Unknown provenance. Inscribed ring, 103-76 B.C.? Ring with silver bezel; on the bezel, representation of an anchor and double cornucopiae; below the cornucopiae a horizontal stroke; above the anchor an object with two vertical lines; between the lines a branch or an ear of corn; this object, represented upside down, is interpreted by ed.pr. as the table of the shewbread that stood in the temple in Jerusalem. Now in ■ private collection in America and said to come from the 'West Bank'. On both sides of the central design, Greek letters: ΑΕΑΔΥ and ΛΞΝΡΟ. Ed.pr. G.Barkay, *Bulletin of the Anglo-Israel Archaeological Society* 16 (1998) 65-69 (ph.): Ἀλεξάνδρ(ου). Ed.pr. leans toward assigning the ring to Alexander Jannaeus (103-76 B.C.), who had the same emblems engraved on his coins.

1908. Unknown provenance (Jerusalem?). Inscription on ■ lamp, ca. 600-650 A.D. Terracotta lamp (cf. *SEG* XLIV 1341-1348 and XLVI 1809, with further references); bought in the antiquities market in Jerusalem and now in the Museum of the Studium Biblicum Franciscanum. Ed.pr. S.Loffreda, *SBF* 48 (1998) 489-494 (ph.; dr.; translation).

Α Ω Κ(ύρι)ε, μν(ήσθητι) † μο(υ)· φ(ῶ)ς̣ Χ(ριστο)ῦ̣ Κ(υρίου) φ(αίνει)

The inscription, running in one line around the lamp hole, is 'bidirectional': Α Ω Κ Μ Ν Μ Ο should be read from the left (sinistrorsum), and Φ C Χ Υ Κ Φ follows starting from the end of the inscription (dextrorsum), ed.pr. || the inscription is previously unattested in this specific form, ed.pr., who adduces parallels for letter forms and elements of the formula from his monograph on the subject (*SEG* XXXIX 1617).

ARABIA

1909. Arabia. Inscriptions and ethnicity. M.C.A.Macdonald, *MedArch* 11 (1998) 177-190, adduces mainly Semitic but also some Greek texts in an article underlining the difficulties involved in reconstructing ethnic communities in the Roman Near East on the basis of (groups of) inscriptions in a particular language or script or of onomastics. The study of the physical and - highly differentiated - social context must prevail over 'fantastic philological gymnastics' resulting in the creation of ghost-communities. As 'examples of error', M. discusses the terms 'Safaitic', 'Thamudic' and 'Nabataean', which are modern conceptions not representing homogeneous ethnic communities. Ζεὺς Σαφαθηνός (*IGLS* XIII 1 9001) was wrongly considered the chief divinity of the inhabitants of the region called the Ṣafā; the epithet should instead be related to a place on Jebal Ḥawrān (184). Reflections on the designation of Roman auxiliary units by tribal names (*LBW* 2236; *SEG* XLIII 2026: cf. the summary of M.'s earlier similar argument *ibid.*; 189/190), and on γένος Ναβας in *IGR* III 1257, which refers to the writer's immediate kin group rather than meaning 'Nabataean' (189).

For onomastical problems see also id., *Journal of Semitic Studies* 44 (1999) 251-289: a long and critical review of A.Negev, *Personal names in the Nabataean realm* (cf. *SEG* XLI 1790), bearing only indirectly on names in Greek inscriptions.

1910. Arabia. Donors of mosaics. B.Hamarneh, *'Ritratti e immagini di donatori nei mosaici della Giordania'* in N.Cambi - E.Marin (edd.), *Acta XIII Congressus Internationalis archaeologiae Christianae* (Split-Poreč, 25.9.-1.10.1994; Rome/Split 1998) II 411-422, studies inscribed mosaics which represent their donors. This habit reflects the increasing importance of Christian benefactors.

1911. Arabia. Mosaic inscriptions quoting texts from the Old Testament, 5th-8th cent. A.D. See our lemma no. 1873.

1912-1913. Gerasa. Milestones from various roads, Roman Imperial period. Cf. *SEG* XLV 1992-1994 and XLVII 2066. J.Seigne, S.Agusta-Boularot, *MEFRA* 110 (1998) 261-295 (dr.; translations), (re)publish six milestones from various roads, not found in situ but in Jerash. The main texts are in Latin; five have indications of the distance in Greek numerals (below sub nos. 1-5); two stones bear later acclamations of the emperor Julian in Greek (our lemmata nos. 1912/1913): 1) 264-267 no. 1 (*CIL* III 14176(2); C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis*, New Haven 1938, 463 no. 256; (μείλια) α'; 112 A.D.; from the road Gerasa-Adraa rather than Gerasa-Pella; now lost); 2) 267-274 no. 2: three inscriptions, of which two (B and C) are inedita (Welles 462 no. 252; A and B: (μείλια) α'; 112 and 333-337 A.D., respectively; for C (ineditum) see our lemma no. 1912 below; from the road Gerasa-Philadelphia; now in the former mosaic museum in the cryptoporticus of the temple of Artemis); 3) 275-277 no. 3 (ineditum; (μείλια) γ'; 112 A.D.; probably from the road Gerasa-Pella; now west of the Baths of Placcus); 4) 277-286 no. 4: four inedita (A-D; ph. of A/B; A and B: (μείλια) α'; 112 A.D.; for D see our lemma no. 1913 below; from the road Gerasa-Philadelphia; now on the former 'Camp Hill', southwest of the museum); 5) 289-291 no. 6 (Welles 465 no. 267; (μείλια) γ'; 162 A.D.; from the road Gerasa-Philadelphia; now on the former 'Camp Hill').

1912: 274 no. 2 C. **Acclamation to Julian, 361-363** A.D. Inscription lightly engraved over the lower right part of no. 2 B (cf. above sub 2).

Εἷς θεός, | Ἰουλιανὸς | βασιλεύει

On 274 note 33, S., A.-B. list nine other acclamations to Julian on milestones from the road Gerasa-Philadelphia; one (J.Germer-Durand, *RBi* 8, 1899, 37) has the same formula as our inscription, probably with ν[ικῶν] in fine [cf. also *SEG* XLVII 2066 with the app.cr. and our next lemma (formula previously unattested)].

1913: 285/286 no. 4 D. **Acclamation to Julian, 361-363** A.D. Inscription lightly engraved over no. 4 C (cf. above sub 4).

Τὸν αἰῶνα | νεικᾷς, τὸν αἰῶνα | βασιλεύεις

1914. Hauran. Funerary epigrams, ca. 250 - 5th cent. A.D. Anticipating the publication of her study *Des tombeaux et des morts* (2 vols.; Beirut; forthcoming), A.Sartre-Fauriat, *Syria* 75 (1998) 213-224, presents a detailed survey of the 74 funerary epigrams found on a total of ca. 3600 texts from the Hauran [many of the epigrams are unpublished and are cited by the nos. to be used in *IGLS* XIV-XVI]. Many more epigrams have been found in the Hauran than in other areas of Syria. S.-F. discusses their geographical diffusion and points out that most are engraved on monumental tombs. Their contents testify to the strong adherence of local elites to Greek culture, to the point that the Hauran can be considered 'une sorte de conservatoire de la culture et des vertus civiques du monde grec classique' (214). Literary reminiscenses abound: Homeric vocabulary prevails, but occasional references to Hesiod and Callimachus or Pindar can be traced; eight epigrams draw their inspiration from *AP* 7.228 with slight variations (cf. L.Robert, *Hellenica* XI-XII, Paris 1960, 323/324 note 7); others draw on phrases on record in other poems of the Anthology. In some cases the deceased composed the epigrams themselves, e.g. Gaudentios (*IGLS* XVI 2 1019/1020; cf. Robert, *loc.cit.* 305 note 5), a pupil of Libanius, and Maiorinus, *praefectus praetorio Orientis*, (father of?) a pupil of Libanius (*IGLS* XV 241). The deceased mainly belong to three partly overlapping categories: local benefactors, veterans and landowners. Christian formulas and symbols are intermingled with pagan vocabulary and images; *GV* 1983 (cf. Robert, *loc.cit.* 306-319) is a well known example discussed by S.-F. at some length on 223/224. On 220 note 116, S.-F. suggests restoring in *PAES* III 160 (*IGLS* XVI 2 1135) L. 3 initio an adjective in -τος like [ἄμεμπ]τος or [ἀμώμη]τος rather than [βουλῇ ἄρισ]τος.

1915. Kanatha. Building inscription, 3rd cent. A.D.? Rectangular block broken on the left and damaged on the right side. Found in a private house. Edd.pr. E.Guerber - M.Sartre, *ZPE* 120 (1998) 93-98 (majuscule copy; translation and commentary; = *IGLS* XVI [forthcoming] 184). They argue that Cl. Agrippas was probably not a logistes appointed by the emperor to redress the municipal finances, since these logistai were always of equestrial or senatorial rank. He was a municipal aristocrat; this is a new phenomenon for Syria but common enough in other provinces (see the list on 95/96 with an addition by P.-L.Gatier, *BE*, 1998, no. 501). He probably came from Kanatha itself. Edd.pr. suggest that Agrippas reorganized the city archives (ἐπανορθόω) so that the city might derive income from lands which belonged to it. P.-L.Gatier, *loc.cit.*, finds both interpretations unconvincing: 'Il doit s'agir de la reconstruction d'une portion de bâtiments publics' (ἐπανορθόω with an architectural sense).

Ἐπὶ Κλ(αυδίου)	ἐπηγωρθώθη
Ἀγρίππου	τὸ μέρος ΥΙΙΙΡ
λογιστοῦ	ΟΡΙΑCΤΟΥΕΚΧΑ
4 τῆς πόλεως	

1. At the beginning perhaps an ivy leaf, edd.pr. || 5. ΕΠΙΝ is visible on the ph., but the reading is uncertain: probably ΕΠ̣Η̣Ν or ΕΠΗ̣Ν̣, edd.pr. || 6-7. ὑ̣περlορ̣ία̣ς τοῦ Εχχα, edd.pr., who suggest interpreting it as (τῆς) ὑ̣περ̣lορ̣ία̣ς (γῆς) τοῦ Εχχα: Kanatha probably owned lands outside its territory, or the land (γῆ) was situated beyond Ekcha, which may or may not have belonged to Kanatha; ὑ̣πὲρ̣ θ̣ρια̣στοῦ Εχχα, R.Merkelbach in an Addendum on 98: "au-delà du planteur de figues Ekchas"; perhaps ὑπὲρ σωτηρίας (?), G. || 7. the horizontal bar of the first *alpha* is not visible on the ph., edd.pr.

1916. Kastron Mefaa. Inscriptions from the churches of St. Stephanos and of bishop Sergios, late 6th-8th cent. A.D. *SEG* XXXVII 1552-1616 (XLIV 1404; cf. XLVI 2080). In a review of M.Piccirillo's monograph mentioned in *SEG* XLIV, J.Balty, *JRA* 11 (1998) 700-702, on the basis of renewed study of the photograph, follows the view of R.Schick (in *Proceedings of the Fifth International Conference on the history of Bilād al-Shām*, Amman 1991, 75-78), rejected by M.Piccirillo (cf. *SEG* XLVI 2080 in fine), that the original date in *SEG* XXXVII 1553 L. 5 (χπ', due to a restoration) was χιγ', which implies a date of 718 rather than 785 A.D. She also rejects P.-L.Gatier's suggestion that all the numerals are erroneous, and that bishop Sergios on record in L. 1 may be identified with the Sergios of the other church (*SEG* XXXVII 1596 LL. 4/5), which would imply a date of 587 A.D. for both churches: see *SEG* XLII 1333.

G.W.Bowersock, *ibid.* 697-699, reviews the same book; he equally accepts Schick's interpretation, and comments on the iconography (realistic or imaginary?) of the city representations *SEG* XXXVII 1569-1595.

1917. Khirbat Qazone. Epitaph of Ausene, 1st/2nd cent. A.D. Stone stele tapering at the top; found in a Nabataean cemetery in Khirbat Qazone (south of the Dead Sea). Ed.pr. K.D.Politis, *ADAJ* 42 (1998) 613 (ph.); cf. also P.-L.Gatier, *BE* (2000) no. 685.

Αυσεlνη ἡ κlαλή

ΑΥΧΕΝΗ, ed.pr.; Αυσενη, G. [C is clearly visible on the photo, Tybout].

1918. Khirbat Yājūz. Mosaic inscription, 508 A.D.? Mosaic inscription in a rectangular frame; the lines are separated by horizontal strokes; found in a chapel at the entrance of the main hall. Ed.pr. M.Piccirillo apud L.Khalil, *ADAJ* 42 (1998) 462/463 (ph.; translation); we give the text read from the photo by D.Feissel, *BE* (2000) no. 682.

Ἐκτίσθ(η) τῶν σῶν σοὶ καὶ
ἐτελ(ιώθη) τὸ ἅγιαν μα(ρ)τύρ(ιον) τοῦ ἁγίου καὶ
ἀθλοφ(όρου) μάρτυρ(ος) Θεοδώρου καὶ
4 Κηρύκου ἐπὶ τοῦ θεοφιλ(εστάτου) καὶ

ἀσιωτ(άτου) Θεοδοσίου ἐπισκ(όπου) κατὰ
σπουδὴ(ν) τοῦ θεοσεβ(εστάτου) Ἡλίου
πρεσβ(υτέρου) καὶ Ἰωάννου ἐπιστ(άτου) ἐπὶ τῆ-
8 ς δευτέρας ἰνδ(ικτιῶνος) ἔτι vacat

1. τῶν σῶν σοὶ: elliptic variant of the formula τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν (other abbreviations on record in Arabia are τῶν σῶν σοὶ προσήνεγκα or προσάγομεν), F. || 2. ἅγιαν = ἅγιον || 4. for the cult of St. Kerykos, known from Philadelphia (*IGLS* XXI 2 54b), Palestine and Asia Minor, see *BE* (1987) no. 493 and (1989) no. 1007, F. || 5. ἀσιωτ(άτου) = ὁσιωτ(άτου); a Theodosius is known as bishop of Philadelphia for the year 502/503 A.D. (*IGLS* XXI 2 56), ed.pr. || 7-8. the date is incomplete; on the assumption that our Theodosius is the bishop of Philadelphia (cf. above ad L. 5), it may correspond to 508 A.D., F.

1919. Mount Nebo. Corpusculum. L.Di Segni in M.Piccirillo - E.Alliata (edd.), *The Memorial of Moses. The Results of the Excavations (1949-1995)* (Jerusalem 1998) 425-467 (ph. or dr.; texts; translations; app.cr.; commentary; indices of names and titles), republishes the 71 inscriptions (on mosaics for the greater part) found in Mount Nebo and adds one ineditum (no. 9): see our lemma no. 1920; no. 63 is an Aramaic text. There are four groups of inscriptions: 1) from the Memorial of Moses and the hermitage of Procapis (425-439 nos. 1-35); 2) from the three churches in the village of Nebo (439-448 nos. 36-54); 3) from a monastery in Wadi 'Ayn al-Kanisah (448-450 nos. 55-57); 4) from the two churches in 'Uyun Musa (451-457 nos. 58-72). We present a *comparatio numerorum* with *SEG* and *IGLS* XXI 2, and give Di S.'s new readings and restorations, as well as the texts of nos. 28-31 (no. 32 is illegible) mentioned by B.Bagatti, *SBF* 35 (1985) 270 and not included in *SEG* XXXV.

SEG	*IGLS* XXI 2	Di S.	*SEG*	*IGLS* XXI 2	Di S.
VIII			XXVII		
318	80	11	1019	74	6
319	81	12	1020	75	7
320	82	13	XXVIII		
321	79	15	1441		57
322	78	14	1442	74	6
323	73	3	XXXIV		
324	71	1	1510	96 (b)	67
325	72	2	1511	96 (a)	68
326	84	10	1512	96 (c)	58
327	88	4	1513	96 (d)	59
328	90	21	XXXVIII		
336	97	42	1593		50
337	98	44	1594		47
338	99	43	1595		48
338a	103	41	1658		60
			1659		61

SEG	*IGLS* XXI 2	Di S.
XXXVIII		
1659 bis	74	6
XXXIX		
1617		33
XL		
1529		64
1530		65
1531		66
1532		69
1533		60/61
1534		62
1535		70
1535 bis		71
1536		72
1537		35
1538		34
XLIV		
1409		55
1410		56

IGLS	Di S.
76a-c	8
77	16
83	5
85	17
86	18
87	19
89	20
91	22
92	23
93	24
94	25
95	26
100	36
101	40
102	37
104	39
105	38
106	51
107	52
108	53
109	45/46
111	54

No. 1 (*SEG* VIII 324; *IGLS* XXI 2 71): in LL. 1/2 τὸν εἰσίο[ντα προσαιτ]ήσασθαι ὑπὲρ Z[--? τοῦ ταπεινοῦ] (τὸν εἰσίο[ντα -- αἰτ]ήσασθαι ὑπὲρ Z[-- ca. 18 --], *SEG*, *IGLS*);
No. 2 (*SEG* VIII 325; *IGLS* XXI 2 72): in L. 2 perhaps [κόμητος καὶ σχολαστικο]ῦ;
No. 6 (*SEG* XXVII 1019; XXXVIII 1659 bis; *IGLS* XXI 2 74): stigma in L. 4 stands for καί rather than for αὐτοῦ (M.Piccirillo; this suggestion not given in *SEG* XXXVII) or a punctuation mark (*IGLS*);
No. 17 (*IGLS* XXI 2 85); in fine perhaps μ[οναχοῦ] or μ[ονάζοντος] (no restoration, previous editors);
Nos. 28-31 (inscriptions on jars): no. 28 (incised before firing; Bagatti 270 no. 1: ΟΥ Α; perhaps [Τ]οῦ ἁ[γίου | Μου]σ̣[ῆ], Di S.); no. 29 (red dipinto; B. 270 no. 2: ΧΜΓ); no. 30 (red dipinto; read from a dr. given by B.: ΠΡΧΑϛ; perhaps [Τοῦ] Π(ατ)ρ(ὸς) χά(ριτι), Di S.); no. 31 (star-monogram of Christ; B. 270 no. 5);
No. 34 (*SEG* XL 1538); in LL. 4/5 ὁ τ[όπ]ος τῶ[ν πρεσβ(υτέρων) τῶν ἀνα]|πεπαυμέ[νων ἐν ἁγίοις] rather than ὁ τ[άφ]ος τ̣[ῶν ἁγίων πατέρων τῶν ἀνα]|πεπαυ[μένων ἐν Χριστῷ] (*SEG*);
No. 49 (cf. *SEG* XXXVIII 1583-1595 on p. 486: 'a fourth inscription ... of which only few letters survive'): Di S. presents the following text: [Μν]ήσθη|[τι] Κ[(ύρι)ε τ]ὸν | [δοῦλόν σου] | ----;

No. 57 (*SEG* XXVIII 1441): in fine ὁ σῴζ[ον] (?) rather than Ὀσεί̣ο̣υ̣ (J.Bingen in *SEG*) or (ν)όϲῳ σου (ed.pr. B.Bagatti);
No. 62 (*SEG* XL 1534): the text was probably divided over two panels (with the left one, comprising three lines, to be read first) rather than arranged in three single longer lines. Di S. suggests restoring it as [Μνήσθητι Κ(ύρι)ε τῶν] καμ(ό)ντων· [κ(αὶ)] ὑ̣πὲ[ρ | σωτηρίας τῆς] ἐν τῷ οἴκῳ τοῦ διάκ|[ονο]ς Σωπάτροῦ εὐλ(αβεστάτης) [συ|νοδ(ίας) κ]ὲ προσφορᾶς Μιλιχ[ίου || μο]νάζ(οντος) καὶ Φίδου Αμριλιου.

1920. Mount Nebo. Inscription on a ring, 530 - late 6th cent. A.D. Copper ring; inscription on the oval flat bezel; found in the diaconicon-baptistery of the Memorial of Moses. Ed.pr. L.Di Segni, *art.cit.* (cf. our lemma no. 1919) 431 no. 9.

Χ̣(ρι)σ̣τ̣έ, | β̣ο(ήθει) Με|γον (?)

2-3. The reading is uncertain (in L. 3 initio either gamma or tau); Μέγων (male name) and Μεγώ (female name) are known; if, as it seems, βοηθέω was construed with the accusative, we should read either Μέγον(τα) or Μεγ(ώ)ν; the latter seems more likely, ed.pr.

1921. Nawâ. Fragmentary text, time of Hadrian? R.Mouterde, *AAASS* 7 (1957) 31-33. N.Kokkinos, *op.cit.* (cf. our lemma no. 1898) 338 note 247, suggests restoring ἐπιτρόπευσεν β[ασιλέως μεγάλου Ἀγρίππα].

1922. Petra. Amphora stamp and fragment of an inscription. S.V.Tracy in M. Sharp Joukowsky (ed.), *Petra Great Temple* I: *Brown University Excavations 1993-1997* (Providence 1998) 376 (ph.), publishes a Rhodian stamped amphora handle (Ἐπὶ Καλ̣[λι]|ξείνου, | Ὑ[ακινθίου]; Kallixeinos is on record in nineteen other amphora stamps; ca. 100 B.C., ed.pr.) and a tiny fragment broken on all sides: [---]Π̣[---|---]ΚΩΝ[--] (2nd/3rd cent. A.D.).

1923. Rāsūn (ca. 20 km northwest of 'Ajloun). Dedication to Theos Hypsistos, 2nd/3rd cent. A.D. Limestone altar with horns on top, re-used in the wall of a Byzantine building (church?). Now in the 'Bureau des Antiquité' at 'Ajloun. Ed.pr. N.Atallah, *ZPE* 121 (1998) 145-148 (ph.; dr.; translation). He comments on Θεὸς Ὕψιστος [see now S.Mitchell, in P.Athanassiadi - M.Frede, *Pagan Monotheism in Late Antiquity* (Oxford 1999) 81-148, A.Chaniotis, *EBGR* (1998) [2001] no. 190, *SEG* XLVI 1617, and M.Stein, *EA* 33 (2001) 119-125, Strubbe]. He suggests identifying the village of Ρησους with the site Rāsūn, where the stone was discovered. G.W. Bowersock, *Syria* 76 (1999) 223-225, comments on Θεὸς Ὕψιστος, too easily identified by ed.pr. with Ζεὺς Ὕψιστος and possibly identical with the Jewish God; on the name of the dedicant (to be connected with Nabataean *'ytwn* and Hebrew *Eytan/Ethan*), and on the village (called Ῥησω,

which in fact is an anthroponym: 'village of Reso', Reso possibly being an important proprietor in the region).

Θεῷ Ὑψίστῳ
Ạιτανος ❦
τῆς κώμης
4 Ρησους ἐν-
θάδε ἀνέθ-
ηκεν

1. Y looks like X ‖ 2. Αιτανος is also possible, ed.pr., who considers Αιτανος a variant of the Semitic name Ιτης, on record in *PAES* IIIA nos. 286, 712, and 793 ‖ 5. first *epsilon* is smaller and placed higher than the other letters [see W.Ameling, *EA* 31 (1999) 105-108, adducing *SEG* XXIX 1697 (*I.Prusa* 115) in an attempt to support Mitchell's views on Θεὸς Ὕψιστος; see also C.Marek, *EA* 32 (2000) 135-137, for an altar dedicated to Θεὸς Ὕψιστος in response to a message (oracle) from Apollo; M. suggests identifying Θεὸς Ὕψιστος with Ἥλιος θεὸς ὕψιστος, Pleket].

1924-1925. Rihāb. Two building inscriptions. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942) 394 nos. 85/86, (re)publishes the following texts.

1924: 394 no. 85. **Fragment, 4th cent. A.D.** S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 187 no. 24.

[. . .] Ο Ι Ι C Ị [- -]
Ν Ο Γ Α Ι Ο Υ Ι Ο Υ[- -]
Ο C Ε Π Ι C Κ Ο Π[- -]
4 C Α Ṇ C Ο Ι C [- -]

2. [--]νογαιου: end of the genitive of an indigenous name, G.; Γαΐου, M. ‖ 3. ἐπίσκοπος: building commissioner, G. ‖ 4. perhaps ἔκτι]σαν?, G.

1925: 394 no. 86. **Building inscription, 457/458 A.D.** Limestone block built into the mosque: Ἐκτίσθη | τὸ μαρ|τύρει|ον ἔτο|υς τνβ'

5. Year 352 = 457/458 A.D. (era of the province of Arabia), ed.pr.

1926. Rihāb. Epitaphs, old and new. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942) 394-410 nos. 87-147 (ph.), (re)publishes the following pagan epitaphs, in most cases engraved on small limestone stelai. Two of them have been incorporated in earlier volumes of *SEG*: see the *comp. num.* at the end of this lemma. Other texts were presented in various publications and were never included in *SEG*. We reproduce all texts. No. 84 is a Latin dedication to Iuppiter Optimus Maximus Heliopolitanus by a *beneficiarius consularis* (2nd cent./ beginning of the 3rd cent. A.D.; not after the Severan period). Nos. 85 and 86 are building inscriptions: see our lemmata nos. 1924/1925. For an 'index onomastique commenté' see 414-420.

1) Θά[ρ]σι· Βάσσ|ος Σ[-|--- (C.Rohrer, *Mitt. und Nachrichten des Deutschen Palästina-Vereins*, 1901, 19 no. 8; the sigma in L. 3 in fine may have been an epsilon: ἐ[τ(ῶν)], G.; 395 no. 89)
2) Ανειρ|ος Ομ|αθ [..|.]νεο|υ [--- (C.Rohrer, *ibidem* 19 no. 9; for LL. 1-2 G. proposes Ανε[μ]|ος Ομ|αθ[ου]; 395 no. 90)
3) Θάρσ[ι· | Ε]ὔν[ο]|με, ο[ὐ]|δεὶς ‖ ἀθά[ν]|ατο[ς, | ἐ]τ(ῶν) λ' (S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes*, Wiesbaden 1970, 187 no. 25; 395 no. 91)
4) Ạιν[ι]|ων | Διοδό|του ἐτ(ῶν) ‖ ξγ' (Mittmann, *op.cit.* 189 no. 27; M. read nothing in L. 1 and O[.]N in L. 2; 396 no. 92)
5) Θάρσι· | Βάσσο|ς ἐτ|ῶν ιε' (396 no. 93)
6) Ιανος | Νααιμ|ου ἐτ(ῶν) ν' (396 no. 94)
7) Βερσ|η Σαρ|ειδου (397 no. 95)
8) Θάρσ|ι· Αναι|ηλος | ἐτῶ|ν με' (397 no. 96)
9) Θάρσι· | Φουσ|κιαν|έ, ἐτ(ῶν) λ' (397 no. 97)
10) Θάρ|σι· Ασ|χονη ἐτῶ|ν η' (for Ασχονη see below no. 47; 397 no. 98)
11) Θάρσι· | [Σ]αβῖν|[ε?] ἐτῶ|ν κ' (397/398 no. 99)
12) [---|-] CHZ | [-] ΔAC | ἐτ(ῶν) λ' (perhaps something like [Θάρ]ση Ζ|[αβ]δας, G.; 398 no. 100)
13) [--] | αθο[υ] | ἐτ(ῶν) | ξσ' (398 no. 101)
14) [---|-]αθη|[--] Μαξ|[--- ἐτ]ῶν κ' (398 no. 102)
15) [Ἰ]ούλι(ος) | Πάλμα[ς στρα(τιώτης) | λεγ(εῶνος) Τε|ρ(τίας) Κυρι(ναϊκῆς) | ἐτ(ῶν) κδ' (Between LL. 2 and 3 representation of two palms; 2nd/3rd cent. A.D. (see p. 365); 399 no. 103) [In *An.Ép.* (1998) [2001] no. 1461 Τε|ρ(τιανῆς) is preferred].
16) [Θ]άρσ[ι]· | [Α]δει[.|.] ἐτῶν | ιθ' (399 no. 104)
17) Θάρσι· | Μάξι|μος | ἐτῶν ‖ λ' (399/400 no. 105)
18) [Θ]άρσι· | [Β]ορσο|[ς ἐτ]ῶν | [.] I vacat (400 no. 106)
19) Θασει|νης | Ουαελο|[υ] ἐτ(ῶν) οη' (400 no. 107)
20) Φαυστα|ύνος Ια|νος στρ|ατιώτη‖[ς] ἐτ(ῶν) κζ' (2nd/3rd cent. A.D. (see p. 365); 400 no. 108)
21) Αυσος | [Α]νεμ|ου ἐτ(ῶν) | ιη' (400/401 no. 109)
22) [-]ε|[-] Ο|[δ]εναι|θος ‖ ἐτ(ῶν) κδ' (401 no. 110)
23) Θάρσ|ι· Δουσ|αρις | ἐτῶ|ν λς' (401 no. 111)
24) illegible (401/402 no. 112)
25) [--] | ΗϹ Μ|αλα[χ]|αθου ‖ ἐτῶ[ν] | [-] (402 no. 113)
26) Θάρσι· Π|αλλά|δων ἐτ|ῶ[ν] ιδ' (402 no. 114)
27) [--] | ἐτ(ῶν) | κε' (402 no. 115)
28) Θάρσι· Σ|αβδιαθ[η --] (403 no. 116)
29) Θάρσι, | Μαρῖνε· | [ο]ὐδὶς ἀ|[θάνατος] (403 no. 117)
30) [Θ]άρσι· | [Μ]άξιμ|[ο]ς Ἰου|[λι]ανοῦ ‖ [ἐ]τῶν | [-]' (403 no. 118)
31) Οδα|γος | Ελο|υαθ|ου (403 no. 119)
32) Θάρσι· | Μαναφ|[ι]ς ἐτῶ|ν ξα' (404 no. 120)
33) [--] | Γαδο[υ] | ἐτ(ῶν) κε' (404 no. 121)

34) Θάρlσι· | Παρlφυρίllα [-] (404 no. 122)
35) Μάξιμlος ἐτlῶν ιθ' (404 no. 123)
36) [--] | Γερμlανοῦ | ἐτῶ[ν] || [-] (404/405 no. 124)
37) [--|-] EC̣ | [-] ἐτ(ῶν) μζ' (405 no. 125)
38) [-]CHΘ̣Ḥ|[-]NEAI [-] ACAH | [-] TWṬ (L. 1: [Θάρ]σῃ?; L. 4: [ἐ]τῶν?, ed.pr.; 405 no. 126)
39) illegible (405 no. 127)
40) Θάρlσει, Σlαβεῖlνε, καὶ || οὐδεlὶς ἀθlάνατlος ἐτ(ῶν) (the age not inscribed; 405/406 no. 128)
41) Θάρσl[ι]· Λεώlντι[ς] | [--] (406 no. 129)
42) I[.]AΛ[-] | ME[-] | ΘO[-] | ΠE[--] (406 no. 130)
43) Θ̣ά̣[ρ]lσι· Φ̣λ̣lάεις | ἐτῶlν β' (LL. 4/5: ed.pr. conjectures a reading ἐτῶ[ν] || νβ'; 406 no. 131)
44) [Θ]άρσι· | [Κ]αδαl[μος | -- (406/407 no. 132)
45) Θάρσlι· Οβεl[-- (407 no. 133)
46) [-]ογος | [Θ]αιμl[ο]υ (407 no. 134)
47) [Θάρσι?] | Ạσχolṿη ἐτ(ῶν) | η' (for Ασχονη see no. 10; 407 no. 135)
48) INOPICEN (407 no. 136)
49) OỊ | ΘHC | ṬAΛ (407 no. 137)
50) [-] O | [-] XIN (408 no. 138)
51) Ουαlλλαlθo̧[ς] | [-- (408 no. 139)
52) Θ̣άρσι· | Ạμλαχlη, οὐδὶς | [ἀ]θ̣άνατοll[ς, ἐτῶν] | λ' (Mittmann, *op.cit.* (see above ad no. 3) 188/189 no. 26; 408 no. 140; the nos. **140-147** are decorated with palms)
53) [Θάρσι]l· AΛṆẠIỌN ἐτlῶν || [.] (Mittmann, *op.cit.* 189/190 no. 28; 408 no. 141)
54) Θ̣ά[ρσι | Σ]αβῖνα̣, | [ἐ]τῶν | λ' (408/409 no. 142)
55) Θ[άρσι] | M[--]lε, ο[ὐδε]lὶς [ἀθά]llνα[τος] | ἐτῶ̣[ν . .] (409 no. 143)
56) [Ψ]υχή, | Θάρσι | Πορπεlρία || ἐτῶν | κε' (409 no. 144)
57) Θάρσι· | Μαξέlντις lἐτῶν || κβ' (409/410 no. 145)
58) Θάρlσι, Σlαλμlε ἐτῶllν ις' (410 no. 146)
59) [Θάρ]σι | [. .]ηδη | ἐτῶṿ | κη' (410 no. 147).

SEG VIII	Gatier
89	87 ([Αλ]δη instead of *SEG*'s [Ἄδ]δη)
90	88

1927-1940. Samra. Mosaic inscriptions, undated. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942) 383-392 nos. 70-83 (ph.), (re)publishes the following mosaic inscriptions.

1927: 383/384 no. 70. **Mosaic in the nave of Church 20.**

[-- τõν δούλ]õν σου Βασσέως | [καὶ --] κ̣α̣ὶ̣ ἠ̣λ̣έησοl[ν -- οἰ]κ̣οδοl[μ --]

1928: 384 no. 71. **Mosaic in the nave of Church 20.** The first line in Y.E.Meimaris, *Sacred names* -- (cf. *SEG* XXXVI 1319) 25 no. 79.

† ὠ Θ(εὸ)ς ἀναπαύσῃ Ἐλπιδίου (καὶ) Νόννα τọ̃ν [δοῦλõν] σ̣ο̣υ̣

1929: 384/385 no. 72. **Mosaic in the nave of the Church of St. Peter (Church 78).** Inscription in red on a white background

† Ἐπὶ τοῦ ὁσιωτ(άτου) (καὶ) μακαριωτά-
τοῦ Θεωδώροῦ ἀρχηεπισσκοῦ-
ποῦ ἠψε̄φόθε̄ τοῦ ἁγίοῦ Πέτροῦ
σπουδῖ Ἠστήρις διακ(όνου) ἠ(ν) μηνὶ Ἰοῦ-
νιν· φύλαξον, Θ(εό)ς, Σέργις Κονιτις· ἀμὶν Κ(ύρι)ε

1. OCIΩ̄, mosaic || 2-3. Theodoros: archbishop of Bostra, ed.pr., who on 362 collects the evidence for this bishop (ca. 633-638 A.D.) || 4. Ἠστήρις = Ἀστέρι(ο)ς, ed.pr.

1930: 385/386 no. 73. **Mosaic in the nave of the Church of St. Georges (Church 79).** Inscription in red on a white background. Mentioned by Y.E.Meimaris, *Chronological systems* -- (cf. *SEG* XLII 1383) 282 no. 455.

[†] Ἐ(ν) μη(νὶ) Ἀρτεμεσ(ίῳ). χρόνον ι' ἰνδ(ικτιῶνος) ἔτους φ
[β' ?] τ̣ῆς ἐπαρχίας· Κ(ύρι)ε, ἠλέϊσον (καὶ) φύλαξων
τ̣ὸ χορίων τοῦτω ἀπὸ μίκρου ἵως μη-
γάλο, ἀπὸ τὼ νῦν ἕως τοῦ ἠῶνος

1. M̄ S, mosaic; XPONONΠ̄NAVTOYCΦ̄, mosaic || 1-2. year 502 = March 607- March 608 A.D.; the 10th year of the indiction starts in Sept. 606; the month Artemisios = May 607 A.D., G. (and M.) || 3. χορίων = χωρίον: 'village', G. || 3-4. two quotations from the Old Testament: *Is.* 22.5 and 24 and *Ps.* 112.2; 113.26, G. || NYNΤΩC, mosaic.

1931: 386 no. 74. **Mosaic to the right of the one in the previous lemma.** Inscription above a scene representing traces of an animal and a plant.

ΩNHN[O. . .]CΩNHNO

Perhaps [Ζ]ωνηνος?, ed.pr.

1932: 386/387 no. 75. **Two inscriptions in 'cadres polylobes' in a mosaic in the Church of St. Georges (Church 79).**

A: Καδιlμο̧[ς] Σοlεl[μου?] B: Ἰολάνης μετὰ | Ἀλ[ε]ξlλά[νδρου?]

1933: 387 no. 76. **Mosaic in the center of the nave of the Church of St. Georges (Church 79).** Inscription in a circular medallion.

† | Ἐκ προσφορᾶς | τοῦ διδουτα, ὠ Θ(εὸ)ς ὗδεν τις ἠστίν, ἐλέϊσον || αὐτοῦ· ἡπὶ Θεωδώρου | ἀρχηηπισκόπου ἐψη|φόθη τοῦ ἁγίου Γεωργίου, σπου|δῖς Κασισεου δ(ιακόνου) | (καὶ) παραμονα || vacat ρίου vacat

3. τοῦ διδουτα = τοῦ δίδοντα (for τοῦ δίδοντος), ed.pr. || 3-4. for this formula see D.Feissel, *BE* (1983) no. 104, ed.pr.

1934: 387/388 no. 77. **Mosaic in Church 81.** Inscription in red on a white background. Mentioned by Y.E.Meimaris, *Sacred names* --- (cf. *SEG* XXXVI 1319) 219 no. 1086.

[Ἐπὶ τοῦ ὁσ]ιωτ(άτου) ἀρχιεπισκόπου
[Θεοδώρου?] ἐκ[τί]σθε̄ καὶ ψε̄φώθε̄
[- - τοῦ ἁγί?]ου τώπο[υ]
[τοῦ - - - -] ἐκ προσφ(ορᾶς)
[- - - - - -]ατου
[- - - - - -]ΟΥCΙΟΥ [.]

Script similar to that of the text in our lemma no. 1936, G., who points out that this justifies the restoration of Θεοδώρου in L. 2 || 1. ШTS, mosaic.

1935: 388 no. 78. **Mosaic in the nave of Church 81.** Inscription in red on a white background; published by M.Donderer, *Die Mosaizisten* --- (cf. *SEG* XXXIX 1805) 54: Ἀναστασίου | Δομεντιανοῦ ψε̄φωθε̄ | του

1936: 388/389 no. 79. **Mosaic in the nave of Church 82.**

† Χάριτ[ι Θεοῦ, ἐπὶ τοῦ ὁσ]ιωτάτου
Θεω[δώρου ἀρχιεπ(ισκόπου) ἐψηφώθη? το]ῦ ἁγίου ❦
Θε[ωδώρου, σπουδῇ - -ca. 7- -] ἔγουμένου
(καὶ) Α[- - -ca. 17- - - - ο]υ ἀναγνόστο-
υ Ἰω[άννου? - - -ca. 13 - - - - ἐ]ν [χρόνοις]
ἐβδόμης [ἰνδ(ικτιῶνος), τοῦ ἔτους φκ[.]ʹ τῆς ἐπαρχίας]

6. Theodoros, archbishop of Bostra, is dated to year 529 of the province of Arabia in an inscription from Riḥāb: 635 A.D.; the 7th indiction is between 1 Sept. 633 and 31 Aug. 634 A.D.; as a result either φκ[η'] or φκ[θ]ʹ is to be restored; year 528: between March 633 and March 634 A.D.; year 529: between March 634 and March 635.

1937: 390 no. 80. **Mosaic in the nave of the Church of St. John (Church 95).** Inscription in red on a white background.

† Ὑπὲρ ἀναπαύσ(ε)ος | Φολεω Αδιων, ἐκ προσ|φορά αὐτῶ ἡψηφόθη

1. ἀναπαύσσος, lapis; 'un fait de langue plus qu'une erreur' for ἀναπαύσεως, ed.pr. [rather ἀναπαύσ(ε)ος, Bingen] || 2. Pholeos, son of Adion, ed.pr.; see also our lemma no. 1940 || 2-3. προσφορά for προσφορᾶς, ed.pr.

1938: 390/391 no. 81. **Mosaic in the nave of the Church of St. John (Church 95).** Large inscription in two concentric circles.

[Ἐπὶ τοῦ] ἁγιωτ(άτου) (καὶ) μακα[ριωτ(άτου) Θε]ωδόρο[υ ἀρχ]ι-
ἐπισκ[(όπου) ἐψηφώθ]η τοῦ ἁγίου [τόπου το]ῦ μάρ[τυ]ρος Ἰω[άν]νου
[Ἐλέ]ϊσον, Κ(ύρι)ε Θ(εό)ς, τοῦ ἁγίου Ἰω[άν]νου· Ἀγώ[σ]τω μη[νὶ?, σπου-
δῇ -- ca. 6 - δ]ευτευρα(ρίου), [χρ]όνον ἐ[νδεκάτ?]ης ἰν[δ(ικτιῶνος) ....]

1. D.Feissel, *BE* (1999) no. 576, suggests restoring τοῦ ἁγίου [(καὶ) ἐνδόξο]υ μάρ[τυ]ρος || 2. δευτευράριου for δευτεραρίου; ἐ[βδόμ]ης is not impossible, though somewhat short; it would yield 634 A.D.

1939: 392 no. 82. **Mosaic in the nave of the Church of St. John (Church 95).** Inscription in red on a white background: Ραβ[βος?] Λεον|[τίου]

Probably the donor of the mosaic, ed.pr.

1940: 392 no. 83. **Mosaic in the nave of the Church of St. John (Church 95).** Inscription in red on a white background: Καομ[ος] | Φολεω

Probably the donor of the mosaic; Pholeos may be identical with the homonym in our lemma no. 1937, ed.pr.

1941. Samra. Commemoration, undated. Rock-cut inscription. Ed.pr. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942) 381/382 no. 65 (ph.): Μνησθῇ | βόρεον | Αδειθα

2. βόρεον: either a personal name Βόρεος or neuter form of the adjective βόρε(ι)ος: 'qu'on se souvienne d'Adeitha (qui est) au nord', ed.pr. || 3. Αδειθα: toponym; cf. Aditha or Adtitha in the *Notitia Dignitatum*, ed.pr., who refers to Semitic Ḥadīd, 'la neuve'.

1942. Samra. Epitaphs, old and new. P.-L.Gatier in J.-B.Humbert - A.Desreumaux (edd.), *Khirbet es-Samra* vol. I (Turnhout 1998) 367-380 nos. 1-63 (ph.) and 411 nos. 148-150 (ph.), (re)publishes the epitaphs from Samra: pagan (engraved on small basalt stelai; between 150 and ca. 400 A.D.) and Christian (limestone or basalt plaques; mostly ca. 450-680 A.D.). Below we present the new texts and those published before but never included in *SEG*; we do not

give descriptions of stones; for the old texts, incorporated in earlier *SEG* volumes, we give a *comparatio numerorum*. Nos. 62/63 and 66/67 are illegible fragments; no. 64 is a Latin text. For an 'index onomastique commenté' see 414-420.

1) Φοσαl̀ιαθη | Σιχlμαλl̀λου | --- (*SEG* XXXI 1469, with obsolete text; 368/369 no. 7);
2) CITHI|||ENΘ|NI (369 no. 8); 3) Ασγαl̀λοθη Σlαβινιαlνοῦ || ἐτ(ῶν) ιε΄ (369 no. 9);
4) [--] | Ϲ̣Ω̣ | ΕΥΜ: Σωlευμ ? or εὐμ[ύρι] (369 no. 10); 5) [--] | Ṇ̣ΘΟϹ (370 no. 12);
6) Ἰανουάlρις οὐεlτρανὸς | ζήσας ἔllτη ξγ΄ (370 no. 13);
7) Αβδαlλμιλlχος Μlοειθllου ἐτ(ῶν) | [-- (370 no. 15);
8) Νομlερειlανὸlς ἐτ(ῶν) || ϙ΄ (370 no. 16); 9) Α Ι Ι | γυνὴ | Υ? (370/371 no. 17);
10) Θάρσι· | Φιλίlα ἐτ(ῶν) | μ΄ (371 no. 18); 11) Αβδαl[λγ]ης | [-- (371 no. 19);
12) Ατρη | Θαιμlαλα | ἐτ(ῶν) λε΄ (371 no. 20);
13) Θάρlσι ν· | Γερlμαllνὸς | ἐτ(ῶν) | λε΄ (371 no. 21);
14) Μασεlχος | Ζαβδlαλλοll[υ -- (371/372 no. 22); 15) Ἰωlάνlνη[ς] (372 no. 23);
16) Σαlδωlν (372 no. 24); 17) [--]lρεδα[ς] | Σαλμlαν(ου) ἐ(τ)ῶν || [-] (372 no. 25);
18) [--]lΟΥ | ἐτ(ῶν) | π΄ (372 no. 26);
19) Κασιlανοῦ | (ἐτῶν) ι(ϛ)΄ (*SEG* XXXI 1468: Κραλισος with Ι(ησοῦ)ς; 372 no. 27);
20) Θεοδlώρα | ἐτ(ῶν) | ϙγ΄ (373 no. 28);
21) Ἀβραlαμήας (cross; *SEG* VII 927: Ἀβραlάμια?; 375 no. 34);
22) ΛΙΠ | Ο | Φ Ι (*SEG* XXXI 1466: Π and Φ; 376 no. 40; Φίλιπ[π]ο[ς]?);
23) Cross with Α and ω (376 no. 42);
24) Σααδ (= *SBF*, 1979, 268; not previously in *SEG*; cross; 376 no. 43);
25) Νωlηρε (cross; 377 no. 44); 26) Οβεδου (cross; 377 no. 45);
27) Αλδlαε (cross; 377 no. 46); 28) Ενου (cross; 377 no. 47);
29) Ἄνlνα (cross; 377/378 no. 48); 30) Καlεμοlς (cross; 378 no. 49);
31) Σιλα (cross; 378 no. 50); 32) Φολλεlου (cross; 378 no. 51);
33) Αδιον (cross; 378/379 no. 52);
34) Two inscriptions: (A) above a cross: Λακι; (B) [--] ΤΑΑΛ[--] (379 no. 53);
35) Νολεlχος (cross; 379 no. 54); 36) Αβδος (cross; 379 no. 55);
37) Θωμᾶ (cross; 379 no. 56); 38) Κεαlμου (cross; 379 no. 57);
39) Ἀνασlτασιέοlυ (cross; 379/380 no. 58); 40) Ησα[--] (cross; 380 no. 59);
41) Σαβῖνα (cross; 380 no. 60); 42) Ζ̣lώη (cross; 380 no. 61);
43) ΑΡ̣Α̣[.l.]Α (cross; Αβ̣α̣--, Αβ̣δ̣-- or Αρ̣α̣--; 411 no. 148);
44) Αβαβι (cross; 411 no. 149); 45) Οεμιρος (cross; 411 no. 150).

SEG VII	Gatier no.	*SEG* VII	Gatier no.
917	1	925	32 (with cross)
918	2	926	33 (with cross)
919	3	927	see above ad no. 21
920	4	928	35 (with cross)
921	5 (LL. 2-4: Μοlειθολ̣υ--)	929	36 (with cross)
922	29 (with cross)	930	37 (with cross)
923	30 (with cross)	931	38 (with cross)
924	31 (with cross)		

SEG XXXI	Gatier no.	*SEG* XXXI	Gatier no.
1464	39	1467	41
1465	6 (G. reads Μαlσεχl[ος]l---)	1468	see above ad no. 19
1466	see above ad no. 22	1469	see above ad no. 1
		1470	11

1943. Samra. Inscribed lamp, undated. Ed.pr. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942) 383 no. 69 (ph.): καλὴ | φήν(ι) | ἡμῖν (φήν(ι) = φαίνει).

1944. Samra. Inscribed ceramic fragment, undated. Two joining fragments of a gray vessel; inscription in black paint. Ed.pr. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942 382/383 no. 68 (ph.): [ἐν χ]ρ(όνοις) ἰνδ(ικτιῶνος) θ΄, μ(ηνὶ) [--]. The rho is superimposed on a cross.

1945. Saura (Sûr). Dedication of Agrippa to his father Herod, 74/75 A.D. *OGIS* 425; *IGR* III 114. N.Kokkinos, *op.cit.* (cf. our lemma no. 1898) 334/335, suggests identifying the ἱππεῖς κολωνεῖται καὶ στρατιῶται with the σπεῖρα Αὐγούστα (*SEG* VII 970; 75/76-82/83 A.D.) and with the unit commanded by a Διομήδης Χάρητος, ἔπαρχος of king Agrippa II (*OGIS* 421/422). Further reflections on Diomedes' father Chares.

1946. Tall al-Kharrār. Mosaic inscription, early Byzantine period. M.Waheeb, *ADAJ* 24 (1998) 636 (ph.), reports on the discovery of an inscription in a mosaic floor on the site of Tall al-Kharrār in the Wadi al-Kharrār area, ca. 2 km east of the Jordan river. W. gives an English translation but no text. Read from the photo by H.W.Pleket.

Τῆς χάριτ(ος) συνηργισάσ(ης) Χ(ριστο)ῦ
τοῦ Θ(εο)ῦ ἡμ(ῶν) ⁝ ἐπὶ Ῥητωρίου
τοῦ θεοφιλ(εστάτου) πρεσβ(υτέρου) κ(αὶ) ἡγ(ουμένου)
4 γέγον(ε) τὸ πᾶν ἔργ(ον) τῆς μόν(ης)·
δο(ί)η αὐτῷ ἔλεος ὁ Θ(εὸ)ς ὁ Σ(ωτ)ήρ

Abbreviation sign: S || [1. συνηργισάσ(ης) = συνεργησάσης: 'with the help of the grace of Christ our God', Pleket] || 4. in fine ΜΝ S, mosaic || [5. ΔΟΗ = δοίη: 'may give', Pleket].

1947. Wadi 'Iskān. Boundary stone, undated. Basalt stele found in the Wadi 'Iskān, northeast of the refinery in Hāšmiyeh. Ed.pr. P.-L.Gatier in *op.cit.* (cf. our lemma no. 1942) 412 no. 151 (ph.): Κώlμης | Χαlπραllωιων

Boundary between properties in the village of Kafer-ôia, ed.pr.

1948-1950. Wadi Salma (30 km north of Safawi). Inscriptions recording names, undated. Four inscriptions on three basalt cobbles. Edd.pr. N.Attalah, K. Al-Jibour, *Muséon* 110 (1997) 459-466 nos. 1-3 (translations). Cf. P.-L.Gatier, *BE* (2000) no. 680.

1948: 459-463 no. 1 (ph.). **Two inscriptions.** The text of nine lines consists of two inscriptions engraved by two different hands: A = LL. 1-7^{I}; B = LL. 7^{II}-9.

A: Βαναθος [1-2]|σωβανου Μ̣[α]σηχηνῶν | ⟨ἐ⟩στήρησαν || μωχλὸς χήρι | Εσμαχο[υ] Βακ|λα
B: Αναληος | Αουιδου ΝΟΦΕ[-]|ΡΗΣΑΤΡΟΚΑΥ[-]

A. 2. Or Σωβανου, though the name Σωβανος is unattested; however, *Šbn'l* is on record in a Safaitic inscription found in the same wadi; Μασηχηνοί: name of a tribe previously unattested in Greek, but the name *mskt* is known from Safaitic inscriptions, edd.pr. || 4. CTHPHCAN, lapis; either from στηρίζω ('enfoncer, planter') or στερέω ('enlever', as suggested by M.Sartre apud edd.pr.), edd.pr. || 5. μωχλὸς χήρι = μοχλὸς χείρι; μοχλός ('pole'): perhaps a boundary stone marking the limits between two plots or two spheres of influence, edd.pr. || 6. Εσμαχος: previously unattested; perhaps a variant of Σαμακος; the name *smk* is well known from Safaitic inscriptions, edd.pr. || 6-7. ΒΑΧΛΑ, majuscule text; Βακλα, transcription; 'la dernière lettre avec une seule oblique' [the photo seems to show Ⲩ, Tybout]; Βακλας: previously unattested, perhaps a transcription of the name *bkl* in Thamudaic inscriptions, edd.pr. || **B.** 1. Φίλιππος, edd.pr.; Αναληος, G., on the basis of the photo.

1949: 463/464 no. 2 (ph.). **Inscription.** Greek inscription above several Safaitic inscriptions on the polished surface of a large cobble; drawings of a camel and another animal.

Αναμος Σαδου τοῦ Θαι|μαλλου Αμμασιχηνός

2. Αμμασιχηνός: probably the same tribe as the Μασηχηνοί on record in our preceding lemma, G.

1950: 464-466 (dr.). **Inscription:** Αυσος ⟨Σ⟩ο̣εμου ἔγραψα

ΑΥCOCΔΕΜΟΥ, lapis; Αυσος Δεμου, edd.pr.; Αυσος ⟨Σ⟩ο̣εμου, G.

EGYPT

1951. Egypt. For an inscription from Egypt in the antiquities market see our lemma no. 2067. For some probably unpublished inscriptions from Egypt see our lemma no. 2128 sub nos. 9-13.

1952. Egypt. Edicts of prefects. G.Purpura, *Minima Epigraphica et Papyrologica* 1 (1998) 109-115, comments on the language and form of edicts of prefects of Egypt, mostly preserved in papyri: necessity for governors to have a good knowledge of Greek; difficulty of distinguishing their personal style from that of the chancery; importance of the oral presentation of a new edict (hence the expression ὁ δεῖνα λέγει/*dicit* without titulature in the *praescriptio* until 89 A.D.); Roman rather than Ptolemaic influence on the sober style of the *praescriptio*: perhaps to avoid the excesses of the first prefect, C. Cornelius Gallus - his edict *I.Philae* 128 (*OGIS* 654; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* XLVII 2131*) shows a 'stile poco sobrio'; distinction between edicts and letters (occasionally ἐπιστολή indicates an edict); composition: text of the edict, covering letter to the official charged to publish it, letter of an official to present edict plus covering letter, statement that the publication has been effected, indication that a copy has been made. Brief analysis of style and contents of the edict of T. Iulius Alexander *OGIS* 669 (*IGR* I 1263; *SB* 8444; *SEG* XLV 2100*); stress on the providence (πρόνοια) and the euergetistic qualitites of the prefect; 'preceptive' style (κελεύω, βούλομαι, ἀνυπερθέτως).

1953. Egypt. Life expectancy. F.Dunand in *Egyptian religion* -- (cf. our lemma no. 2037) 961-974, uses the funerary texts from Akoris and Terenouthis to establish the age at death of men and women. Reflections on premature death (ἄωρος), i.e., before thirty years of age, and on the distribution of the term in the funerary epigraphy of various towns; in some cases, elderly people are called ἄωροι: reflection of intense emotions or simply routine of the masons.

1954. Egypt. Ptolemaios, 'the son'. Cf. *SEG* XLV 2230. W.Huss, *ZPE* 121 (1998) 229-250, collects the evidence for this mysterious person, from Egypt (papyri), Xanthos (*SEG* XXXIII 1183, cf. XXXVI 1217), Methymna (*IG* XII Suppl. 115, cf. *SEG* XLI 673*), Miletos (*Milet* I 3 139), Ephesos, Andros, Labraunda (*I.Labraunda* I 3) and Telmessos (*DAMM* 54/55 = *SEG* XXVIII 1225, and *TAM* II 1, cf. *SEG* XLVII 2357). Ptolemy, the son, appears in our sources in the year 268/267 and disappears in 259 or 258 B.C. H. identifies him as the oldest son of Lysimachos and Arsinoe, who was adopted by Ptolemy II. He even became co-regent ca. 267/266 B.C. but revolted against his father in 259; reconciliation followed shortly afterwards. H. reconstructs Ptolemy's life and discusses the data of the inscriptions (biographical table on 247/248). He does not present new readings. He suggests reading in the first inscription from Telmessos in L. 6 ἐκ[κλησίας] (Kobes in *SEG* XLIV 1216*: ἐκ[κλησίας; *SEG* XXVIII 1225: ἐκ[λησίας]).

J.A.Tunny, *ZPE* 131 (2000) 83-92, examines all proposed identifications of Ptolemy 'the son'. He thinks that he was most probably the eldest son of Ptolemy II Philadelphos and Arsinoe I. The second son may have been Lysimachos, who presumably was unsuited to take the throne for some unknown reason; the third son may have been the later Ptolemy III Euergetes. After defeat in Asia Minor at the start of the Second Syrian War, Ptolemy 'the son' may have been ordered to hand over his command, but revolted against his father. On 85 a genealogy of the Ptolemies, on 90 a possible chronology of 'the son's' life.

1955. Egypt. Religion: the concept of Ḥsy (ΕΣΙΗΣ) in Greek inscriptions. G.Wagner in *Egyptian religion* -- (cf. our lemma no. 2037) 1073-1078, collects seven Greek inscriptions containing the Greek transcription of ḥsy, both as name and as epithet ('glorified'): *I.Louvre* 71 (deceased, five years old, is ἐσιῆς); *SEG* XLV 2121 (deceased, ten years old, is ἐσι); *SEG* XLVI 2170 (no. 71; deceased is ἐσίη); *SEG* XLVI 2095 (god Piyris is ἡσι (or αἰσι)); *I.Philae* 29 (in L. 5 we have Πατιχοεσίου, genitive of Πατιχοέσιος according to *I.Philae*; W. wonders whether we have a name Πατιχοεσιῆς ('un théophore de Khonsou "glorifié"') or patronymic 'Εσίου); *I.Akoris* 93 (a name 'Εσιῆς for 'Ἐῆσις); *SEG* XXVII 1021 (dedication of a 'Ερησιεῖον).

Other reflections of ḥsy in onomastics: 'Ασιῆς, Φασιῆς, Ψενθασιῆς, Θασιῆς, 'Εσιῆς, Φεσιῆς, Πεσιῆς, Θεσιῆς, Τιεσιῆς, 'Ερεσιῆς.

1956. Egypt. Religion: Isis Nepherses. L.Bricault in *Egyptian religion* -- (cf. our lemma no. 2037) 521-528, collects the evidence for Ἶσις Νεφερσῆς. Most of it is hieroglyphic or demotic but there are some Greek inscriptions: *OGIS* 177 (= *I.Fayum* 70) and *I.Fayum* 76.

1957. Egypt. Religion. Pilgrimage. See Y.Volokhine in D.Frankfurter (ed.), *op.cit.* (cf. our lemma no. 1980) 82-95 for pilgrimage in Graeco-Roman Egypt. Brief discussion of Bernand, *Inscr. métr.* 165 and of some texts from Philae: *I.Philae* 19, 69, 142, 158, 168, and 170. For Philae see also I.Rutherford, *ibidem* 229-256; on 243 brief discussion of *I.Philae* 158.

1958. Egypt. Four epitaphs. See *Portraits de l'Égypte romain: Paris Musée du Louvre, 5 octobre 1998-4 janvier 1999* (Paris 1998) 165-167 nos. 115-118 for photos, translations and brief comment on *I.Louvre* 53 and 59 (Terenouthis), 67 (Tell el-Yahoudiyeh) and 76 (Akoris).

1959. Akanthon polis (area of). Inscribed alabastron, 3rd cent. B.C. W.M.F. Petrie, *Stone and Metal Vases* (London 1937) 15; F.W.von Bissing, *SE* 13 (1939) 132/133 and 14 (1940) 112-114. Republished by G.Nachtergael, *ZPE* 123 (1998) 145-148 (dr.), who reads Παρ' Αἰγύπτου | ἀ[μα]ράκινον. | ['Αμ]αρά[κινον] (ἀράκινον, von Bissing). The alabastron was a gift of Aigyptos and contained perfume made of origan. There is only one certain in-

stance of ἀμαράκινον, in a papyrus. Ptolemaic papyri mention gifts of alabastra filled with perfume for friends, hosts, superiors and servants. Archaeological data and the letter-forms indicate the date mentioned in the heading (Ptolemaic period, Petrie), perhaps ca. 250 B.C.?

1959 bis. Alexandria. For an inscription probably from Alexandria see our lemma no. 2036.

1960. Alexandria. Honorary inscription for P. Aelius Panopaios, 161-169 A.D. Gray marble column sawed in two. Found at the site of the former Billard Palace; now on a deserted plot of Kom-El-Shoqafa behind the Tigrane tomb. Edd.pr. A. - E.Bernand, *ZPE* 122 (1998) 97-101 (ph.; translation). Cf. *SEG* XLIV 1442 [See *An.Ép.* (1998) [2001] no. 1480, where a republication is announced, with different interpretation].

Π. Αἴλιον Πανοπαῖον
ἐπιτροπεύσαντα τῶν κυρίων
Σεβαστῶν, τῆς εἰς τὸν οἶκο[ν]
4 αὐτῶν εὐνοίας, οἱ ἀπὸ συσ-
σειτίου Σεβαστῶν εἰκόνων
καὶ Φαυστείνης Φαρίας Σωσιστόλου
Νέας Σεβαστῆς, vacat
8 τὸν συσσειτόν

1. Πανοπαῖος: previously unattested, cf. Πανοπεύς, Πανοπαία in papyri, edd.pr. who think that the man may have been manumitted by Hadrian; J.Bingen, *BE* (1999) no. 587, prefers to consider him an Alexandrian or the son of an Alexandrian who received Roman citizenship under Hadrian || 2. TA added above the line || 4-5. συσσίτιον: rare in Greek inscriptions from Egypt (cf. *SEG* XXXVIII 1846), edd.pr. [for συσσίτια at Alexandria, see *SEG* XLV 2074] || 5-6. this association, previously unknown, tended the εἰκόνες of the imperial cult (statues, portraits, busts; sculpted or painted), edd.pr. || 6-7. these titles of Faustina the Younger are new; Φαρία connects Faustina with Isis, protector of seafarers; Σωσίστολος means 'protector of the fleet', edd.pr., who argue that there are no good arguments for the view that the stone comes from the Caesareum, admittedly a temple protecting seafarers [for the epithets and their meaning see L.Bricault, *CE* 75 (2000) 136-149: Faustina protects above all the annona-fleet on its way from Alexandria to Rome].

1961-1969. Alexandria (area of: island of Antirhodos, now under water). Various dedications, Roman Imperial period. Eight shafts of columns of red granite, probably statue bases (nos. 1-8); one marble fragment (no. 9). All inscriptions except nos. 4 and 9 are engraved in a tabula. Edd.pr. A. - E.Bernand, *ZPE* 121 (1998) 136-143 (ph.; dr.; translation).

1961: 136 no. 1. **Dedication to Caracalla.**

Τὸν γῆς καὶ θαλάσσης καὶ
τῆς ὅλης οἰκουμένης δεσπότην,
κοσμοκράτορα καὶ φιλοσάραπιν
vacat ἀεὶ ζῶντα vacat
Μ. Αὐρ. Σευῆρον Ἀντωνεῖνον
vacat Σεβαστόν vacat
[-------------------]
vacat Φαμενὼθ κθʹ

[2. *Delta* of δεσπότην is carelessly engraved and looks like *lambda*, Strubbe] || 3. κοσμοκράτορα: see our lemmata nos. 1962 and 1977 || 4. ἀεὶ ζῶντα: previously not attested in imperial titulature in Egypt (= αἰώνιος), edd.pr. || 5-6. this form of the titulature of Caracalla is extremely rare, edd.pr.

1962: 136 no. 2. **Dedication to Caracalla.**

Τὸν γῆς ⟨καὶ⟩ θαλάσσης
δεσπότην, κοσμοκράτορα,
τὸν φιλοσάραπιν ἀεὶ ζῶντα
Μ. Αὐρ. Σευῆρον Ἀντωνεῖνον
θεὸν Σεβαστόν

1. ΓΗCΘΑΛΑCCΗC, *lapis* || [4. *rho* of ΑΥΡ is completely effaced on the dr.; the dr. clearly gives ΑΝΤΟΝΕΙΝΟΝ, Strubbe] || 5. this designation is previously unattested in Egypt; θεός is used here for a living emperor, edd.pr. [*nu* of ΘΕΟΝ is carelessly engraved and looks like *eta*, Strubbe].

1963: 136/137 no. 3 (no ph., no dr.). **Dedication to Caracalla.** The text, not printed by edd.pr., is identical with no. 2. It contains the same error in L.1. The first letter of the praenomen and the nomen in L. 4 are completely preserved. The two inscriptions must be the work of the same author and the same mason.

1964: 137 no. 4. **Dedication to Caracalla, 201 A.D. or later.**

Τὸν γῆς καὶ θαλάσσης
δεσπότην καὶ φιλοσάραπιν
ἀεὶ ζῶντα Μᾶρκον Αὐρήλιον
Σευῆρον Ἀντωνεῖνον Εὐσεβ(ῆ) Σεβασ(τὸν)
Ἀντωνειανοὶ [....... ca 15 ....]
vacat Ῥ[ω]μαῖοι καὶ Ἀλεξανδρεῖς
ἔθηκαν vacat εὐνοίας ἕν[εκεν]

[2. *Delta* of δεσπότην is carelessly engraved and looks like *lambda*, Strubbe] || 5. members of an association, perhaps celebrating the cult of an emperor (Commodus or Geta?), edd.pr., or members of an auxiliary unit?, G.Wagner apud edd.pr. ['peu vraisemblable': *An.Ép.* (1998) [2001] no. 1475] || 6. not two separate groups but Roman citizens living in Alexandria, edd.pr. [but in this very improbable case καὶ would not have been used instead of Ῥωμαῖοι οἱ ἐν Ἀλεξανδρείᾳ, Bingen] || 7. perhaps a reference to the *Constitutio Antoniniana*, edd.pr. [such a general object of εὔνοια is quite improbable, especially coming from Romans and even from Alexandrians, who as such did not yet benefit from the *Constitutio Antoniniana*, Bingen].

1965: 137 no. 5. **Dedication to Caracalla.**

Τὸν γῆς καὶ θαλάσσ[ης δεσπότην]
τὸν φιλοσάραπιν ἀεὶ ζῶντα
Μ. Αὐρ. Σευῆρον Ἀντωνεῖνον Εὐσεβ(ῆ) Σεβαστ(ὸν)
κατοικούντω⟦ν .... ca 20 ....⟧
Ῥωμαῖοι ❦ καὶ Ἀλεξανδρεῖς
ἔτους [.] ⟦Αὐτοκράτορος Καίσαρος e.g.⟧
Μ. Αὐρ⟦ηλίου Ἀντωνίνου⟧

4. κατοικούντων: the Roman citizens in Alexandria 'semblent faire partie des habitants (κατοικούντων) d'un site où ils seraient résidents', edd.pr. [but see Bingen's comment in our lemma no. 1964 app.cr. ad L. 6] || 5. see our lemma no. 1964 || 6. ⟦τοῦ κυρίου (ἡμῶν) Αὐτοκράτορος⟧ is also possible, edd.pr. || 6-7. the name of Caracalla has been almost completely erased, which occurs rarely, edd.pr., who suggest a link with the riots in the city in 215/216 A.D., on the occasion of the visit of Caracalla, and its bloody oppression.

1966: 137/138 no. 6. **Dedication to Caracalla, 213 A.D.** Broken above.

[---------------------]
Ῥωμαῖοι καὶ Ἀλεξανδρεῖς
ἔτους κʹ, Μ. Α⟦ὐρ. Σευήρου Ἀντωνίνου⟧

1. See our lemmata nos. 1964/1965 || 2. for the erasure, see our lemma no. 1965; Μ. Α⟦ὐρηλίου is also possible, edd.pr.

1967: 138 no. 7. **Dedication:** [------|---] Λυκοπολείτης

1. The dedicant may have been a soldier from Lykopolis in the Delta, rather than in Middle Egypt, edd.pr.; [edd.pr. print [Λ]υκοπολείτης, but the dr. shows clearly *lambda*, Strubbe].

1968: 138 no. 8. **Dedication to Commodus, 189/190 A.D.** Broken above.

⟦Μ. Αὐρήλιον Κόμμοδον Ἀντωνῖνον Σεβαστὸν⟧
ἐπὶ Κοίντῳ Τινηίῳ Δημητρίῳ ἐπάρχῳ Αἰγύπτου
vacat Τῦβι ϛʹ vacat

1. Another titulature of Commodus is also possible (ca. 37 letters), edd.pr. || 2. the praenomen of Tineius Demetrios was previously unknown, edd.pr.

1969: 138 no. 9. **Dedication?** Broken on all sides.

[----------------]
[---]ΑΡΘΕΟΥΑ[---]
[---]Ḥ Ν Ẹ Ι Ṇ [------]
4 [----------------]

2-3. J.Bingen, *BE* (1999) no. 586, suggests restoring -- Καῖ]σ̣αρ θεοῦ 'Α[ντωνείνου -- υἱός, --|-- θεοῦ 'Αντ]ω̣νείν[ου -- || [3. the dr. clearly shows HNCIṆ, Strubbe].

1969 bis. Alexandria. Epitaphs. For two epitaphs probably from Alexandria, see our lemmata nos. 2071 bis/ter.

1970. Alexandria (area of: Dekhelah). Epitaph of Georgios, 601 A.D. *SB* 6249. After a brief discussion of the 18 epitaphs testifying to the monastic community at Dekhelah (Lefebvre, *Recueil* 1-14; *SB* 6249/6250, 6255 and 7318 (*SEG* XLVI 2114), A.Łajtar - E.Wipszycka, *JJP* 28 (1998) 55-69 (dr.; text; translation), comment on the expression ὁ οἰκονόμος τῆς μερίδος τοῦ τῆς ὁσίας μνήμης Γαιανοῦ in *SB* 6249 LL. 4-6. Τῆς ὁσίας μνήμης shows that Gaianos was a bishop. He can be identified as one of the two monophysitic bishops of Alexandria; his rival was Theodosios. The two bishops represented different doctrines formulated by Julian of Halikarnassos and Severus of Antiochia, respectively, about whether or not the body of Christ was incorruptible (ἄφθαρτον, hence ἀφθαρτοδοκῆται) from the conception. The μερὶς τοῦ τῆς ὁσίας μνήμης Γαιανοῦ indicates the 'party' of followers of Gaianos called the Gaianites. Survey of the literary sources concerning these rival sections. The success of Gaianos was short-lived: after serving as a bishop some hundred days, he was expelled and sent to Sardinia via Carthage by the *dux* and the prefect. However, individual (groups of) Gaianites continued to exist in and near Alexandria (latest attestation in the early 8th cent. A.D.). In our inscription, Georgios was οἰκονόμος (administrator of the economic activities) of the party of the Gaianites in the monastery where he lived, identified by Ł.-W. (following E.Schwartz and J.Gascou) as the Pempton; this implies the presence of at least one other doctrine/μέρις (probably of the Severians) in the same monastery. Ł.-W. adduce other examples of monks of different creeds living together in communities, especially of the semi-anachoretic type like the Pempton.

1971. Alexandria. Dipinti in tombs, undated. J.-Y.Empereur, *BCH* 122 (1998) 626/627 (ph.), reports on the discovery of a hypogaeum in the nekropolis of Gabbari with dipinti in several rooms: four inscriptions bearing on the exploitation of the room (tomb B 1, 4), numerals indicating the loculi (tomb B 6) and a name in the genitive (probably an undertaker) painted five times on the walls of one room (tomb B 6): 'Ανουβᾶτος

1972. Alexandria? Signatures on kilns, ca. 200-150 B.C. Cf. *SEG* XLVII 2278 bis. O.Didelot in J.-Y.Empereur (ed.), *op.cit.* (cf. our lemma no. 1973) 279, mentions a large number of imported kilns, now in the Graeco-Roman Museum in Alexandria, with the following signatures: 'Εκαταίου (or ΕϞ), 'Αθη(--), Δη, Νικολάου.

1973. Alexandria. Inscriptions on Hadra vases. A.Enklaar in J.-Y.Empereur (ed.), *Commerce et artisanat dans l'Alexandrie hellénistique et romaine* (Athens-Paris 1998) 15-24, reports on the following inscriptions on vases found at Hadra Station in 1987 (ph.). 1) Κλεόστρατος | [--ο]στράτο[υ] (ca. 230-210 B.C.); 2) Λευκίππου (ca. 260-230 B.C.); 3) μηνὸς Πανήμου in L. 1; the rest is illegible (ca. 230-210 B.C.); 4) not easy to read; the name of Σαραπίων, the royal official who took care of the burial, is certain (238-222 B.C.); 5) [---] Πα̣νήμου̣ διὰ Σ̣α̣ρ̣[απίων]ος Δεινομένης | Τίμαντος Κνώσιος τῶν ὁμήρων (ca. 240-220 B.C.; Deinomenes may have been taken hostage during the Chremonidean war, ed.pr.); 6) L ια', 'Υπερβερεταίου, | διὰ Σαραπ̣ί̣ωνος | Πολυ̣ά̣λ̣κης 'Αλκαίου | πρεσβευτὴς ἐξ 'Αρσινόης || τῇ πρὸς Κυρήνῃ (238-222 B.C.) [LL. 4/5: for Arsinoe, formerly Taucheira, see A.Laronde, *Cyrène et la Libye hellénistique. Libykai Historiai* (Paris 1987) 382/383 and 401-403; for another Hadra vase recording a πρεσβευτὴς ἀπ' 'Αρσινόης τῆς ἐπὶ Παμφυλίας, see *SEG* XXXVIII 1680; for some comment see C.Habicht, *'Tod auf der Gesandtschaftsreise'* in B.Virgilio (ed.), *Studi Ellenistici* XIII (Pisa-Rome 2001) 9-17, especially 13, Pleket]. See also our lemma no. 2039 bis.

1974. Alexandria (area of). Amphora stamps. A.Abd el-Fattah in J.-Y.Empereur (ed.), *op.cit.* (cf. our lemma no. 1973) 48/49 (dr.), reports on a stamped amphora handle from Thasos found in Kom el-Giza: Θασ[ίων]| caduceus | Κυχρ[ῆς].

N.Zeitoun, C.Christophi, J.-Y.Empereur, *ibidem* 367-391 report on the digitalization of the more than 150,000 amphora handles in the Graeco-Roman Museum in Alexandria, among which ca. 65% are Rhodian. They emphasize the importance of the study of the moulds used to stamp the handles and focus on the Rhodian manufacturer Θεύμναστος (ca. 150 B.C.). On 376-391 a catalogue of the different moulds used by this man, with the eight eponymous magistrates and month names; most stamps are on handles now in the Alexandrian Museum.

1975. Alexandria? Inscription on a magical gem, 2nd/3rd cent. A.D. Oval obsidian; on the obverse a rearing serpent with female (?) janiform head (Isis?; or youthful male?) with a head ornament (lotus?) and a star; inscription at left, right and below (A); on the reverse, Anubis with forearms raised in a gesture of adoration; inscription around the figure (B); a third inscription runs around the bevelled edge (C); probably from Alexandria; *Bazaar, the Exchange and Mart*, 30/11/1906, 1477-1478. Republished by S.H.Middleton, *Seals, finger rings, engraved gems and amulets in the Royal Albert Memorial Museum, Exeter* (Exeter 1998) 67-70 no. 54 (ph.; dr.).

A: (at right): Νείκη ×ǀNM (below): ∗AZ (at left): ⊠ϒNIⵎ ∗I
B: Φαρμακέα ǀ λ∗χια
C: [-]ϒ I<ϟ7[-]^∗×ΞΛΦΙ[-]∗[-]

A. Ed.pr. considers interpreting Νείκη as part of the magical word νεικαροπληζ/νεικαροπληξ; contra, A.Chaniotis, *EBGR* (1998) [2001] 206 no. 182: Νείκη ('victory', 'success') || B. φαρμακέα for φαρμακεία ('witchcraft', 'poisoning'), Chaniotis.

1976. Alexandria. Inscription on a magical stone, undated. Black obsidian stone with representations of Saturnus (side A) and Mithras (side B). On side A, a series of magical signs and a Greek text. Now in the collection of F.Zeri in Mentana (Rome). Ed.pr. A.Mastrocinque, *Studi sul Mitraismo* (*Il Mitraismo e la magia*) (Rome 1998) 59-80 (ph.; dr.).

Σσωχ Μουι Σρω POCM ǀ Παμαψιι Παγουρη Φονο Θουθο

1. Μουι Σρω: 'Leone Ariete' (two names of Sol), ed.pr.; POCM: ed.pr. refers to a magical papyrus with the formula POC MOYICPΩ and wonders whether M is the beginning of M(ουισρω) || 2. Παμαψιι: ed.pr. refers to Μαψι in a magical papyrus: 'colui che condivide la mia sorte'; Παγουρη: 'luce che fluisce', ed.pr., who refers to Ζαγουρη; Φονο: enigmatic; Θουθο = Toth, ed.pr.

1977. Berenike. Dedication for Caracalla, 215 A.D. Two blocks from a statue base, with a Greek inscription; the first block contains LL. 1-4, the second LL. 5-8; a bronze statue found in the same excavation may have belonged to the base. Ed.pr. A.M.F.W.Verhoogt in S.E.Sidebotham - W.Z.Wendrich, *Berenike 1996. Report of the 1996 excavations at Berenike (Egyptian Red Sea Coast) and the Survey of the Eastern Desert* (Leiden 1998) 193-196 (dr.; translation); see also the photo and the evidence for the bronze statue on 31/32.

Ὑπὲρ αἰωνίου κράτους καὶ διαμο[νῆς]
τοῦ κυρίου ἡμῶν κοσμοκράτορος Μάρκ[ου]
Αὐρηλίου Σεου[ήρ]ου ['Αντ]ων[ί]νου Εὐσεβ(οῦς) Σ[εβ(αστοῦ)],
Ἰουλίας Δόμν[ας μητρὸς στ]ρατοπέδων
τῆς κυρίας Σεβασ[τῆς καὶ] τοῦ σύνπαντος
αὐτῶν οἴκου Μ(ᾶρκος) Αὐρήλ(ιος) Μοκιμος
Ἀβδαιου, Παλμυ(ρηνὸς), Ἀτωνιανὸς τοξότ(ης)
[- - - ca. 12-13- - -]ουβ(- -) ἔπαρχ( )

Abbreviation sign: ⁄ || 2. for κοσμοκράτωρ see our lemmata nos. 1961/1962 || 6. Μοκιμος: anthroponym popular in Palmyra, ed.pr. || 7. Ἀβδαιος: Semitic name; the presence of Palmyrenes in Egypt, both as soldiers and merchants, has long been known; Ἀτωνιανός = Ἀντωνινιανός; τοξότης: see the Palmyrene archers in an inscription from Koptos (*SEG* XXXIV 1585), ed.pr. [See now also M.Dijkstra - A.M.F.W.Verhoogt in *Berenike 1997* (Leiden 1999) 207-218, for more evidence concerning Palmyrenes in Egypt] || 8. initio perhaps ΑΡΙ; perhaps

ἀρι[θμοῦ ὑπὸ Τ]ουβ(ίαν) ἔπαρχ(ον), ed.pr., who also considers but ultimately rejects something like ἀρι[θμοῦ ---- τ]οῦ β' ἔπαρχ(ος); ἄριθμος = numerus; [---]ου β(ενεφικιαρίου) ἔπαρχου, Bingen in *BE* (2001), forthcoming.

1978. Didymoi (area of: Al-Buwayb). Inscriptions from the Paneion. *I.Ko.Ko.* 141-185. N.Grimal, *BIAO* 98 (1998) 542, reports that A.Bülow-Jacobsen and H.Cuvigny reexamined these texts, which will be republished with numerous corrections: e.g. Ἐπαφρόδειτος Ὑβριστοῦ instead of Ἐναυροδωρρος [...]ου in *I.Ko.Ko.* 141, and Ὀξυρυγχίτης instead of Πανὶ [---] in *I.Ko.Ko.* 184 L. 3.

1979. Elephantine. Inscription on a stone tub, late Roman Imperial period. Rectangular limestone block; inscription on one of the long sides. Ed.pr. G.Wagner, *Cripel* 19 (1998) 147-149 (ph.): ΟΥ+ΑΡΙC

Psi in the shape of a cross (+): οὐψαρίς = ὀψαρίς, -ίδος, a previously unattested word probably derived from ὄψον ('fish') and indicating the object on which it is engraved, viz. a kitchen utensil used for the preparation of salted fish, ed.pr. Skeptical, J.Bingen, *BE* (1999) no. 602, who wonders why the - probably unlettered - Egyptian workmen who used the stone would have needed a Greek inscription to tell them which purpose it served: the smell of the fish would have been enough. The inscription is not necessarily complete [[--]ου χαρισ[τήριον] Bingen].

1980. El-Kanais. Jews in the Paneion. A.Kerkeslager in D.Frankfurter (ed.), *Pilgrimage and holy space in late antique Egypt* (Leiden-Boston-Cologne 1998) 219/220, briefly discusses A.Bernand, *Le Paneion d'el-Kanaïs: les inscriptions grecques* (Leiden 1972) nos. 24, 34, 42 and 73, all recording Jewish visitors to the temple of Pan. Two texts mention 'God' or 'the God' (nos. 34 and 42) instead of Pan but this hardly refers to Jahweh; brief discussion of nos. 107/108 perhaps recording the visit of the Jew Lazaros, probably living in nearby Apollonopolis Magna [For the Jews in El-Kanais see J. and L.Robert, *BE* (1973) no. 530 and J.Bingen, *CE* 48 (1973) 197/198].

1981. Fayum. Arsinoe/Crocodilopolis. Dedication to Souchos, 44-30 B.C. *SB* 1570; *I.Fayum* 14. H.Heinen in *Imperium Romanum* -- (cf. our lemma no. 1333) 334-345 (ph.; translation), republishes the text with detailed commentary. Cf. J.Bingen, *BE* (1998) no. 552.

Ὑπὲρ βασιλίσσης Κλεοπάτρας θεᾶς Φιλοπάτο-
ρος καὶ βασιλέως Πτολεμαίου τοῦ καὶ Καίσαρος
θεοῦ Φιλοπάτ(ορ)ος καὶ Φιλομήτορος, καὶ τῶν προγόνων
Σούχωι θεῷ μεγάλῳ μεγάλῳ πατροπάτορι

1-3. Dedication for the well-being of Kleopatra VII and her son Ptolemy XV, also called Kaisar, ed.pr., with comment on the name of Kleopatra's and Caesar's son (Kaisarion, Caesario); young Kaisar is presented as co-regent; the epithets φιλοπάτωρ and φιλομήτωρ underline Caesar's fatherhood || 3. τῶν προγόνων: H. adduces *I.Fayum* 152 (translation) as parallel for the inclusion of the πρόγονοι (the Ptolemies and the *gens Iulia*) || 4. πατροπάτωρ: H. refers to *SB* 5802 (*I.Fayum* 27) = *SEG* XL 1562 L. 4 and translates 'Vatersvater', interpreted by him as 'Urvater'; contra E.Bernand in *I.Fayum* 14, who connects πατροπάτωρ ('père de leur père') with the relief above the present inscription: Ptolemy XV allegedly brings a sacrifice to his father Caesar, represented in the naos; Souchos, represented left of the naos, presides over the ceremony. H. argues that the bust represented in the naos is Souchos (for the iconography he adduces *I.Fayum* 116 (ph.) and 135); the sacrificer is the pharaoh; for the relation between the rulers and the Egyptian animal-cult (the crocodile god) he adduces *OGIS* 665 (*SB* 8895; *I.Fayum* 73; translation). Bingen points out that we have only the first four lines of the inscription, since the name(s) of the dedicant(s) has (have) been erased.

1982. Fayum. Soknopaiou Nesos (Dimeh). Inscriptions on statues, early Roman Imperial period. *I.Fayoum* 77-82. In an archaeological study of the Ptolemaic and Roman priest statues from Dimeh, K.Lembke, *JdI* 113 (1998) 109-137, on 112-115 discusses the inscriptions (one Demotic and six Greek; translations; see also L.'s catalogue with a bibliography: *I.Fayoum* 77-80 = L. 128 nos. 15, 14, 18 and 17; 81/82 = L. 129 nos. 27/28; ph. of *I.Fayoum* 77/78 [see also ead., *'Private representation in Roman times: the statues of Dimeh/Fayyum'*, in *L'Egitto in Italia* -- (cf. our lemma no. 1257) 289-295]). She identifies Πισόις the Elder and Χαταβοῦς, beneficiary and dedicant of *I.Fayoum* 78, respectively, with the father and son Πισόις and Χαταβοῦς on record in a papyrus written ca. 5 B.C. This implies that the date in *I.Fayoum* 78 L. 4 ((ἔτους) ιθ', Χο(ιὰκ) ς') refers to the reign of Augustus, which yields 2 December 12 B.C. [but see our lemma no. 1983: the correct reading is 'year 9', applicable to a much longer period]. Εἰρηναῖος the Younger, son of Pisois, in *I.Fayoum* 77 is probably the son of Pisois the Elder and the younger brother of Chatabous; consequently 77 should also be assigned to the reign of Augustus. Pisois the Younger, on record in the papyrus and as the anonymous 'son' of Chatabous on record in *I.Fayoum* 78, should be identified with the dedicant of the Demotic inscription (L. 128 no. 22; 33 A.D.). *I.Fayoum* 79 and 80 have the same script and both should be dated to the early Roman Imperial period (80, dated to 'year 4', was engraved on a late Ptolemaic statue [on 128 no. 18, L. suggests dating 79 to the reign of Augustus; on the assumption that 79 and 80 are approximately contemporary, this would yield 27 B.C. for 80; on 113 note 23 L. points out that alternatively 'year 30' (λ') instead of 'year 4' (δ') may be read, i.e., 1 B.C.; L. gives 8 A.D., apparently *per errorem*, Tybout]). In *I.Fayoum* 77, L. (113 note 28) interprets προστάτης Σοκνοπαίωι θεοῦ με(--) as 'Vorsteher des großen Gottes dem Soknopaios' [consequently με(γίστου) instead of *I.Fayoum*'s με(γίστῳ) should be read; L.'s reading, with the article before θεοῦ missing and the expected word order inversed, seems awkward, Tybout] rather than 'à Soknopaios, dieu très grand' (E.Bernand in *I.Fayoum*, assuming that a genitive was erroneously engraved instead of ■ dative). In her notes, L. refers to two studies of these statues and their inscriptions by R.S.Bianchi: *The Striding Male Draped Figure of Ptolemaic Egypt* (diss. New York 1976; non vidimus) 233 (B. reads ἱπ(πάρχου) instead of πρ(εσβυτέρου) and θ' instead of ιθ' in *I.Fayoum* 78 LL. 2 and 4, respectively; rejected by L. on 113 notes 25/26 [but see, above, our reference to our lemma no. 1983]) and in J.H.Johnson (ed.), *Life in a Multi-Cultural Society. Egypt from Cambyses to Constantine and beyond* (Chicago 1992) 15-26.

1983. Fayum. Soknopaiou Nesos. Dedication to Theos Megalos, 44 B.C. - 48 A.D. *I. Fayum* 78 (*SB* 2076). J.Bingen in *Egyptian religion* -- (cf. our lemma no. 2037) 311-319, reexamined the stone in the Greco-Roman Museum in Alexandria and presents the following text (with translation). See also our lemma no. 1982.

> Χαταβοῦς Θε(ῷ) με(γάλῳ) | ὑπ(ὲρ) Πισόις πρ(εσβυτέρου) Ἑργέ(ως) | νε(ωτέρου) καὶ ἡ γυ(νὴ) καὶ ὁ υἱός, (ἔτους) θ', Χο(ιὰκ) ς'

4. (ἔτους) ιθ', *I.Fayum*; year 9: applicable to the period from the reign of Kleopatra VII to that of Claudius (from 44 B.C. to 48 A.D.), B. || B. focuses on the large number of abbreviations, which are derived from papyri, and adduces other inscriptions from the same site with many abbreviations: *I.Fayum* 80 (a-b) (*SB* 3452/3453; in (b) L. 2 B. prefers Παποῦ(τος) over Πάπου), 97, 79 (*SB* 3454) and 77 (*SB* 3454). The documents were produced by a relatively isolated 'Egyptian' population which nevertheless wanted to produce Greek inscriptions and used abbreviations known from papyri.

1984-2003. Herakleopolis (area of: Sedment el-Gebel). Jewish epitaphs, ca. 150 - early 1st cent. B.C. Twenty square or rectangular limestone stelai (18 blocks; two plaques: our lemmata nos. 2000 and 2003); found in 1996 in three tombs of the nekropolis of Sedment (7 km northwest of Herakleopolis); now in the museum of Ehnasiya el-Medineh. Edd.pr. A.Galal Abd el-Fatah, G.Wagner, *CRIPEL* 19 (1998) 85-96 nos. 1-20 (translations), who on the basis of onomastics (see the app.cr.) argue that the deceased were all Jews, constituting a rural rather than a military community. Cf. J.Bingen, *BE* (1999) no. 596.

1984: 90 no. 1 (dr.). **Epitaph of Sambataios, 146, 135 or 82 B.C.**

> (Ἔτους) λε', Παῦνι ς' · | Σαμβαταῖος | Ζητᾶτος | ὡς (ἐτῶν) λς'

1. Year 35: of Ptolemy VI Philometor (146), Ptolemy VIII Euergetes II (135) or Ptolemy IX Soter II (82), edd.pr. || 2. Σαμβαταῖος: transcription of the Jewish name Shabbethai, edd.pr. || 3. Ζητᾶς: apparently a Jewish name, previously unattested, edd.pr.

1985: 90 no. 2. **Epitaph of Epigenes:** Ἐπιγένης ὡ{ι}ς | (ἐτῶν) ε' Τ..[--]

2. ὡις, edd.pr. [either ὡ{ι}ς or a misprint for ὡς].

1986: 90 no. 3. **Epitaph of Ptolemaios:** Πτολεμαῖος | Ἀντιφάνους (ἐτῶν) [.(.)]

1987: 90/91 no. 4. **Epitaph of Zios:** Ζῖος | [--|--] | ὡ{ι}ς (ἐτῶν) η'

1. Ζίος: probably a Jewish name, previously unattested, edd.pr.

1988: 91 no. 5 (dr.). **Epitaph of Sambati(o)n, 108/107 B.C.?**

("Ετους) ι', Χοιὰκ κη' · | Σαμβάτ̣ιν | Δωρίωνο̣ς | ὡς ((ἐτῶν)) μ[.]

1. Year 10: 108/107 B.C. on the assumption that it refers to Kleopatra III and Ptolemy IX Soter II, edd.pr. || 2. female Jewish name Σαμβάτιον, derived from Σαμβᾶτις, edd.pr. || 3. Δωρίων: name frequently borne by Jews (cf. also Δωρόθεος in our lemma no. 1994), edd.pr. || 4. the siglum indicating the year (L) has been omitted.

1989: 91 no. 6. **Epitaph of Ammon or Ammonios.** Upper left part of an aedicula stele with a pediment supported by columns with Corinthian capitals; relief representing a man holding a calamus; inscription in the pediment (LL. 1/2) and left of the head.

Ἄμμων [ἀπ]|έθανεν [--] | ὁ ἀκ[...]

1. Or, less preferably, Ἀμμών[ιος], edd.pr. || 2. in fine: perhaps an indication of age, edd.pr. || 3. three (?) letters may have been engraved to the right of the head, edd.pr.

1990: 91 no. 7. **Epitaph of Isidoros:** Ἰσίδωρε, | ἐτῶν τρι|ῶν

1991: 91 no. 8 (dr.). **Epitaph of Dositheos, 147, 136 or 83 B.C.**

("Ετους) λε', Φαῶφι | λ' · Δωσιθ|έο̣υ Ἀνδ|ρέου || ἐτῶν θ'

1. Year 35: of Ptolemy VI Philometor (147), Ptolemy VIII Euergetes II (136) or Ptolemy IX Soter II (83), edd.pr. || 2-3. Δωσίθεος: name frequently borne by Jews (cf. also our lemmata nos. 1996 and 1998), edd.pr.

1992: 91/92 no. 9. **Epitaph, 107 B.C.:** ("Ετους) ια' καὶ η', | Φαῶφι ιδ' · | [--|--]

Year 11 = 8: the double date corresponds to the coregency of Kleopatra III and Ptolemy X Alexander: November 3, 107 B.C., edd.pr.

1993: 92 no. 10. **Epitaph of Ploutos?, 109/108 B.C.?**

("Ετους) θ', Χο̣ιὰ̣κ θ' · | Πλ̣ο̣ῦ̣τ̣ος ὡς | (ἐτῶν) ν' [- ca. 5 -].ε, | χαῖρε

1. Year 9: 109/108 B.C. on the assumption that it refers to Kleopatra III and Ptolemy IX Soter II, edd.pr. || 3. in fine a laudatory epithet in the vocative, edd.pr.

1994: 92 no. 11 (dr.). **Epitaph of Dorotheos, 113/112 B.C.?**

("Ετους) ε', Χοι|ὰκ δ' · | Δωρό|θεος || ὡς (ἐτῶν) ζ' | στραγός

1. Year 5: 113/112 B.C. on the assumption that it refers to Kleopatra III and Ptolemy IX Soter II, edd.pr. || 6. στραγός: 'twisted, crooked', either referring to a physical deformation, which would be exceptional, or a nickname ('Dorotheos le Tordu'), edd.pr., who do not exclude the reading Στράτος, a second name at the end of the epitaph.

1995: 92/93 no. 12. **Epitaph of Theodosios, 149, 138 or 85 B.C.**

Θεοδό̣σ̣ι̣ος · | ("Ετους) λγ', Θ̣ὼ̣θ̣ | ιη'

1. Θεοδόσιος: name frequently borne by Jews, edd.pr. || 2-3. Year 33: of Ptolemy VI Philometor (149), Ptolemy VIII Euergetes II (138) or Ptolemy IX Soter II (85), edd.pr.

1996: 93 no. 13 (ph.). **Epitaph of Pasion, 103 B.C.**

("Ετους) ιδ' τ̣ὸ̣ καὶ ια', | Μεχὶρ κγ' · | Πασίων Δω|σιθέου ὡς (ἐτῶν) ν'

1. τὸ καί (on the analogy of ὃ καί), Bingen; το(ῦ) καί, edd.pr. || 1-2. Year 14 = 11: the double date corresponds to the coregency of Kleopatra III and Ptolemy X Alexander: March 16, 103 B.C., edd.pr.

1997: 93 no. 14. **Epitaph of Moros.** Above the inscription a geometrical design:

Μῶρο̣ς | Λ.[--]

1998: 93 no. 15 (dr.). **Epitaph of Dositheos, 110/109 B.C.?**

Ἔτους η', | Θῶυθ ζ' · | Δωσί|θεος Ἀρι|στέου | ἄωρως | (ἐτῶν) μ̣α'

1. Year 8: 110/109 B.C. on the assumption that it refers to Kleopatra III and Ptolemy IX Soter II, edd.pr. || 4-5. Ἀριστέας: name characteristic of Jews, edd.pr. || 6. ἄωρως = ἄωρος.

1999: 93/94 no. 16 (ph.). **Epitaph of Stephanos, 110/109 B.C.?**

Ἔτους η' · | Στέφανε | ἄωρε | χρηστὲ || ἐτῶν κ', | Παῦνι κα'

1. For the date cf. the app.cr. of our preceding lemma ad L. 1.

2000: 94 no. 17. **Epitaph of Ktesion, 94/93 B.C.?**

("Ετους) κα', Θῶ|υθ η'· | Κτησίων

1. Year 21: 94/93 B.C. on the assumption that it refers to Kleopatra III and Ptolemy IX Soter II, edd.pr.

2001: 94 no. 18 (dr.). **Epitaph of Euandrion, 149 or 138 or 85 B.C.**

("Ετους) λγ', | Φαῶφι α'· | Εὐανδρί|ων || (ἐτῶν) ι[.]

For the date see the app.cr. of our lemma no. 1995 ad LL. 2/3.

2002: 94 no. 19 (dr.). **Epitaph of Zenon and Diothemis, 97/96 B.C.?**

("Ετους) ιη'· Ζήνων Αἰσχυλίνου | ἐτῶν λε'· | Διό[θ]εμ[ις]

1. Year 18: 97/96 B.C. on the assumption that it refers to Kleopatra III and Ptolemy IX Soter II, edd.pr. || 3. added later in careless script, edd.pr.

2003: 94 no. 20 (dr.). **Epitaph of Didyme.** Pedimental stele with a circular ornament ('disque solaire') in the tympanon.

[Ε]ὐψύχι, Διδύμη, | [ἅ]μ̣α μήτηρ μάμ|μη, φίλανδρε | καὶ φιλόσεμνε, || ἀγαθὴ̣ β̣ιώσασα | καλῶς, ἐτῶν μ̣δ'

4. φιλόσεμνος: previously unattested; perhaps to be considered synonymous with εὐσεβής, a laudatory epithet rare in Egyptian epitaphs (cf. *SEG* XLVI 2170 no. 25); if Didyme was Jewish, the word could be the response to the pagan, especially Egyptian, anti-Jewish accusation of ἀσέβεια, edd.pr. Bingen points out that the name Φιλόσεμνος is attested in Roman Imperial Attica.

2004. Herakleopolis (area of: Sedment el-Gebel). Inscription on a gold medallion, undated. Heart-shaped gold medallion with inscription, found together with other gold objects on the bandage of a mummy in a tomb of the nekropolis of Sedment (another tomb than the three where the epitaphs in our lemmata nos. 1984-2003 were found). Mentioned by A.Galal Abd el-Fatah, G.Wagner, *CRIPEL* 19 (1998) 88: Ἐπ' ἀγαθῶι

2005. Kanopos. Dedication to Sarapis and Harenchemis, ca. 200 A.D. *SB* 431; *I.Delta* I 250 no. 24. M.Malaise in *Egyptian religion* -- (cf. our lemma no. 2037) 665-679, focuses on Ἀρενχῆμι (L. 3), whom he interprets as a 'Horus of Khemnis'. Khemnis is located near Bouto, not far from Kanopos; Horus was born in a marsh at Khemnis.

2006. Kellis. Inscribed pedestal, undated. Sandstone statue base with a single line of Greek. Ed.pr. K.A.Worp in *Egyptian religion* -- (cf. our lemma no. 2037) 843/844 (ph.): Διοπολίτου ('inhabitant of Diospolis or of the Diopolite Nome'). W. has a slight preference for Diospolis Parva and rejects the idea that we have an epithet of Ammon.

2007. Khargeh Oasis. Edict of Lucius Iulius Vestinus, 60 A.D. H.G.E.White - J.H.Oliver, *The Temple of Hibis in el Khārgeh Oasis* II. *The Inscriptions* (New York 1938) 19-23 no. 2 (text of O., who used an older copy by W.; *I.Prose* 56). Republished after study *in situ* by J.Bingen, *CE* 73 (1998) 135-143. In the app.cr., we do not note variations in bracketing and uncertain letters.

Col. I

A: [Σωτὴρ στρατηγός]· vacat
[τῆς πεμφθείσης μοι ὑπὸ τοῦ κυρίου ἡγεμόνος]
[ἐπιστολῆς σὺν τῶι διατάγματι τὰ ἀντίγραφα]
4 ὑ̣[μεῖν ὑποτέ]ταχ̣α̣ ἵν' ε̣ἰ[δ]ῆτ̣ε̣ [καὶ ἀπολαύητε]
[τῶν εὐεργεσι]ῶ̣ν̣· vacat (ἔτους) ς' Ν[έρωνος Κ]λ̣α̣υδί[ο]υ
[Κ]αίσα̣[ρ]ο̣ς [Σ]ε̣βαστο[ῦ Γερμ]α[ν]ικ̣ο̣ῦ [Ἐ]π̣ε̣ὶ[φ ?--]·
vacat
B: Οὐηστεῖνος Σωτῆρι [χ]αί[ρ]ειν· vacat [οὗ διατάγ]-
8 μ̣[α]τ̣ος ἐν Ἀλ[εξ]ανδρείᾳ ἐκέλ̣[ε]υ̣σ̣α̣ [τὸ ἀντίγρα]-
φόν σ̣[ο]ι ἔπ̣[εμ]ψα ὃ̣ βούλομα[ί] σ̣ε̣ [ἐν] τῶι ἐ̣[πι]ση̣[μ]ο̣τ̣ά̣-
τ[ωι] τόπ̣ωι π̣ρ̣ο̣θ̣ε̣ῖναι ἵνα π̣[ᾶσ]ι̣ [γνώριμον ἦι]·
vacat
C: Λεύκιο̣[ς] Ἰού̣λ[ι]ος Οὐ̣η̣σ̣τ[εῖ]ν̣ο̣ς [λέγε]ι· vacat
12 ἐγὼ̣ [μὲν] α̣[ὐτ]ὸς καὶ κύριο[ς -----------------]
τῶ̣[ν] ἀ̣ν̣αλωμάτων τῶ̣ν̣ ἐ̣π̣[ιγ]ε[ι]ν̣[ομένω]ν̣ [------]
[. . . . .]ι̣[. .]ε̣[. .]ι̣τ̣α̣ις [ὑ]πακου̣[-----------------]
λ̣ογ[. . . . . . .]ς τά τ' ἐν[ό]ρ̣ι̣α̣ τὰ λ[--------------]
16 τὰ ὑπο̣κείμ̣ε̣να ω[. . . .]ι̣ου [-------------------]
ἄ̣λ̣λη φ[. . . . . .] ἀ̣ν̣α̣ν̣ε̣νκ[------------]ατ[-----]
τὰ π[. . . .] διδου̇σ[--------------------------]
[. . . . . .] ἐνόρ̣[ια] οὔ̣τ̣[ε . . .]ν̣τ̣α̣[---------------]
20 [---------------] τ̣ῶι λογ[--------------]ο̣υ̣ε̣ν
[-------].ρη[.]α̣ι πᾶν̣ [-----] π̣ολλῶν [. . . .λα̣μ̣]βά-
νο̣ν̣τ̣ας̣ ἐ̣κ τῶν ὑποκ[ε]ιμένων τινά, μ̣ή̣τε διδό[ν]αι·
ἀδιάφορον δὲ κἂν ἄλλη τις πρ̣[ὸ]ς ἐ̣ν̣ό̣ρια̣ τα[ύ]την

Col. II (LL. 24-39 are lost)

40 [---------------------]τα̣ξιν̣ τά̣ τ̣ε̣[. . . . . .]
[---------------] τ̣ὸ̣ν̣ ἐ̣πι̣σ̣πουδασ̣[μὸν . . . . .]
[------------]εν, ἀ̣λ̣λ̣ὰ̣ π̣ᾶ̣σ̣αν ἐπιτηδεί[αν . . .]

[-----------]ι[.] λε[ῖ]ο̣ν̣ π̣ε̣δ̣ί̣ο̣ν̣ ε̣[.]αρ[. . . .]
44 [-----------------]τωι μίαν ἀ̣ν̣ά̣γκην̣ [. . . . .]
ι̣ σ̣ τ̣ [------------------]ν̣ τ̣ι̣ [---------------]
α̣λ̣λ̣[-----------]α̣ν̣α̣ρ̣ο̣[-----]εβα[. . .]ιν[. . . . . . .]
γνω[. .]ν̣ κατεν[-- ca. 8 --]ν̣ε̣ρω[. . . . .] ἀναγκαι [-- ca. 12 --]
48 τῶν δὲ̣ [λ]οιπῶν̣ [--------]ονειο̣υ̣ ἑ̣κ̣α̣σ̣το[---------]

Under the columns

(ἔτους) ς´ Νέρωνο[ς] Κ̣λ̣α̣υ̣[δ]ίου Καίσαρος Σεβα̣σ̣τοῦ Γ̣ερ[μανικοῦ Αὐτοκρά-
τ]ο̣ρ̣ο̣ς [μη]ν̣ὸ̣ς [----]

vacat κα̣´ vacat

The inscription contains three documents: A. Cover letter of the strategos passing on the edict to the local authorities; B. letter of Vestinus to the strategos Soter concerning the publication of the edict; C. edict of the prefect. The contents remain unclear, but LL. 12/13 may refer to an issue also on record in other edicts of prefects during the 1st cent. A.D., viz. the requisitions or other abuses directed by passing Roman soldiers and officials; ἐγὼ μὲν αὐτὸς καὶ κύριος implies that the prefect is the only person entitled to impose liturgies of this sort. The best parallel is the edict of Cn. Vergilius Capito (*OGIS* 665; *IGR* I 1262; *SB* 8248; *SEG* VIII 794; *I.Prose* 53), especially LL. 15-20 (translation) and 24/25. The ἐπισπουδασμός in L. 41, also on record in other edicts, concerns the correct levying of taxes and other impositions ('le grand branle-bas d'hommes, d'ânes et de bateaux') involved in the annual collection and transport to Alexandria of the grain reserved for the king (Ptolemaic period) or the emperor; cf. *I.Fayoum* I 29 L. 5 (*I.Prose* 64; *SB* 6185; in L. 4, B. suggests restoring ἐν 'Α[λεξανδρείᾳ] and in L. 9 κα[ὶ] τοῖς instead of κα[ὐ]τοῖς). Cf. also LL. 21/22, where λαμβάνοντας and μήτε διδόναι probably refer to those who appropriate illegal advantages or permit others to do so (the same terms are on record in this context in the edict of Mamertinus, *Papiri Greci e Latini della Società Italiana* V 446), B. ‖ 6. [Σ]εβαστο[ῦ vacat Π]α̣ῦ[ν]ι̣ [--], O. ‖ 8-9. [ἀντίγρα]|φόν, O. ‖ 9-10. [προδηλοτ̣ά̣]|τ̣[ωι], O. ‖ 21. [-- θ̣ῆ]λυ πὰ[ν̣ ἐκ] π̣ολλῶν, O.; perhaps an infinitive in -ῆσαι, B. ‖ 23. κἂν ἄλλη τις πρ̣[ὶν] ἐνο̣ρ̣ί̣α̣, O. ‖ 41. [--]ν̣ο[π̣ι̣ς̣ τ̣]ου δε̣[--], O. ‖ 48. [-- κατ̣ὰ] ν̣[ομ̣]ὸν [ε̣. . .] ἑ̣κ̣α̣σ̣το[--], O.

2008. Koptos? Dedication by the dioiketes Apollonios, ca. 246 B.C. *OGIS* 53; *SB* 8857; *I.Portes* 47. L.Criscuolo in H.Melaerts (ed.), *Le culte du souverain dans l'Égypte ptolémaïque au IIIe siècle avant notre ère* (Leuven 1998) 61-72, starts from the assumption that the dioiketes Apollonios originated in Pamphylian Aspendos (cf. the ethnikon 'Ασπένδιος of his son Aetos in *SEG* XXXIX 1426 LL. 19/20). She suggests that the 'Απολλώνιος who dedicated a stele to 'Απόλλων ('Υλάτης) (*I.Kourion* 57) may be identical with the homonymous dioiketes, who in *OGIS* 53 included 'Απόλλων 'Υλάτης among the deities mentioned in that text. Kourion and Aspendos both were held to have been colonies of Argos. As to ῎Αρτεμις Φωσφόρος and ῎Αρτεμις 'Ενοδία, both on record in *OGIS* 53, C. suggests that the two deities represented on Aspendian coins may have been Artemis Phosphoros and Enodia, the successors of two indigenous Pamphylian goddesses. In this way the selection of deities in *OGIS* 53 may have to be related to Apollonios' Aspendian origin.

C. points out that the stone on which *OGIS* 53 is engraved is small and may have been attached to a small portable altar. The Koptian provenance is uncertain. Bernand's suggestion of interpreting Artemis as the deity who offered protection to travellers from Koptos to the Red Sea depends too much on that provenance.

2009. Koptos. Stamped amphora stoppers, early Roman Imperial period. *SEG* XXXIV 1598 bis (a, b, c = below, nos. 9, 8, 4). Nine circular plaster amphora stoppers with circular stamped inscriptions (merchants' names): three in Latin (nos. 1-3, recording the well known C. Norbanus Ptolemaios, *juridicus* and idiologos in 63 A.D.) and seven in Greek; found in 1911 in Kôm al-Ahmar; now in the Musée des Beaux-Arts in Lyon. Nos. 4, 6, and 9 have been published by A.J.Reinach, *Catalogue des antiquités égyptiennes recueillies dans les fouilles de Koptos entre 1910 et 1911 exposées au Musée Guimet de Lyon* (Châlon-sur-Saône 1913) 121/122; cf. also id., *Bulletin de la Société française des fouilles archéologiques* 3, 2 (1912) 80 note 2; nos. 5, 7, and 10 are inedita; for no. 10, very probably not from Kôm al-Ahmar, see our lemma no. 2042. (Re)published after re-examination of the objects by H.Cuvigny, *Bulletin des musées et monuments lyonnais* (1998) 2-7 (ph.); cf. also ead. in *Coptos. L'Égypte antique aux portes du désert* (Lyon 2000) 180/181.

No. 4 (*SEG* XXXIV 1598 bis (c); C. p. 5; in the center a uraeus): Τιβερίου Καλ[..]δ̣[ίο]υ̣ Σερήν vacat ου (or Σερήν(ου) [--]ου; R.'s reading Τιβερίου Κλαυδίου Σερήνου is excluded; Τιβερίου Κλαυδίου Σερήν[ου], *SEG*).

No. 5 (C. p. 5; in the center a uraeus): [--]ι̣ουα[.]ο̣[.]α̣υ vacat [--]

No. 6 (C. p. 6; in the center an unidentified motif): [--]υ̣σ̣ι Κλα̣υ(δ--) Κυραθο[--] (Κλ. Λυκύραθος, R.; the latter name, however, does not exist, but cf. Κυράθων and Κυραθοῦς (female name on record in Egypt)).

No. 7 (C. p. 6; in the center the indication of the year): Γαίου 'Ιου[λίο]υ 'Επαφροδίτου (ἔτους) ε´ (imperial freedman, or freedman or son of an imperial freedman; if he was an imperial freedman, he was a freedman of Augustus, and the 'year 5' would refer to the reign of Tiberius: 18/19 A.D.).

No. 8 (*SEG* XXXIV 1598 bis (b); C. p. 6; in the center the three final - uncertain - letters): Βαρβαρίωνος [.]ε̣ρ̣ (the only other attestation of a Βαρβαρίων in Egypt is on an unpublished ostrakon from Krokodilo (Al-Muwayh), a fortress on the road from Koptos to Myos Hormos; he was a small merchant living in the fortress; Βαρβαρίωνος, R., *SEG*).

No. 9 (*SEG* XXXIV 1598 bis (a); C. p. 7): [--]α̣πιων̣[--] vacat (Λ(--) Πίσωνος, R.; Λ. Πίσωνος, *SEG*; Λ instead of A is possible; there is a C in a lower register under I and Ω).

2010. Leontopolis. Jewish epitaph. *SB* 7295 (*CIJ* 1475; *JIGRE* 64). Republished after reexamination of the stone, now in the National Museum in Warsaw by A.Łajtar, *JJP* 28 (1998) 31-33.

[- 3-4 -]ναι|[.].ον μ|ικρὰν | πασίφι|λον | κλαύσ|ατε, ὡς | ἐτῶν τρ̣ι|άκον̣τ̣α δ|ύο· (ἔτους) ε´, Τῦβι | δ´

1-2. [...]ναι[.]ι̣ον, (['Αθη]νάι[ρ]ι̣ον or [Θεο]νάι[ρ]ι̣ον), *JIGRE*; alternatively, the first letter preserved in L. 2 may have been rho, which suggests ἄι[ω]ρ̣ον (attested in 28 of 48 prose epitaphs from Leontopolis) preceded by a short female name in the accusative, e.g. Νίκην, Μαρίαν or 'Ρουᾶν (cf. *JIGRE* 61, 120, and 15, respectively). L.

2011. Memphis. Decree of the Egyptian priests in honor of Ptolemy V Epiphanes, 196 B.C. *OGIS* 90; *SB* 8299; *I.Prose* 16. W.Clarysse - K.Vandorpe in H.Melaerts (ed.), *Le culte* -- (cf. our lemma no. 2008) 16/17, present some comment on the ἀπόμοιραι in L. 15: 'the temples should receive the apomoirai due to the gods, i.e., the apomoirai from the temple/land'.

2012. Memphis. Inscribed block, ca. 300-250 B.C. J.E.Quibell, *Excavations at Saqqara* (II), *1906-1907* (Cairo 1908) 79/80. Limestone block of uncertain nature: portable seat or portable (or model) shrine? On one side an inscription. Republished by A.Martin in *Egyptian religion* -- (cf. our lemma no. 2037) 394-398: EPIENOYΠ; transcription of the name *hrj-Inp*: 'Anubis is satisfied'; the Greek version is 'Εριενουπις or 'Εριενουφις. The man named may have belonged to the personnel of the Anoubieion.

2013. Memphis. Two proskynemata, undated. H.Thompson apud J.E.Quibell, *Excavations at Saqqara* (IV), *1908-9, 1909-10. The Monastery of Apa Jeremias* (Cairo 1912) 113 no. 359; C.Wietheger, *Das Jeremiaskloster zu Saqqara unter besondere Berücksichtigung der Inschriften* (Altenberge 1992) 474 no. 500 (a-b). Small stele from the Serapeum found in the monastery of Jeremias and containing two proskynemata. Republished by A.Martin in *Egyptian religion* -- (cf. our lemma no. 2037) 398-401.

A: Τὸ προσκύνημα ὧδε 'Ηρακλίδης καὶ οὓς φιλῖ παρὰ τοῦ κυρίου Σαράπ(ιδος)

Τὸ προσκύνημα ὅδε (= τόδε) 'Ηρακλίδης Καιους Φιλιπαρατου κυρίου Σαραπ ('This is the invocation of Heraclides (the son of?) Caius Philopator (?) to (?) the Lord Sarapis'), T. and W. || ὧδε = ὧδε, frequently used in proskynemata and implying the presence of the writer; παρὰ τοῦ etc.: in other texts παρά is followed by the dative; καὶ οὓς φιλῖ: equivalent of καὶ οἱ φίλοι, M.

B: Τὸ προσκύνημ(α) 'Αφροδίτη Θάλ[λου? ..]ΔΟ[....]

Τὸ προσκύνημ 'Αφροδίτη Θαλ[......]ΔΟ[....] ('The invocation of Aphrodite of the sea (Θαλασσία) --'), T. and W. || 'Αφροδίτη is the person who engraved the proskynema, probably for Sarapis, M.

On 394 note 3 a brief list of known inscriptions from Saqqara (Memphis).

2014. Syene. Building inscriptions, 6th cent. A.D. *IThSy* 236/237; *SB* 7425 and 7800; *SEG* VIII 781/782. J.-M.Carrié, *AntTard* 6 (1998) 114, briefly comments on the two honorands (Fl. Onophrius and Theodosius).

2015-2025. Terenouthis. Epitaphs, 1st/2nd cent. A.D. G.Wagner, *CRIPEL* 19 (1998) 151-158 (translations), publishes six inedita and four inscriptions only known from (plates in) inaccessible publications. We do not present W.'s no. 8, taken from K.Michalowski, *L'art de l'ancienne Égypte* (Paris 1968) 423 no. 639, but in fact published previously and more correctly in *SB* 4210, as pointed out by J.Bingen, *BE* (1999) no. 590 (for B.'s further comments see the app.cr.). We include W.'s republication of *SEG* XXX 1757, presented in an appendix to his no. 6. The date is 1st/2nd cent. A.D. unless stated otherwise.

2015: 151/152 no. 1 (ph.). **Epitaph of Sosandros, 1st cent. A.D.** Stele with curved top and incised relief representing a man reclining on a couch and holding a cup in his right hand; two small figures in the upper left field: a boy holding a curved object ('un long bâton recourbé') in his right hand and Anubis; before the couch two sheaves, an amphora and a tripod; inscription below the relief between incised guidelines; now in a private collection in Cairo.

Σώσανδρος Χρυσίππου | ἀγορανομήσας φιλότεκνος | (ἐτῶν) λ'· εὐψύχι

W. identifies the boy as the son of the deceased represented as an ephebe involved in some athletic activity; though probably still alive, he is included to illustrate the epithet φιλότεκνος. Contra, B., who points out that on the stelai from Terenouthis the number of persons represented corresponds to the number of the deceased recorded in the inscriptions. Accordingly, the figure represents the deceased in his youth and refers to a brilliant victory gained in the gymnasium; the object in relief must be a stylized palm branch. Cf. also our lemma no. 2023 app.cr.

2016: 152 no. 2 (ph.). **Epitaph of Herakleides.** Rectangular stele with incised relief representing a man reclining on a couch and holding a cup in his right hand; in the upper left field, Anubis; inscription under the couch; bought in the 1950s in Cairo and now in a private collection.

'Ηρακλε(ί)δης 'Ασκληπιάδου | ἐτῶν τριάκοντα πέντε | φιλότεκνον (sic) φιλόφιλος· (ἔτους) ζ'

1. ΗΡΑΚΛΕΔΗΣ, lapis || 3. φιλότεκνον = φιλότεκνος.

2017: 152 no. 3 (ph.). **Epitaph of Tibelles.** Stele with slightly curved top and incised relief representing a woman reclining on a couch and holding a cup in her right hand; before the couch a sheaf, a 'zir' and a tripod; in the upper left field, Anubis holding a

key; inscription below the relief; bought in the 1950's in Cairo and now in a private collection: Τιβελλῆς ὡς (ἐτῶν) κβ´· Θὼθ κθ´, (ἔτους) ιε´

2018: 153 no. 4 (dr.). **Epitaph of Harpaesis.** Stele of irregular shape with a relief representing a man with raised hands ('orans'), flanked by Horus and Anubis; now in a private collection in Cairo: ['Α]ρπαῆσι ὡς (ἐτῶν) μζ´· | [(ἔτους) ., Μ]εσορὴ ιγ´

2019: 153 no. 5 (dr.). **Epitaph of Heration.** Rectangular stele with an incised relief representing a woman reclining on a couch; seen in the antiquities market of Cairo in the 1970s.

Ἡράτιον Διονυσίου, φιλό|τεκνε, φιλάδελφε ὡς (ἐτῶν) λς´· | (ἔτους) α´, Μεσορὴ κη´

The formula in the vocative is rare in Terenouthis, W. || 1. Ἡράτιον: previously unattested; either a variant of *Ἡραΐδιον or of *Ἐράτιον, W.

2020: 153/154 no. 6 (dr.). **Epitaph of Thaubarion.** Rectangular stele with a relief representing a woman reclining on ▪ couch; seen in the antiquities market of Cairo in the 1970s.

Θαυβάριον Ἡρακλείδου ἄ|ωρε ἐτῶν λε´ φιλάνθρωιπος | φιλο[π]ά̣τω̣ρος, φίλανδρος | εὐτοίχι· ἔτους ιβ´, Παοῖνι κ´

2. φιλάνθρωιπος = φιλάνθρωπος || 3. φιλοπάτωρος ('nominatif barbare', W.) = φιλοπάτωρ (cf. our next lemma) || 4. εὐτοίχι = εὐψύχει, W. [misprint for εὐτύχει] || 4. Παοῖνι = Παῦνι.

2021: 154 (sub no. 6). **Epitaph of Thaneutin, undated.** *SEG* XXX 1757.

Θανεῦτιν ἑλινὴ ἄωρε | φιλοπατρία καὶ φιλάδελ|πε ὡς (ἐτῶν) η´· (ἔτους) α´, Ἐπεὶφ κζ´

[3rd/4th cent. A.D., *SEG*] || 1. Θ.........ινη ἄωρε (with ed.pr.'s Θα̣ν̣ν̣ε̣ῖ̣τι(ν) Δίνη in the app.cr.), *SEG* || 2. φιλοπατρία (female pendant of *φιλόπατρος): previously unattested variant of φιλόπατωρ, itself rare at Terenouthis (cf. our preceding lemma), W.

2022: 154 no. 7 (dr.). **Epitaph of Tapotarin and Kollouthion.** *Kunst der Kopten. Sammlung des Ikonenmuseums Recklinghausen* (Recklinghausen 1962). Rectangular stele with ▪ relief representing a small girl and a man (apparently father and daughter), both with raised hands ('orans').

Ταποτάριν μη(νῶν) β´, Κολλουθίων (ἐτῶν) κ´

Ταποτάρι(ο)ν: previously unattested (cf. Ποτῆρις and Ποτείριος, both hapax themselves); Κολλουθίων: a previously unattested variant of the well-known Egyptian name Κολλοῦθος, W.

2023: 155 no. 9. **Epitaph of Petoubchis and Demetri(o)s, undated.** A.el-Sawi, *ZÄS* 104 (1977) 75-78.

Πετοῦβχις Πεεβῶτος ἱμα|τιοπόλης ὡς (ἐτῶν) ξη´· | Δημήτρις ὑμνητής

Two inscriptions referring to the two persons represented in the relief: one to the deceased Πετοῦβχις (previously unattested name), the other to Demetri(o)s represented as a small figure playing the flute; ὑμνητής is a rare term previously unattested in Egypt, W., who lists the other crafts on record in epitaphs from Terenouthis (a ἱματιοπόλης is equally new). B. points out that, as in the case of the epitaph of our lemma no. 2015, the addition of a small figure (a slave still alive?) is an anomaly in Terenouthis; specific circumstances which escape our knowledge may account for it.

2024: 156 no. 10. **Epitaph of Thermoutharin.** J.-M.Dentzer, *RA* (1978) 67, fig. 1. Only the lower part of the relief is extant.

Θερμουθάριν Πανκράτους | (ἐτῶν) λε´· (ἔτους) ιε´, Μεχεὶρ ις´

2025: 156 no. 11. **Epitaph.** Z.A.Hawwas, *Studien zur Altägyptischen Kultur* 7 (1979) 81 fig. 3: [- ca. 4-5 -]η φίλανδρος | (ἐτῶν) [..]· (ἔτους) [..]

1. The dr. by H. shows ΗΩΙΔΑΝΧΡΟΕ.

2026. Terenouthis. Epitaph of Melas and Heraklammon, 2nd cent. A.D. *SEG* XLIII 1161. G.Wagner, *Cripel* 19 (1998) 157/158, assigns this stele to Terenouthis on stylistic grounds (cf. already J.Bingen, *BE* 1993 no. 689) and dates it to the 2nd cent. A.D. (ca. 150-250 A.D., *SEG*). Three other stelai are apparently by the same craftsman: *MDAI(K)* 26 (1970) 106, *BIAO* 72 (1972) 141/142 and *SEG* XXVIII 1529. Melas may be either the grandfather or the father of Heraklammon.

2027. Terenouthis. The stelai of the 'Series Kappa'. R.V.McCleary apud G.Wagner, *Cripel* 19 (1998) 158, points out that stylistic arguments strongly support J.Bingen's date of 179 A.D. (rather than 154 or 211 A.D.) for this series of epitaphs all dated to a 20th year, Hathyr 11 (*SEG* XXXVII 1641 in fine; cf. also XLI 1644; XLII 1587; XLVI 2171; probably also XLI 1645 and 1660).

2028-2029. Thebai? Two epitaphs. Ed.pr. S.Donadoni in *Egyptian religion* -- (cf. our lemma no. 2037) 357-361 nos. 1/2 (ph.; translation), publishes the following two stelai ac-

quired by the antiquities dealer S.Molattam in Luxor and now in the collection of Egyptian antiquities of the University of Rome 'La Sapienza'. Attribution to Thebai is not certain.

2028: 357/358 no. 1. **Epitaph of Aristomenes, 12 B.C. or 32 A.D.** Sandstone plaque.

Ἀριστομένlης Θηδέτου | ἄω[ρε], χρησlτέ, χαῖρε, ὡlς ἐτῶν κʹ, | ἄτεκνος, | ἀνεύφραlντος· Ἔτοlυς ιηʹ, ῃ[...]ας || vacat Θὼτ ιʹ

Ed.pr. refers to *SEG* XXX 1770, with the names Θηδῶριν and Θηδώρου (with Θη instead of Θεο, as in Θηδέτου) || 8-9. year 18: either of Augustus' or of Tiberius' reign, i.e., 12 B.C. or 32 A.D., ed.pr. || 9. ἡ[μέρ]ας: 'il {giorno?}', ed.pr. [impossible, since the photo shows I or K before A, Bingen] || W.Clarysse (apud ed.pr.) argues that this text (like *SEG* XXX 1770) belongs to a Jewish community: ἀνεύφραντος was hitherto attested only once in a funerary epigram for a Jew (*CIJ* 1509; Bernand, *Inscr.Métr.* 45); the Θεο-names and Aristomenes are attested for Jews in papyri.

2029: 358 no. 2. **Epitaph of the veteran Gaius Iulius Maximus, beginning of the Roman Imperial period.** Limestone block with curved top; inscription between guidelines; above the inscription, representation of a solar disk between two uraei.

Γάϊω Εἰούlλιος Μάξιlμος : ἀπολl[ύ]σιμος : ἀπl|[ὸ στρ]ατιᾶς : ἀl[μέμπτ]ως

1. Γάϊω for Γάϊος, ed.pr. || 6. the reading is not beyond doubt; 'veterano dell' esercito c[on honesta missi]o', ed.pr.

2030. Thebai (Memnonia). The four epigrams of Iulia Balbilla, 130 A.D. *I.Memnonion* 28-31 (*SEG* VIII 715-718; XXVII 1111; *SB* 8210-8213). A.Ippolito, *Sileno* 22 (1996) 119-136, reproduces these four texts of *I.Memnonion*. She rejects M.L.West's reading in 29 L. 12 (see *SEG* XXVII). She examines the stylistic structure and vocabulary of the epigrams, and the literary models and technique of Balbilla. In addition to reflections of Sappho and Alcaeus, there are many Homeric reminiscences in the poems.

T.C.Brennan, *CW* 91 (1997/1998) 215-234 (text and translation of *I.Memnonion* 29 LL. 11-18; stemma of B.'s family), discusses these epigrams and that of Damo engraved above them (cf. our lemma no. 2031). Reflections on Balbilla's display of erudition and use of the Aeolic-Lesbian dialect (emulation of Sappho; craze for archaisms and recondite points of mythology among Greek élites, certainly appealing to Hadrian); on Balbilla's position in the imperial retinue (B. suggests that at least originally Hadrian rather than Sabina insisted on her presence; cf. his dismissal of two literary men for carrying on with Sabina against his orders during the campaign in Britain (*Historia Augusta, Hadr.* 11.3); perhaps Hadrian planned for his wife to consort with fewer men and more women of letters; moreover, Balbilla's famous royal ancestry is likely to have appealed to the emperor); on εὐσεβής in *I.Memnonion* LL. 13 and 18, qualifying Balbilla's

πάπποι and herself, respectively (a well known Hellenistic dynastic epithet, used to underline her Seleukid connections; perhaps (also) a deliberate reference to the autobiography of her ancestor Antiochos I of Kommagene on his monumental tomb: *OGIS* 383 LL. 1-3, where εὐσεβεία is called 'not only the most durable possession, but also the sweetest pleasure for men'. Similarly, the Kommagenian origins of Balbilla's brother C.Iulius Antiochus Epiphanes Philopappos were commemorated in the architecture of his tomb at Athens and its accompanying inscriptions (*IG* II^2 3451 = *OGIS* 409-413); it was suggested that Balbilla commissioned this monument and might even have been buried in it: D.E.E.Kleiner, *The Monument of Philopappos in Athens*, Rome 1983 (cf. *SEG* XXXIII 178), 52, 89/90, and 95; contra A.Birley apud B. 226 note 50, who points out that Philopappos, 'in true eastern style', may have set up the tomb in his own lifetime; cf. also our lemma no. 2193).

E.A.Hemelrijk, *Matrona Docta. Educated women in the Roman élite from Cornelia to Julia Domna* (London 1999) 164-170 (ph. of *I.Memnonion* 28-30; texts; translation of 28 and 29 LL. 13-18), studies the poems as rare examples of amateur poetry written by upper-class women: 'In this she showed as much poetic ambition and as little poetic talent as many of her male colleagues' (170). Discussion of *I.Memnonion*'s reconstruction of the events recorded in the poems (Balbilla did not intend to produce an exact record of events, her prime aims being commemoration of the imperial visit and demonstration of her own poetic erudition); modern criticism of Balbilla's poetic qualities (too harsh when hers is compared to contemporary male amateur poetry); the use of the Aeolic-Lesbian dialect (deliberate attempt to follow in the footsteps of Sappho); Balbilla's genealogy (*I.Memnonion* 29 LL. 13-18); her position as a court poet in the company of Sabina (perhaps to be considered the female counterpart of a - male - *comes* of the emperor, who accompanied the latter on journeys; since B.'s father and grandfather had been *comites* of emperors, this would be the continuation of a family tradition). Cf. also ead, *Hermeneus* 73 (2001) 166-173 (same argument in Dutch; same ph.; text and Dutch translation of *I.Memnonion* 30).

2031. Thebai (Memnonia). The epigram of Damo, ca. 130-145 A.D. *I.Memnonion* 83 (*SEG* VIII 723; *SB* 8218). T.C.Brennan, *art.cit.* (cf. our lemma no. 2030) 229-233 (text; translation), argues that Damo sought to emulate Balbilla (cf. our lemma no. 2030) in the use of the Aeolic dialect coupled with elegiacs; moreover, Damo's four-line epigram seems to echo deliberately the basic structure, vocabulary, and themes of Balbilla's second poem (*I.Memnonion* 29). Considering the special connections of both Hadrian and Balbilla with Athens, and the rarity of the name Δαμώ in Athens and elsewhere, B. tentatively suggests identifying her with Κλ(αυδία) Δαμὼ ἡ καὶ Συναμάτη who is one of 52 wealthy Athenian landowners on record in a Hadrianic list of properties (*IG* II^2 2776 LL. 57-59; *SEG* XLV 161*; possibly set up in response to a *beneficium* of Hadrian). The nickname Συναμάτη, a hapax (possibly derived from the adverb συνάμα, i.e. σὺν ἅμα) may refer to Damo as a 'companion' of Hadrian on his eastern travels. In this quality she may, like Balbilla, have formed part of Hadrian's tour to the colossus of Memnon in 130 A.D.; alternatively, Damo may have visited the place slightly later when there was an upsurge in tourism following Hadrian's visit.

2032. Thebai. Epitaph of Antinoos, undated. *SEG* XLVI 2175. Published independently by E.Graefe in M.L.Bierbrier (ed.), *Portraits and Masks. Burial Customs in Roman Egypt* (London 1997) 54 (ph.): date possibly before 212 A.D. because the element 'Aurelius' is lacking; text with line division and slight differences in bracketing and dotted letters: ['Α]ν̣τίνοος | [Τ]α̣υρείνου | ναύκλη|ρος || (ἐτῶν) ιη'

2033. Thebai (Luxor). Fragment, 6th/7th cent. A.D. Limestone lintel decorated with a series of leaves; inscription below. Ed.pr. S.Schaten in *op.cit.* (cf. our lemma no. 2034) 312/313 (ph.): 'Η δύναμις τοῦ ἁγίο[υ --]

2034. Thebai (Luxor). Christian invocation, 8th cent. A.D. S.Schaten in M.Krause - S.Schaten (edd.), *Θεμέλια. Spätantike und koptologische Studien, Peter Grossmann zum 65. Geburtstag* (Wiesbaden 1998) 310-312 (ph.), especially 312, publishes an inscription engraved in a medallion on a limestone lintel (A) and another (B) in a rectangular field.

A: 'Ι(ησοῦ)ς Χ(ριστό)ς | ⳨ ὁ ἅγιος | 'Ιωάννου | κυ(ρίου) βαπτιστ|οῦ, κυ(ρίου) προδρό|μου· ἄπα Φοιβάμμ|ων διακών
B: [--]ω[--] προεστό[ς] | † ἄπα Πισραὴ|λ διακ(ών)

2035. Wadi Meniḥ (el-Ḥer). Graffiti, 17 and 21/22 A.D. *SEG* XLVI 2176 (p. 625, De Romanis nos. 1 and 3). Republished after reexamination by H.Cuvigny - K.Zaza apud N.Grimal, *BIAO* 98 (1998) 543: **no. 1)** Πε[τε]ασμηφις Κεφαλᾶτος | Πετεησις vacat 'Επωνύχου· | (ἔτους) δ' Τιβερίου, Φαῶφι ς' (October 3, 17 A.D.; Π[ετε]ασμηφις Κεφαλᾶτος | Π[..]ε̣νσις 'Επωνύχου | (ἔτους) δ' Τιβερίου, Φαῶφι ε', *SEG*); **no. 3)** Τίτος Οὐεστώριος 'Ιάλυσος | (ἔτους) η' Τιβερίου Καί[σαρος] Σ̣ε̣βαστοῦ (21/22 A.D.; Και[.....]Ι̣ΑΙ̣Ι̣ΟΥΙ, *SEG*).

2036. Unknown provenance (probably Alexandria). Bilingual cursus of an anonymous knight, 160-170/175 A.D. White blue-veined marble plaque now in the museum of Alexandria. The Latin inscription is carefully engraved, the Greek text at the back superficially and upside down. Ed.pr. F.Kayser, *ZPE* 122 (1998) 229-231 (ph.). The first post in the career of the knight was that of praefectus fabrum followed by that of tribunus cohortis of three different cohorts in Rome. The sequence of these offices is characteristic of the mixed cursus 'ex equite Romano': a knight who had started the cursus could decide to become a centurio, then primuspilus, then tribunus of Roman cohorts, then primuspilus again; the latter function was usually followed by a ducenarian procuratorship. In the present career the function of *primuspilus* iterum is absent. The first procuratela was that of Hispania Citerior; the second that of a βασιλεία: only Noricum was called so, in the period 160-170/175 A.D. Then followed another ducenarian procuratorship and the function of praefectus vigilum (usually a tricenarian procuratorship preceded the latter office). The fact that the inscription was found in Egypt suggests that the anonymous knight became praefectus Aegypti. We know of only four praefecti vigilum who afterwards became prefect of Egypt (usually they became praefectus praetorio). The only one whose career has posts in common with the career of the anonymous knight is M. Bassaeus Rufus, who was prefect of Egypt in 168 A.D., but it is hazardous to identify him with the knight. Another possible candidate is T. Flavius Titianus, whose career is very incompletely known; he was procurator of Noricum ca. 153 A.D. (not yet βασιλεία!) and prefect of Egypt in 164-167 A.D. [See *An.Ép.* (1998) [2001] no. 1481 a/b, where a republication is announced, with a different interpretation: two different *cursus honorum*].

Front

[--]
[------------------------------------]Ṛ[------------------------]
[-------------------------trib(uno) c]ọh(ortis) XI urb(anae), trib(uno) coh(ortis)
[---- praet(oriae), proc(uratori) prov]inc(iae) Hispan(iae) Citerior(is),
[proc(uratori) regni Noric]ịi, proc(uratori) provinciae
[--------------------, praefe]c̣(to) vigịḷu[m ------------------]

Back

[----------------------------------]
[-----------------]..[---------------]
[----------------- ἐπ]άρχωι τεχνειτῶν, χ̣ι̣λ̣ι̣-
[άρχωι σπείρης .' οὐιγούλω]ν, χειλιάρχωι σπείρης ια' vacat
[οὐρβ(ανῆς), χειλιάρχωι σπείρης .'] πραιτωρ(ίας), ἐπιτρόπωι vacat
[ἐπαρχείας Σπανίας, ἐπι]τρόπωι βασιλείας vacat
⟦Νωρικοῦ --------------------- ...⟧
[-----------------------------]

2037. Unknown provenance. Bilingual dedication to Arsinoe Philadelphos, between 270 and 246 B.C. Four fragments of a relief; two upper blocks join and represent the 'Kopfschmuck' of a Ptolemaic queen; to the right of this a hieroglyphic and Greek inscription; the two lower blocks also join and show an arm and part of the legs of Arsinoe; seen in the international antiquities market and said to come from the Nile valley in Upper Egypt. Edd.pr. S.Albersmeier, M.Minas in W.Clarysse - A.Schoors - H.Willems (edd.), *Egyptian religion the last thousand years. Studies dedicated to the memory of Jan Quaegebeur* (Leuven 1998) 3-29 (ph.): 'Αρσινόηι | Θεᾶι | Φιλαδέλ|φωι Τοτοῆς || παστοφόρος | ναύτης | 'Α̣[ρ]σ̣[ι]ν̣όης

Above L. 1, traces of ΑΟ, belonging to an earlier erased text, edd.pr. || 6-7. Totoes apparently was skipper on a boat owned by Arsinoe or skipper of a boat named Arsinoe, edd.pr. || for Arsinoe Philadelphos see also our lemma no. 1802.

2038. Unknown provenance. Dedication for Nero, 54-68 A.D. F.M.Heichelheim, *JHS* 62 (1942) 14-20. Limestone ('de grès') stele broken above and below; in the upper part representation of a winged solar disk, in the lower part two jackals between the sign *ankh*; below the jackals an inscription; L. 1 of the inscription between the disk and the jackals. Now in the Fitzwilliam Museum in Cambridge. Republished by F.E.Brenk in G.Schmeling, J.D.Mikal-

son (edd.), *op.cit.* (cf. our lemma no. 1326) 31-49 [= id., *Clothed in purple light. Studies in Vergil and in Latin literature, including aspects of philosophy, religion, magic, Judaism and the New Testament background*, Stuttgart 1999, 197-210]. See also F.E.Brenk, *ZPE* 126 (1999) 169-174 (= B 1 below).

Καὶ σύ· | ὑπὲρ τῆς τύχης | Νέρωνος Κλαυδίου | Καίσαρος Σεβαστοῦ ||
Γερμανικοῦ Αὐτοκρά|τ̣ο̣ρ̣ο̣ς σύνοδος Λυκο|[- -ca. 9 - -] ν̣έ̣ο̣ι̣ [...] | - -

1. Καί(σαρι) σύ(νοδος), H.; J.Reynolds, apud ■ 1, interprets καὶ σύ as meaning 'may you, too, share in the protection given by the god we invoke to protect the Emperor's *tyche*'. B 1 suggests a prophylactic interpretation of the words, directed against the malicious; he adduces mosaics from Syrian Antioch with the same words καὶ σύ || 6-7. Λυκο|[πολιτῶν καὶ οἱ] ν̣έ̣ο̣ι̣ ἐφ|[ηβευκότες? --], ed.pr.; ■ 1 gives the reading of J.Reynolds, who examined the stone; association of people from Lykopolis resident in another place, B 1 || 7. ν̣έο̣ι, ■ 1: a second group after the Lykopolitans.

2039. Unknown provenance. Funerary epigram for the sailor Menelaos, ca. 250 B.C. *SEG* XV 877 (Bernand, *Inscr. métriques* 1). B.Boyaval, *Cripel* 19 (1998) 57/58, argues that Menelaos' 'happy old age' (εὐγήρως; L. 2) is due to the affection of his children surrounding him at the end of this life (in L. 3, φίλαι χέρες may mean 'loving hands' as well as 'beloved hands' (so Bernand)) rather than to his longevity (as implied by Bernand in his commentary). Accordingly he thanked (χάριν; L. 3) Helios for the sweetness (γλυκεράς; L. 4) he had encountered; γλυκερὰς τάσδε λαβὼν χάριτας may be paraphrased as 'car j'ai trouvé douces ces marques de reconnaissance' rather than 'puisque j'ai recueilli ces douces marques de reconnaisance' (Bernand).

2039 bis. Unknown provenance. Epitaph of Dioskoros, ca. 250 B.C. Hadra vase found in Egypt but made on Crete (now in the National Museum in Athens); it contained the bones of ■ man and was sealed with gypsum; the painted inscription is no longer preserved. Ed.pr. I.Zervoudaki in *op.cit.* (cf. our lemma no. 2071 bis/ter) 130: Διοσκόρος See also our lemma no. 1973.

2040. Unknown provenance (Lower Egypt). Epitaph of Nilos, 1 B.C.? *SB* 7902; *I.Louvre* 99. J.Bingen, *ZPE* 121 (1998) 192, reads the date in LL. 4/5 as ἔτου[ς] | κθ' Φαρμοῦθι ις' (previous edd.: ιε'). He argues that the writing points to the 1st cent. B.C. or A.D. The date must be 52 B.C. (Ptolemy XII Auletes) or 1 B.C. (Augustus). In *BE* (1999) no. 585, B. adds that all dated stelai from Terenouthis which contain three or more laudatory adjectives like the epitaph of Nilos belong to the reign of Kleopatra VII or Augustus.

2041. Unknown provenance. Epitaph, 7th cent. A.D.? *SEG* XLV 2140. A.Łajtar, *JJP* 28 (1998) 28, reads the name of the deceased as ϣⲁ̄ⲓ rather than Σαιαι.

2042. Unknown provenance. Stamped amphora stopper, Christian period. Circular plaster amphora stopper with circular stamped inscription; in the center a cross in a circle; now in the Musée des Beaux-Arts in Lyon. Ed.pr. H.Cuvigny, *art.cit.* (cf. our lemma no. 2009) 7 no. 10: † Εἷς Θεός

NUBIA

2043. Nubia. Textual sources. T.Eide - T.Hägg - R.Holton Pierce - L. Török (edd.), *Fontes Historiae Nubiorum. Textual sources for the history of the Middle Nile region between the eighth century B.C. and the sixth century A.D.* Vol. III: *From the first to the sixth century A.D.* (Bergen 1998), include a number of Greek inscriptions with translations and commentaries. In parentheses we give the pages and numbers of vol. III: *I.Philae* 161 (*OGIS* 670; *IGR* I 1296; *SB* 8901; 895/896 no. 210), 179 (959/960 no. 240), 180 (*SB* 8662; *SEG* XXXVIII 1845; 1020-1023 no. 265), 181 (*SB* 4101; 1023/1024 no. 266), 190/191 (*SB* 13/14; *SEG* XLIV 1723; 1141-1144 no. 315), 200-204 (*SB* 8701-8703, 8706; *SEG* VIII 789(a); 1177-1181 no. 324) and 205 (*SB* 8709(a); 1181/1182 no. 325); *CIL* III 14148² (bilingual milestone; Abu Taifa; 921-924 no. 220); *SEG* XLII 1646 (*OGIS* 199; *SB* 8545ᴮ; Adulis; 948-953 no. 234); *OGIS* 210 (*IGR* I 1356; *SB* 8534; *I.Prose* 63; *SEG* XLVI 2183; XLVII 2158; Talmis; 976-978 no. 248); *SEG* XXIV 1246 (XLII 1655; XLVII 2159; *SB* 2055; Meroe; 1066-1070 no. 285); *SEG* XXXIV 1642 (XLII 1656; XLVII 2159; Meroe; 1070-1072 no. 286); *SB* 4223 II (Aswan/Luxor; 1076-1079 no. 292); *SEG* XXXII 1601 (XLII 1639; Aksum; 1094-1100 no. 298); *SEG* XXVI 1813 (XLII 1640; Aksum; 1100-1103 no. 299); *SB* 1521-1523 (Kalabsha; 1128-1131 no. 310); *SB* 1524 (Kalabsha; 1131/1132 no. 311); *SB* 5099 (*SEG* XXXIV 1639; Tafa; 1132-1134 no. 312); *SB* 8697 (*SEG* XXXIV 1631; XL 1591; Kalabsha; 1134-1138 no. 313); *OGIS* 201 (Lefebvre, *Recueil* no. 628; *SB* 8536; *I.Prose* 67; *SEG* XL 1591; Kalabsha; 1147-1153 no. 317) [In 2000, vol. IV of this magnum opus appeared: *Corrigenda and Indices* (Bergen 2000). For vol. II see *SEG* XLVI 2181; for vol. I see the reference in XLIV 1529].

2044. Dodekaschoinos. Talmis. The poet and soldier Paccius Maximus, late 1st cent. A.D. On the basis of the four graffiti on the temple of Mandulis recently assigned to Paccius Maximus (cf. *SEG* XLIII 1180: Bernand, *Inscr. métriques* 167-169; *SB* 4597) S.M. Burstein, *CRIPEL* 17, 3 (1998) 47-52, summarizes what is known about Paccius' personality and activities: soldier and subsequently decurio in the *Legio III Cyrenaica* (transferred to Arabia in 105 A.D., which together with stylistic characteristics of his graffiti yields ■ date in the late 1st cent. A.D.); author of poems, which though sometimes awkward and difficult are technically competent and fit in with current literary trends in Egypt. Paccius should be considered a 'Nubian by birth, Greek by education, and Roman soldier by profession' (50), a triple identity testifying to complex social and cultural interaction in the Dodekaschoinos. B. stresses the predominantly Greek character of the cult of Mandulis.

KYRENAIKA

2045. Kyrenaika. Latin names. C.Dobias-Lalou in B.Bureau - C.Nicolas (edd.), *Moussyllanea. Mélanges de linguistique et de littérature anciennes offerts à Claude Moussy* (Louvain-Paris 1998) 207-212, reflects on the way Latin names were handled in Kyrenaikan inscriptions. See our lemmata nos. 2048 and 2065.

2046. Kyrenaika. Linguistics. R.Arena in *Cirenaica* 13-22, briefly reflects *inter alia* on the name Μυρτώσιος (cf. Μυρτῶσις in *IG* XII 5 872 LL. 5-8; to be related to μυρτωτά (χώρα)) and on the form παισεῖται in *SEG* IX 3 L. 40, commonly interpreted as the equivalent of πεισεῖται, future of πάσχω.

2047. Apollonia. Altar dedicated to Kallikrateia, ca. 300 B.C. *SEG* IX 350. F.Chamoux in *Cirenaica* 137-143, suggests that Καλλικράτεια is not a local heroine but an epithet of Artemis, who appears as protectress of the harbor. See in the same sense J.-J.Callot, *Recherches sur les cultes en Cyrénaïque durant le Haut-Empire romain* (Nancy-Paris 1999) 85/86 no. 41.

2048. Berenike. Decree of the Jewish politeuma, end of the 1st cent. B.C. *SEG* XVI 931; XXVIII 1539 (ad *SEG* XVI 931). C.Dobias-Lalou in *op.cit.* (cf. our lemma no. 2045) 210, suggests reading in LL. 6/7: [Δέκ]μος Ο[ὐαλέριος Γ]αΐο[υ Διον]ύσιος πρ̣ηπό-της | [τῆς συναγ]ωγῆς; πρηπότης is the Greek version of *praepotens*.

2049. Euesperides. Price inscription, late 5th/early 4th cent. B.C. Inscription incised on the underside (base ring) of an Attic black-glazed lekanis; found in a house in the early 1950s; now lost. Ed.pr. D.W.J.Gill, *Libyan Studies* 28 (1998) 83-88 (ph.): ⊢ Δ I I

Symbol for the single drachma followed by a batch number of 12, i.e., '1 drachma for 12 lekanides': a price in line with price inscriptions known for other shapes. Another graffito, on the other side of the base ring, is illegible, ed.pr. || ed.pr. discusses other commercial graffiti on Attic pottery found in Kyrenaika (batch indications, not associated with price inscriptions) and elsewhere; he returns to his argument that the low value of Attic pottery as attested in price inscriptions shows that its creation was considered a humble craft (cf. *SEG* XLIV 1733).

2050. Kyrene. The sculptor Polyanthes. E.Fabbricotti in *Cirenaica* 255-262, briefly reflects on the career of this sculptor; he is known from various inscriptions: *IG* XI 4 1115 and 1182-1185; *IG* XII 3 1097 (Πολιάνθης Σωκράτευς Κυρηναῖος).

2051-2053. Kyrene. New fragments of the accounts of the demiourgoi, 4th cent. B.C. S.M.Marengo - G.Paci in *Cirenaica* 373-392, publish the following new fragments.

2051: 374-377 no. 1 (ph.; dr.). Small marble fragment broken on all sides.

Θ ε ο ί
[Δαμιεργέντων ....]
[..................]ΠΙ[................]
[.....................]ευς· Τ[ῶ 'Απ]-
[όλλωνος ἰ]ạριτεύον[τος]
[..................]τω Πολυτίμ̣[ω.]
[καρπὸς ἐτ]ιμάθη· : κρι[θαὶ]
[ἄν ...... σπυ]ροὶ:ἄν ⊏ ὄ̣[σπρια]
[ἄν .... στ]αφὶς ἄν[.............]
[.........σταφυλὰ] ψυ[θία ἔνδο]-
[ς τᾶς προ]κ[λησίας ἄν[.....]

8. For the same price of σπυρός see *SEG* IX 11 and 12, edd.pr. || 9-11. see our lemma no. 2052 LL. 1-3.

2052: 377-388 no. 2 (ph.; dr.). Small marble fragment broken on all sides except at right; it joins *SEG* IX 18.

- - - - - - - - - - - - - - - - - **New fragment**
[ἀχύρ]ω̣ν ῥῖπο[ς price σταφυλά]
[ψυθί]α ἔνδος τᾶ̣[ς προκλησίας]
[price]: μέλαινα ἔ[νδος τᾶς πρ]-
[οκλ]ησίας ⊏Ζ >> - [ψυθία ἔνδος]
[τᾶς] προκλησία[ς price μέλαινα]
[ἔξ]ος τᾶς προκλ[ησίας price]
[ἔλ]αιον ⋗⋗ Ζ: ἐλ̣[αῖαι price]
τὸ πὰν ἑσιόν :Μ: ⋗ [--- ἐξιόν?]
τάδε ἔξος ἰαρο[θυσίας : τραγ]-
οιδικῶν χορῶν [τῶι νικάθρωι?]
Μ:- ⋗⋗ ⊏: ἐπιθεν[--- :Μ: ?]
ΧΧΧΧ ⋗⋗ ⊏: διθυ[ραμβικῶν ---]
χορῶν τῶι : νικ̣[άθρωι :Μ: ---]
τᾶι ἄρκωι τροφ[ά ---]
θρα :Μ=ΧΧ: τᾶι [ἰαρέαι τᾶς 'Αθ]-
αναίας :Μ: = : τ[οῖς ἐξάρχοι]-
ς :Μ=Χ: κάρυξ[ι τρισὶ ἐς τροφά]- ***SEG* IX 18**
ν καὶ ἱ̣μάτια[:Μ: ---?]
πρωροῖς τρι[σί? :Μ: --- τα]-
μίαι :Μ:Γ= =⋗ [--- αὐλ]-

ηтâι :M:= =X[---]
τὸ πὰν :M: >[---]
τὸ πὰν ἱαρ[οθυσίας ---]
ἱ τὸ τιμαχ[εῖον ---? :M: ---]
=XX⋝⋝ ⊏ [--- τὸ πὰν ἐξιόν]
τῶ ἐνι[αυτῶ ---? :M: ---]
Γ=-XX[---]
λοιπ[όν :M: ---]
[Z]>>[---]
- - - - - - - - - - - - - - - - -

The script resembles that of *SEG* IX 11-15, recently dated by Laronde to ca. 335 B.C. ‖ 1. ῥῖπος: cf. e.g. *SEG* IX 15 LL. 10/11, edd.pr. ‖ 8. M: μ(νᾶι), edd.pr. ‖ 9. for ἱαρο[θυσίας cf. *SEG* IX 13 L. 11, edd.pr., who point out that in L. 23 the total expenses for ἱαροθυσία are mentioned ‖ 11. ἐπιθεν[--: no parallel for this term (from ἐπιτίθημι) in the extant accounts: 'aggiungendo [e.g. il tesoriere] la spesa di mine --', edd.pr. ‖ 13. νίκαθρον: see e.g. *IG* V 1 267, edd.pr. ‖ 14. ἄρκωι: the expenses for the cult of Artemis begin here ‖ 17-18. for κάρυξι τρισί see *SEG* IX 13 L. 15 ‖ 19. πρωροί: see *SEG* IX 13 L. 16, edd.pr. ‖ 22. the total of expenses from LL. 9-21 ‖ 24. τιμαχεῖον: 'sede di una magistratura', edd.pr., who refer to *SEG* IX 5 LL. 17/18 and 33 L. 8 ‖ brief comparison between *SEG* IX 13 and the new fragment.

2053: 388-392 no. 3 (ph.; dr.). Small white marble fragment broken on all sides.

- -
[σταφυλὰ ψ]υθία [ἔνδος τᾶς προκλησίας ... ἔξος]
[τᾶς προκλ]ησίας [... σταφυλὰ μέλαινα ἔνδος τᾶς]
[προκλησίας] Π ἔξος [τᾶς προκλησίας ....]
[.............]⊏Z κάρ[φη ἥμερα ἁ ἄμαξα ... κάρφη]
[ἄγρια ἁ ἄμα]ξα ⋝[......................................]
[...................] ⋝ ⊏[..]
- -

The lettering is similar to that of *SEG* IX 28 (end of the 4th cent. B.C.).

2054. Kyrene. Accounts of the demiourgoi, 4th cent. B.C. *SEG* IX 11-44; XVIII 743; XXXVIII 1875; *SECir* 104. J.García Soler in *Preatti XI Congresso* 183-189, offers some reflections on the theme 'Epigrafía y alimentacion': κριθή, σπυρός/πυρός, σπυράμινος, ἄλευρα, ὄσπριον, κύαμος, πίσσα, ὄροβος, φακός, κρόμμυον, σταφίς, σταφυλά (ψυθία; μέλαινα; ἔνδος or ἔξος τᾶς προκλησίας). Cf. also ead., *'La alimentación en la antigua Cirene y las cuentas de los demiurgos'*, *CFC(G)* 8 (1998) 209-221.

2055. Kyrene. Lists of contributions, ca. 280 B.C. *SEG* XX 735. C.Dobias-Lalou in *Cirenaica* 207-217 (dr.), adds two new fragments to this long text, which consists of two lists inscribed on two stones in two columns. The new fragments contain the heading of the second list and the upper part of the left column. She presents the following text of list 2 up to L. 41.

Ἰαρεὺς Νικόβ[ωλος] Ἰάσονος

ὅσσοι ἐπέδωκα[ν χρήμ]ατα τᾶι πόλει·

Ἀνδροκλῆς Ἐτυμοκλεῦς	[.]	[- - - - - - -] Λαοκλεῦς	[.]
Αὐτόβωλος Ἀλέξιος	[.]	[- - - - - - - -]ς Καρνή[δα	.]
Φιλόξενος Αὐτοβώ[λω	.]	[- - - - - - --]ΙΟΧΟ[- -]	Φ
Πολύβωλος Καρνήδ[α	.]	[- - - - - - - -] ^ [- - - -]	Φ
Πόλυμνις Θευτίμ[ω	.]	[- - - - - - - - - - - -]υς	Φ
Θεύτιμος Πολύμ[νιος	.]	[- - - - - - - - - - - - -]ρος	Φ
Πίθακος Βάττ[ω	.]	[- - - - - - - - - - -]υς	ΤΑ
Σωσίας Ἐκεχ[- - - - - - - - - -.]		[- - - - - - - - - -]άστω	ΣΝ
Ἀνδροσθένης [- - - - - - - - - .]		[- - - - - - - - - - -]σθένευς	ΣΝ
Ἀγησίστρατ[ος - - - - - - - - - .]		[- - - - - - - - - - - Τι]μονόθω	ΣΝ
Χαρτάδας [- - - - - - - - - - .]		[- - - - - - - - - Ἀρ]θάμμονος	ΣΝ
Θεύχρηστ[ος - - - - - - - - - .]		[- - - - - - -]ς Τιμώνακτος	ΣΝ
Ἱππόβωλ[ος - - - - - - - - - .]		[- - - - - - -]ν Ἀγησάρχω	ΣΝ
Ἀρθμιάδ[ας - - - - - - - - - .]		[- - - - - -]λας Θευπόμπω	ΣΝ
Εὐφράν[ωρ - - - - - - - - - - .]		[- - - - - -] Φιλαινέτω	ΣΝ
Ἀντίμ[αχος - - - - - - - - - - .]		[- - - - -]ν Ἀρθάμμωνος	ΣΝ
Καρν[- - - - - - - - - - - - - - .]		[- - - - -]ίσκος Φίλωνος	Φ
Τι[- - - - - - - - - - - - - - - - .]		[..]λοδάμαν Φιλοκλεῦς	Φ
[- - - - - - - - - - - - - - - - - .]		[Ε]ὐφράνωρ Νικίππω	Φ
[- - - - - - - - - - - - - - - - - .]		Ζευξίμαχος Βάβιος	Φ
[- - - - - - - - - - - - - - - - - .]		Φιλίσκος Τιμάρχω	Τ
[- - - - - - - - - - - - - - - - -]	Φ	Ἐξάκων Εὐπολέμω	Φ
ΑΝ[- ca. 5- - Ἀ]ριστοδάμ[ω	.]	Εὔκαρπος Ἐξάκωνος	Τ
Δαμι[- ca. 4- Ἀ]πολλοδώ[ρω]	ΤΑ	Λαγόρας Μνασία	ΣΝ
Εὐρυπτόλεμος Αἴθω[νος]	Φ	Καρνήδας Βαρκαίω	ΣΝ
Νικόλαος Νικολάω	Φ	Εὖφρις Θευδώρω	Τ
Εὐκλῆς Ἀντιμά[χω]	Φ	Θαλίαρχος Εὐφράνορος	ΣΝ
Δαμάγης Εὐρυ[2-3]ος	Τ	Λάστρατος Ἐπικλεῦς	Τ
Χαρίτιμος Ἀνδ[ρο]θόω	Τ	Ἀγησίστρατος Λυσανία	Φ
Χαρίτιμος Χαρ[ιτ]ίμω	ΣΝ	Πολυάρατος Εὐκλεῦς	ΤΑΦ
Ἀλκίνοος Θρα[σ]έα	ΣΝ	Οἶνις Ἀγησίππω	Φ
Εὔτυχος Ἀμ[β]ροσίω	Τ	Ἀμμώνιος Ἀγησίππω	Φ
Φιλοκλῆς Χρυσίππω	ΣΝ	Φιλόξενος Ἀντιπάτρω	ΤΒΦ
Ἀντιγένη[ς] Λυκίσκω	ΣΝ	Μελάνιππος Τελεσίππω	ΤΑΦ

[Ε]ὐπόλεμ[ος Π]υθογένευς	ΣΝ	Ὕλλος Χάρητος	ΣΝ
[Θ]εύδωρ[ος Ν]ικίππω	Τ	Ἄνδρων Μαράω	Τ
[Λ]έντ[ιχ]ος Ἀριστοφάνευς	ΣΝ	Φιλίσκος Ἀριστωνύμω	Τ
[Εὔ]ιππος Λεντίχω	ΣΝ	Λῦσις Αννικεριος	ͳΑ
[Με]νοκλῆς Δαμαγγέλω	Φ	Πάνανδρος Σωσάρχω	ͳΑΦ

SEG XX 735 fr. c (on p. 192) has been incorporated in Col. II LL. 1-6; L. 41 of the left column is L. 46 of 735 fr. b Col. I, L. 41 of the right column is L. 46 of the same fragment Col. II || the left column contained 185, the right column 117 names || 1. the priest may well be identical with [--]βωλος Ἰάσονος, priest of the cult of Magas (*SEG* IX 112; after 280 B.C.); D.-L., following Laronde, leans toward dating our list to ca. 280 B.C.; D.-L. (213/214; dr.) mentions two other fragments: (a) *SECir* 108 and (b) an unpublished fragment; both probably belong to the same stone: a) Ἰαρεὺ[ς ---] | ὅσσ[--; b) --]οβωλ[--|--]κα[--; presumably another heading of a list with the same priest || 2. ὅσσοι: D.-L. now leans toward restoring in L. 2 of *SEG* IX 2 [ὅ]σσοις σῖτον ἔδωκε ἁ πόλις instead of [π]όσοις (*SEG*) || Col. I 10. Ἐκεχ[άρμω, ed.pr. || 15. Ἱππόβωλος: previously unattested || 16. Ἀρθμιάδας: see *SEG* XLVII 2170 (probably the same man) and 2182; therefore, a restoration Ἀρθμιάδ[ας Εὐφράνορος] is probable, ed.pr. || 17. Εὐφράν[ωρ Ἀρθμιάδα, ed.pr. (see app.cr. ad L. 16) || 35. Χρυσίππω instead of Λ]υσίππω (*SEG*), ed.pr. || Col. II 20. accusative of a name in -δάμας, ed.pr. (*SEG*: Φι]λοδαμᾶν) || [40. probably the genitive of Ἀννίκερις, Bingen].

2056. Kyrene. Will of Ptolemy VII Euergetes II, 155 B.C. *SEG* IX 7 (XXXVIII 1883*); R.Sherk, *Rome and the Greek East to the death of Augustus* (Cambridge 1984) 30/31 no. 31. A.Lampela, *op.cit.* (cf. our lemma no. 2157) 166-175 (text and translation of Sherk on 250/251), discusses the contents and the historical setting of this document. Though a testament in form, the political overtones are strong: by the bequest of Kyrene to the Romans Euergetes tried to gain Roman support in the struggle against his brother Philometor, whom he accused to be the instigator of a recent plot against his life; he hoped that the semblance of Rome's backing would frighten Philometor into giving up Cyprus without a battle. L. stresses that the will was conditional (it was valid only if E. had no heirs at his time of death: LL. 11/12), and argues that E. intended to give the appearance that the Romans were committed (and cared for their future inheritance already during his lifetime) rather than interested in the execution of the will after his death. The παρακατατίθεμαι-clause (LL. 17-23) was a legal means to entrust the Romans with the task of protecting E.'s holdings, meant to take effect while he was still alive.

2057. Kyrene. Letters and rescript of Hadrian and Antoninus Pius to Kyrene and Ptolemais Barca, 154 A.D. *SEG* XXVIII 1566 (XLVI 2206; Oliver, *Greek Constitutions* nos. 120-124). C.P.Jones, *Chiron* 28 (1998) 255-266, republishes LL. 26-43 (translation); cf. also C.Dobias-Lalou, *BE* (1999) no. 617.

βουλοίμην δ' ἂν ὑμᾶς μὴ τῷ φόβῳ τῶν .[--- ca. 37 ---]ΩΣ εἴξαν-
τας, καὶ ἀναμνησθέντας ὅτι αἰσχρόν ἐστι [περιϊδεῖν τὴν ὑμετέραν πόλιν, κατὰ] χρησμοὺς τοῦ

Ἀπόλλωνος ᾠκισμένην, ἀναξίως καὶ Τ[-- ca. 10 -- καὶ τῆς εὐγενείας τ]ῆς παλαιᾶς δια-
κειμένην, συνελθεῖν καὶ συναυξῆσαι τ[ὴν ταχίστην, καὶ οὕτως οὐ μόνον ο]ἰκήτορας ἀλλὰ
[καὶ ο]ἰκιστὰς γενέσθαι τῆς πατρίδος·
πυνθάνομαι τὸ γυμνάσιον ὑμῶν κα[τεσκάφθαι ἐν τῷ Ἰουδαϊκῷ ταράχῳ· ἥσθην δὲ μα]νθάνων πολ-
λοὺς ἤδη παῖδας τρεφομένους καὶ αὐξ[ανομένους· -- ca. 15 -- ὅπως οὖ]ν μὴ ἐν τῷ κο[ι]-
νῷ γυμνασίῳ συναναφύρωνται τοῖς ἄ[λλοις, δίδωμι αὐτοῖς ἐξέδραν παρὰ (or κατὰ) τὴν ἐ]φηβικὴν ἰδίᾳ,
εἰς ἣν φοιτῶντες καὶ τὰς διατριβὰς ποι[ήσονται ἀδεῶς καὶ τὰς τροφὰς] λήμψονται τὰς
παρ' ἐμοῦ διδομένας·
ὃ μάλιστα ἀνανκαῖον ἦν, ὡς ἠξιώσατ[ε ὑμεῖς αὐτοί --- ca. 20 ---]...Ν ἐποιη[σ]ά-
μην, ἔστιν δ' οὐδὲν νόμῳ ΠΡΟΥ[--- ca. 44 ---]ΩΝ ἀφ' οἵων ὑμεῖς
κατοικιζομένην vacat τίνες δ' ἂν νό[μοι --- ca. 45 --- Λ]ακωνικῶν·
καὶ τύχῃ τινὶ ἀγαθῇ τῆς Κυρήνης [--- ca. 42 ---]Ν τοῖς Λακεδαι-
μονίοις ἐπηνορθωκὼς τοὺς [-- ca. 44 ---] vacat
[..]ΤΗCΕΝC[.]ΝΧΩΡΑ[....]Ν[--- ca. 54 ---] τέσσερα vacat
Δωριέων γὰρ ἀνθρώπω[ν --- ca. 56 --- Λ]ακωνικὴ
σωφροσύνη καὶ ἄσκη[σις ...]

The restorations are given to indicate the sense, not the precise wording, J.; below, we give the restorations suggested by J.M.Reynolds (cf. *SEG* XXVIII 1566; most are given in the app.cr.) || 26. perhaps Ἐ[βραίων] (K.Daly apud J.), referring to the Jewish revolt in the last years of Trajan (cf. L. 31), during which public buildings were damaged or destroyed (cf. the Latin inscription published by A.Fuks, *JRS* 51, 1961, 98-104); however, after τῶν, Θ seems at least as likely as Ε, J., who considers θ[εομισῶν]; ἐ[πιτυχουσῶν κακοπαθειῶν ἀσθεν]ῶς, *SEG* XXVIII || 27. [πολίτας ὄντας ἀπολείπειν πόλιν διὰ], *SEG* XXVIII || 28. e.g. τ[ῶν προγόνων καὶ τῆς εὐγενείας τ]ῆς παλαιᾶς, J.; τ[αλαιπώρως καὶ ἄνευ τῆς δόξης] τῆς παλαιᾶς, *SEG* XXVIII || 29. τ[ὴν ὑμετέραν πόλιν καὶ οὐ μόνον ο]ἰκήτορας, *SEG* XXVIII || 31. κα[ταβληθῆναι ἐν τῷ Ἰουδαίων πολέμῳ καὶ μα]νθάνων, *SEG* XXVIII; after πυνθάνομαι a participle rather than an infinitive, D.-L. || 32. or [-- ἵνα οὖ]ν μή, J.; αὐξ[ανομένους καὶ οὐκ ἀσκοῦντας τὴν γυμναστική]ν, *SEG* XXVIII || 33. ἀ[νδράσι δίδωμι ὑμῖν καινὴν παλαίστραν ἐ]φηβικήν, *SEG* XXVIII || 34. ποι[ούμενοι καὶ ἄσκουντες δωρεὰς], *SEG* XXVIII || 36. νομοθε]σίαν, *SEG* XXVIII; ἐπιμέλ]ειαν?, J. || 37. πρὸ ὑ[μῶν, *SEG* XXVIII; πρου[ργιαίτερον, Oliver; πρου[ποκείμενον -- εἰς τὸ διοικεῖν πόλιν ὑπὸ πολιτ]ῶν, D.-L. || 39. ἐ]ν τοῖς, *SEG* XXVIII || this document, the third on the stone, is called an extract (κεφάλαιον) in L. 25, and the original cannot have begun with the present opening words; it is unclear whether there are similar omissions in the subsequent paragraphs. Perhaps in L. 25 ἐκ δ[ιατάξεως] rather than ἐκ δ[ιατάγματος] (*SEG* XXVIII) or δ[ημηγορίας] (Oliver) should be restored. The first document on the stone is dated 134/135 A.D., but it does not follow that the subsequent ones are later. The call for the inhabitants of Kyrene to 'come together' to rebuild the city (L. 29) may suggest a date soon after the Jewish revolt of 115 A.D., J., who discusses the function of ἐξέδραι (L. 33) in the gymnasium, the role of the gymnasium in Kyrene and the possible participation of Jews in the gymnastic culture in an earlier stage; ap-

parently they were excluded well before the revolt, and the gymnasium might well have served as a primary target of Jewish violence.

2058. Kyrene. Dedicatory inscriptions, ca. 480-425 B.C. On the foot of two Attic vases found in a peribolos with eschara (sanctuary of Anax) below the Roman Imperial agora, two inscriptions are engraved. Ed.pr. A.Santucci in *Cirenaica* 530-535 (ph.; dr.): 1) Ἄνακτος; 2) Εὐρέμōν (see our lemma no. 2061) ἀνέθεκε τōι Ἄνακτι. Ed.pr. suggests identifying Ἄναξ with Aristeus, son of Kyrene and Apollo. Contra, C.Dobias-Lalou, *BE* (1999) no. 613, who points out that unpublished documents show that Kastor is later worshipped in the same area as Ἄναξ. A.Chaniotis, *EBGR* (1998) [2001] 218 no. 233, opts for Kastor or Apollo.

2059. Kyrene. Two dedications, ca. 100 B.C. and later. Small marble base found outside the city, between the southern and western nekropolis but probably originating in the temple of Apollo; the base carries two inscriptions: A (ca. 100 B.C.) and B (later). Mentioned by C.Dobias-Lalou, *REG* 111 (1998) 411/412, who adds that a full publication is to be found in the Acta of a Colloquium on Kyrenaian archaeology held in Rome and Frascati in December 1997.

A: [Εὐ]άνθης | [Εὔ]φριος | [ἱαρ]ιτεύων
B: Ἀκέσανδρον Θεοχρήστω | [Ἀ]κέσανδρος Τιμάρχω | τὸν ἄμναμμον

B 2. D.-L. refers to *SEG* XX 741 (a), mentioning an ephebe Τίμαρχος Ἀκεσάνδρω (3/4 A.D.): probably the (great)grandson of the present Akesandros || 3. ἄμναμμος: 'grandson', D.-L., who refers to lexicographers (ἄμναμος), Lykophron (ἄμναμος), Callimachos (ἀμνάμμων), *SEG* XVIII 744 L. 9 (111/112 A.D.; text and translation of LL. 8-13), *I.Cret.* I XVIII 98 (b) (1st cent. B.C./1st cent. A.D.; text and translation) and V.A.Tcherikover - A.Fuks, *Corpus papyrorum Judaicarum* (Cambridge, Mass. 1957-1963) 428 (ἀμ = ἄμναμμος).

2060. Kyrene. Dedication of L.Orbius, 2 A.D. *SEG* XXVI 1835*. M.E.Micheli in *Cirenaica* 429-448 (ph.), studies in great detail the reliefs on the stone dedicated by L.Orbius. The inscription was engraved below the relief of the man lying on a couch and holding a cup in his left hand; this person is alluded to in the epigram (L. 3).

2061. Kyrene. Inscriptions on a relief, 74/75 A.D. L.Pandolfi in *Cirenaica* 149/150 (ph.), publishes a marble relief representing a man on horseback clad in a chlamys; on the lower cornice an inscription: PEMON, which P. apparently interprets as part of the name Εὐ]ρέμōν in view of her reference to an Attic cup found in Kyrene and carrying the name Εὐρέμōν (see our lemma no. 2058). She suggests reading Εὐ]ρέμον[ος]. C.Dobias-Lalou, *BE* (1999) no. 614, suggests reading (ἔτους) ρε´ Μονα[--]; after the alpha possibly a triangular letter; perhaps Μοναλ[κῆς]: a graffito engraved by an ephebe on an equestrian relief in the gymnasion. The date would be 74/75 A.D.

2062. Kyrene. Inscriptions on statue bases, 2nd cent. A.D. O.Menozzi in *Cirenaica* 405-427 (ph.), publishes a series of seven statues from the theater near the Caesareum, representing Apollo and six of the nine Muses; the names are engraved on the bases: 1) Εὐτέρπη, on a statue of Melpomene; 2) Μελπομένη, on a statue of Erato; 3) Κλειώ, on a statue of Terpsichore; 4) [Π]ολυμ[ν]ία, on a statue of herself; 5) Θάλεια, on a statue of an unidentifiable person; 6) [Κ]αλλιόπη, on a statue of an unidentifiable person. The statues were probably erected during the restoration work following upon the Jewish revolt of 115 A.D.

2062 bis. Kyrene. Epitaph of Barkaios, ca. 280 B.C. Amphora with relief representing a satyr with youth; found in Kyrene and now in the National Museum of Athens. Ed.pr. I.Zervoudaki in *op.cit.* (cf. our lemma no. 2071 bis/ter) 109: Βαρκαῖος Βαρκαίου (on the rim), ΒΩΜ (on the neck) and ΒΑΡΚΙ (under the foot).

2063-2064. Martuba. Two fragments. Edd.pr. F.Ali Mohamed - J.Reynolds in *L'Africa Romana* XII 139/140 (ph.), publish the following two fragments; now in the Kyrene Museum. We incorporate the corrections of C.Dobias-Lalou, *BE* (1999) no. 625. For other texts from Martuba see *SEG* XLVI 2212/2213.

2063: 139/140 no. 1a. **Gift of an altar?, 3rd cent. B.C.** *SECir* 128. Gray white marble fragment preserving top and bottom but no sides; probably part of a small altar.

[----]ος Κομ[---|--- ἱαρι]τεύω[ν ----]

Edd.pr. write that this is a yellow sandstone fragment and that the museum inventory number is 2072. Dobias-Lalou points out that the stone carries the number 271 (see the photo), is a marble fragment and belongs to *SECir* 128 (3rd cent. B.C.; edd.pr. suggest dating the fragment to the 3rd/2nd cent. B.C.) || gift of an altar by a priest in office (L. 2) || 1. possibly Κομ[ανοῦ, edd.pr., who refer to *SEG* IX 383/384; Dobias-Lalou prefers the name Κομάτας, the only name beginning with Κομ-- in pre-Roman Kyrenaika.

2064: 140 no. 1b. **Gift of an altar?, 2nd/1st cent. B.C.** Gray white marble fragment with top, right side and bottom surviving; probably part of a small altar.

[-----]κα vacat | [---]Ι v Πόλυμνις

1. C.Dobias-Lalou, *BE* (1999) no. 625, points out that according to her squeeze of the stone one should read --]τρα || 2. the first surviving letter might be A, edd.pr.; for Πόλυμνις they refer to *SEG* IX 45 LL. 7, 45 and 81; 348 LL. 10, 140 and 160 || marble in Kyrenaika had to be imported; therefore, a marble altar is something of a luxury offering, edd.pr.

2065. Taucheira. Graffito of an ephebe. *CIG* 5337. C.Dobias-Lalou in *op.cit.* (cf. our lemma no. 2045) 212 note 38, suggests reading the name as Φαβρ̣όνηιος (Latin Fabronius).

2066. Umm Er Razem (25 km. east of Martuba). Epitaph of Mathounischara, 2nd cent. A.D.? Rectangular limestone stele; found in a rectangular enclosure containing five skeletons with fragments of pottery, Greek glass and a bronze Greek mirror (?), on a hill just outside the modern town. Ed.pr. F.Ali Mohamed - J.Reynolds in *L'Africa Romana* XII 140-142 (ph.): Μαθlουνιlσχαρα | Δίωνοllς (ἐτῶν) ο'

1-3. Μαθουνισχαρα: unattested Libyan name, edd.pr., who consider but reject a suggestion made by colleagues: Μαθουνις χαρὰ Δίωνος ('the delight of Dion') || 5. L O, lapis.

UNKNOWN PROVENANCE

2067. Unknown provenance (Egypt). Dedication to Isis, ca. 2nd cent. B.C. Rectangular basalt offering table; in a rectangular frame a shallow relief representing two libation vases flanking a composition including lotus buds and flowers; inscription below. Offered for sale at Sotheby's, London; cf. auction catalogue *Antiquities and Islamic Art, New York, December 17 1997*, no. 55 (ph.). We give the text as read from the photograph by J. Bingen: Προκλῆς 'Αντιλόχου ῎Ισιδι

Date: 'Late period, 716-30 B.C.', catalogue [The inscription was added later: ca. 2nd cent. B.C., Bingen].

2068. Unknown provenance (southern Asia Minor?). Dedication to the Dioskouroi, 1st/2nd cent. A.D. Roughly triangular plaque, with two superimposed reliefs roughly executed. Above in a triangular pediment an eagle with open wings; below, a relief with three persons: in the middle a goddess clad in chiton and himation; on her head a lunar crescent; at her left and right a rider on a harnessed horse with waving chlamys (the Dioskouroi); they hold a sword or lance which rests on the ground; inscription below the relief on a small border (*delta* has the shape of ẟ). Now in a private collection. Ed.pr. F.Kayser, *ZPE* 122 (1998) 233/234 (ph.; translation). He argues that such plaques come predominantly from southern Asia Minor (Lycia, Pisidia, Kabalis). The representation of the eagle and the Latin name of the dedicant suggest that the dedicant was a citizen of one of the Roman colonies in Pisidia.

[. Ο]ὐείβιος 'Ιούλιος · Γ(αίου) · υ(ἱὸς) · Διοσκόροις εὐ[χήν]

1. The filiation follows the cognomen; Υ for υ(ἱός), cf. f(ilius), is rare, ed.pr.

2069. Unknown provenance. Dedication to Zeus Keraunios, undated. Lower part of a relief plaque; representation of a bundle of thunderbolts; inscription on the plinth below; now in a private collection. Ed.pr. G.Petzl, *EA* 30 (1998) 21 note 7 (ph.).

'Ελεύθερος ο[ἰ]κονόμος v Διὶ | Κ̣ερ̣αυνίῳ̣ vacat

For Zeus Keraunios see the app.cr. of our lemma no. 1451; for a dedication to Zeus Bronton by an *oikonomos* see the reference apud G.Petzl, *EA* 31 (1999) 103.

2070. Unknown provenance. Christian invocation, ca. 5th/6th cent. A.D. Early Byzantine rectangular marble plaque; incised arching line in top; inscription below. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities and Souvenirs of the Grand Tour, Tuesday, 17 March 1998*, 18/19 no. 45 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout: ☧ | Κύριε, C̄N̄ | [monogram]

[2-3. Perhaps σ(ῶσο)ν | 'Αντό(νιον)?]

2071. Unknown provenance. Epitaph of Kleo, 4th cent. B.C.? Tall rectangular stele with a raking moulding above and an anthemion in the form of a palmette springing from acanthus with scrolling volutes crowned by half-palmettes; inscription under the moulding and above two rosettes in relief. Offered for sale at Christie's, New York: cf. auction catalogue *Antiquities, Friday, 18 December 1998*, 58/59 no. 100 (ph.; deficient text in majuscules). We read the text from the photo: Κλεὼ Νικοξένō | 'Αρχιδάμου γυνή

[From mainland Greece].

2071 bis-ter. Unknown provenance. Funerary vases, ca. 260-230 B.C. Amphoras with relief decoration ('Palettenvasen') possibly of Alexandrian provenance; they were used as urns; the inscriptions were engraved after firing. Ed.pr. I.Zervoudaki in *'Υπουργεῖο Πολιτισμοῦ. ΚΕ' 'Εφορεία Προϊστορικῶν καὶ Κλασικῶν 'Αρχαιοτήτων, 'Ελληνιστικὴ Κεραμικὴ ἀπὸ τὴν Κρήτη* (Chania 1997) 109 (ph.). See also our lemmata nos. 2039 bis and 2062 bis.

2071 bis: Epitaph of Tycho, ca. 260-250 B.C. Decoration: hunting scene and Herakles; now in the National Museum of Athens: Τυχῶι Διοπειθείδα

2071 ter: Epitaph of Diomedon, ca. 230 B.C. Now in the Louvre. Cf. C.M.Stibbe, *BaBesch* 68 (1993) 95 note 86 (without text): Διομέδων

2072. Unknown provenance. Epitaph of Aitetos?, 1st cent. B.C./1st cent. A.D. Marble stele with a recessed field including a pedimental niche at top; in the field a relief representing a draped reclining man (or woman?); small table before a kline; inscription on the fascia below. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Wednesday 24th June 1998*, 31 no. 104. Read from the photo by H.W.Pleket - R.A.Tybout: ΕΤΗΤΕ, εὐ(ψ)ύχι

ΕΥΥΥΧΙ, lapis [the formula εὐψύχι is frequent in Egypt, but the stele differs stylistically and typologically from those found in Terenouthis or the Delta; the name of the deceased is probably Ἐτητός = Αἰτητός, Bingen].

2073. Unknown provenance. Epitaph of Claudius Genthios and Claudia Piste, 2nd/3rd cent. A.D. Now in Déri Múzeum in Debrecen. Republished by F.Sipos apud P.Kovács, *op.cit.* (cf. our lemma no. 1313) Suppl. I on p. 34. It is a gravestone representing two figures; published in inaccessible Hungarian books.

Κλάυδιε Γέν-
θιε, χαῖρε

Κλαυδία Πίσ-
τι, χαῖρε

[Πίστι = Πίστη, Pleket].

2074. Unknown provenance. Epitaph of Parthenope, Roman Imperial period. Round-topped rectangular marble plaque. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities and Souvenirs of the Grand Tour, Tuesday, 17 March 1998*, 18/19 no. 44 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout.

Θ(εοῖς) Κ(αταχθονίους)·
ἔνθα Πρασιτέλης
ἐθόμαν λείψανα
4 συνεύνου · ἔνθα
Παρθενόπη κεῖμαι
ἡ Πρασιτελεῖος

[Date: ca. 5th/6th cent. A.D.; a 2nd/3rd cent. A.D. date is more likely in view of the lettering and the ΘΚ-formula].

2075. Unknown provenance. Inscription on a scarab, ca. 500 B.C. Oval chalcedony scaraboid with representation of a flying siren; inscription below. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Friday 18 December, 1998*, 102 no. 223 (ph.; text in majuscules): Διονυσίō

'East Greek'; closely related to the work of the Semon Master (who takes his name from an agate scarab inscribed Σήμωνος [*CIG* 7255]), if not actually by that artist himself, catalogue.

2076. Unknown provenance (probably south Italy or Sicily). Inscription on a jar, ca. 500 B.C. Clay jar with lid; two inscriptions painted on the body by the same hand, both sinistrorsum: an earlier one from one handle to the other between two thin lines (A), and a later one below the outer rim (B); now in a North American private collection. Mentioned by R.Hecht Jr., *From a North American Collection of Ancient Art* (no date and place of publication) 11. Ed.pr. A.E.Raubitschek, *AncW* 27, 1 (1996) 89-94 (ph.; dr.); cf. A.P.Matthaiou, *Horos* 10-12 (1992-1998) 469-472, and L.Dubois, *BE* (2000) no. 766.

A: Ὀψοκόμō κλέος · ἐπεὶ ὄψ
B: Ὀψοκόμō κλέος · ἐμί, · ἐπὲ ὄψον · γ' οὐδαμόθ' οὐδέν, · ἒ μὲ̀ σόνκοι | χαὶ
κιχορεῖα +++

The letter forms agree best with the alphabet of Achaia and its colonies, ed.pr., who suggests a South Italian or Sicilian provenance || A (the earlier text) omits one word (ἐμί) and spells another differently (ἐπεί) || ed.pr. follows the interpretation of K.Dover (apud ed.pr.): the inscription is metrical; the speaker is the ὄψον (the contents of the jar), which says: 'I am the κλέος of an ὀψοκόμος, since there is no ὄψον anywhere except thistles and chicory'. The text is a poetical advertisement praising the ὄψον in the jar ('the glory of a gourmet') and observing that it consisted of sonkoi and chicory (i.e., a sauce made of the two herbs); ὀψοκόμος is unattested, but compounds such as ὀψοφάγος or ἱπποκόμος justify the interpretation. Our epigram expresses the same sentiments as Hesiod, *Erga* 40/41 (also referring to two herbs or vegetables) and other authors praising simple and cheap yet good and healthy food. Ed.pr. collects attestations of σόνκος (sonchus olearceus = sow-thistle) and κιχορεῖα (cichorium intybus = chichory/succory) || ὄψō Kōμοκλέος (ὄψō: predicative genitive; the name Κωμοκλῆς is on record in Eretria), M., rejected by D., who interprets ὀψοκόμος as 'préparateur de condiments', and argues that the inscription fulfills the function of our modern advertisements: 'Je suis la renommée du préparateur de condiments'; as to οὐδαμόθ' οὐδέν (reinforcement by double negation), D. points out that it is uncertain whether the first adverb is an indication of place ('nowhere'), and suggests the following alternative translation of the phrase as a whole: 'Car il est bien vrai que les condiments ça ne vaut rien, sauf s'ils comportent du laiteron et la chicorée'.

2077. Unknown provenance. Inscription on a mould, 2nd cent. B.C. Fragment of a terracotta mould for the manufacturing of relief bowls; inscribed before firing; now in the collection of the Archaeological Institute of the University of Saarland. Ed.pr. K.Braun, *Katalog der Antikensammlung des Instituts für Klassische Archäologie der Universität des Saarlandes* (Möhnesee 1998) 34 no. 77: ΚΡΑ

2078. Unknown provenance. Inscription on a loomweight, 1st cent. B.C. Terracotta loomweight; inscription stamped in a tabula ansata; possibly from Corinth; now in the collection of the Archaeological Institute of the University of Saarland. Ed.pr. K.Braun, *op.cit.* (cf. our lemma no. 2077) 82 no. 194: Φιλητίδος

2079. Unknown provenance. Inscription on a glass jug, 1st half of the 1st cent. A.D. Mould-blown greenish-blue glass jug; the body is decorated with a frieze of palmettes and, below, a band of lozenges interrupted under the handle by a tabula ansata with inscription; from the collection of the British Rail Pension Fund [cf. *SEG* XLVII 2218]; now offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities and Islamic Art, Thursday, December 17, 1998*, 134/135 no. 220: Ἐννίων | ἐποίει

[For Ennion see *SEG* XLII 1768; XLIII 1766 (with references); XLIV 1560; XLV 2254].

2080. Unknown provenance. Inscription on a gem, reign of Pertinax. L.Stephani, *CRPétersbourg* (1881) [1883] 121 ff. (pl. 5, 21/22). Discussed by D.Salzmann, *Stadion* 24, 1 (1998) 96/97 (ph.): representation of the bust of Pertinax (left) and of the busts of his homonymous son and his wife Flavia Titiana (right); in between, a 'Preiskrone' with two palm branches on top and the letters XP on a band in the center; above the object, Καπετώλει|να; beneath, Ἔλουια: a reference to the Καπετώλεινα Χρ(υσάνθινα) Ἔλουια, celebrated in honor of P.Helvius Pertinax. The Chrysanthina are on record in Sardis. See also our lemma no. 2107 sub (3).

2081. Unknown provenance. Inscription on a gold ring, ca. 2nd cent. A.D. Gold ring with plain hoop dividing at the shoulders into conjoined bands, both with elongated oval bezels containing the first and the last two words of the inscription, respectively. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Friday 18 December 1998*, 87 no. 165 (ph.). We read the inscription from the photograph: Σέραπι, σῴζε με

2082. Unknown provenance. Mosaic inscription, ca. 2nd/3rd cent. A.D. Circular mosaic panel with two interlocking square geometrical frames around an octagonal central panel; in the latter a personification of the river Alpheios in the shape of a youthful male bust emerging from the water; inscription left and right of the head. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Friday 18 December 1998*, 127 no. 286 (ph.). We read the text from the photograph: Ἀλφι(ός)

'river Alpheus, as identified by the inscription', catalogue ['Ἀλφι(ός) = Ἀλφειός].

2083. Unknown provenance. Mosaic inscriptions, ca. 2nd/3rd cent. A.D. Two rectangular panels cut from a mosaic: corner-pieces with male busts representing wind gods, one an older bearded man and the other a young man; both are blowing gusts of winds from their mouths. Offered for sale at Christies', New York; cf. auction catalogue *Antiquities, Friday 5 June 1998*, 122/123 nos. 316/317 (ph.): Νότος and Εὖρος

2084. Unknown provenance. Mosaic inscription, early 3rd cent. A.D.? Rectangular mosaic panel representing Dionysos standing in a chariot drawn by two centaurs, holding the thyrsos and wearing a panther-skin and an ivy wreath; nimbus behind his head with inscription above; from an American private collection; now offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities and Islamic Art, Thursday, December 17, 1998*, 110/111 no. 182 (ph.): Διόνυσος

2085. Unknown provenance. Inscription on a glass bowl, 4th cent. A.D. Light green glass bowl with cut decoration including a band of cross-hatching; inscription in large letters in double lines below. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Tuesday 22nd September 1998*, 73 no. 257 (ph.; dr.): Ὑγία

2086. Unknown provenance. Inscription on a gold ring, 5th/6th cent. A.D. Gold and niello inlaid early Byzantine marriage ring with the bust of a couple, a cross between them, and the bust of Christ within a halo above; inscription above and below the couple. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Tuesday 22nd September 1998*, 91 no. 315 (ph.): Θεοῦ | ὁμόνοια

2087. Unknown provenance (eastern Mediterranean). Bronze weight, 5th/6th cent. A.D. Square bronze weight with inscription within a wreath; letters and larger cross inlaid with silver; now in the Museum of Ṣan'ā (Yemen); said to come from Ẓafār (area of: al-'Asbī). Mentioned by B.Finster, *AA* (1996) 292 note 10 (ph.). Ed.pr. G.Brands, *AA* (1998) 483-488 (ph.): Γο † Γ

= Οὐγγίαι γ': 3 *unciae* (quadrans), which corresponds approximately with its weight (76 g), ed.pr., who adduces parallels for this type of early Byzantine weight [cf. also *SEG* XLVII 1536 (2)] mostly found in Asia Minor, Syria and Egypt; our weight was probably manufactured in one of these areas.

2088. Unknown provenance. Inscriptions on a silver censer, reign of Mauricius (582-602 A.D.). Silver censer raised on a hexagonal base; on the back of the base five punched stamps (A-E); below the upper border of the censer an incised inscription on a band (F); found off the coast near Constantinople and now in the Bayerisches Nationalmuseum in Munich. Ed.pr. D.Piguet-Panayotova in *Acta* -- (cf. our lemma no. 1910) III 639-646 (ph.).

A: Round imperial stamp with a haloed beardless emperor; discernible are the letters A C: possibly [Κοσμ]ᾶς (perhaps a reference to the emperor Phokas, 602-610 A.D.).

B: Hexagonal stamp; illegible remains of a monogram

C: Square stamp with imperial monogram: Μαυρικίου

D: Square stamp with haloed bust of an emperor: [Πατρί]κις

E: Cross-shaped stamp: Σισί[ννις]

F: Ὑπὲρ εὐχῆς ὧν ὗδεν (= οἶδεν) ὁ Θ(εὸ)ς τὰ ὀνόματα. Ed.pr. adduces several other censers as a parallel.

2089. Unknown provenance. Inscription on an ivory diptych, 6th cent. A.D. W.F.Volbach, *Elfenbeinarbeiten der Spätantike und des frühen Mittelalters* (Mainz 1976) 78/79 no. 109. J.Engeman in *Chartulae. Festschrift für Wolfgang Speyer* (Münster 1998) 129/130 (ph.), argues that the tablet, now in the British Museum, is the right side of a diptych; on the left side there probably was a representation of the emperor. E. proposes that the inscription on the tablet began on the missing left part and addresses the emperor: [---] δέχου πάροντα καὶ μαθὼν τὴν αἰτίαν; 'empfange diese Gaben, und erkenne dabei auch die Ursache'.

2090. Unknown provenance. Inscriptions on an early Byzantine gold ring, ca. 6th/7th cent. A.D. Gold ring with niello inlay; two-step pyramidal bezel topped by a cone engraved with a guinea-fowl, a crescent and a star; inscriptions on either side of the ring beside the bezel. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Friday 18 December, 1998*, 86 no. 160 (ph. of A; texts in majuscules).

A: Μαρίας B: Εὐτι[χ]ηίου

Probably a marriage ring; the guinea-fowl was a favorite course at banquets, in this case perhaps the marriage banquet of Maria and Eutychianos, catalogue || [B. Εὐτι[χ]ηίου = Εὐτυχείου].

2091-2094. Unknown provenance. Inscriptions on Byzantine lead seals, 6th-8th cent. A.D. Twenty-two circular Byzantine lead seals and two gold bullae in an American private collection. Edd.pr. M.Braunlin - J.Nesbitt, *Byzantion* 68 (1998) 157-182 (ph.). We give the inscriptions on objects dating prior to ca. 800 A.D. In the Latin inscription on 169-170 no. 11, mentioning the emperor Heraclius (ca. October 610 A.D.), the latter's name is spelled with -A- instead of -L-. In our lemma no. 2092, we give the reading and interpretation of D.Feissel, *REByz* 57 (1999) 263-269 (ph.; cf. id., *BE* 2000 no. 831).

2091: 163/164 no. 6. **Inscription mentioning Anthimos, 6th/7th cent. A.D.** On the obverse a bust of St. John Prodromos holding a cruciform staff. On the reverse a cruciform monogram representing the name Anthimos, surrounded by another inscription running clock-wise. Together the inscriptions read: Ἀνθίμου | † ἀκναφαρίου

The meaning of ἀκναφάριος is problematic; apparently it refers to a tradesman who dealt in 'unbleached cloth' (ἱμάτια ἄγναφα), edd.pr., who wonder whether there is some connection with the attire of St. John Prodromos, who 'wore the ultimate in unworked "new cloth" ' [for ἀκναφάριος/ἀγναφάριος see L.Robert, *OMS* II 915-923: 'fabricant d'étoffes ..., qui n'ont pas été foulées ou n'ont pas été cardées'. Robert rejects the idea that the word indicates the trader in such cloth; see also *SEG* XXVIII 1056, Pleket].

2092: 177 no. 20. **Inscription mentioning Rouphinos (?), 6th cent. A.D.** On the obverse a bust surrounded by a halo, probably representing the Virgin; in center, below, a cruciform monogram (A); inscription (B) in two columns at left (LL. 1-4) and right (LL. 5-8); reverse: inscription (C).

A: Ἰσιδώρου δούλου (?) B: τῖς | Θε|ω||τ|όκ|ο|υ C: Ῥουφ|ίνιον Π|εργάμ|ου

Earliest seal of the Church of Pergamon published to date, edd.pr. || A/B. Δ, ω, Ρ, C, and δ; the meaning is unclear; perhaps one element is the word δοῦλος, to be taken together with (B): 'servant of the Theotokos', edd.pr.; probably Ἰσιδώρου δούλου τῖς Θεωτόκου ('sceau d'Isidore, serviteur de la Mère de Dieu'), F. || C. Ῥουφίνιον: name of a prelate, probably a spelling error for Ῥουφῖνος, edd.pr. Contra, F., who points out that the Ῥουφίνιον is an eponym referring to τὸ Ῥουφίνιον ἄλσος, the 'sanctuary of Rufinus', known in later Antiquity as one of the world's wonders inter alia from *AP* 9.656 (early 6th cent. A.D.). It was identified with the circular temple of Zeus Asklepios (rather than with the whole Asklepieion) founded by the Pergamene L. Cuspius Pactumeius Rufinus, consul in 142 A.D., by H.Hepding, *Philologus* 88 (1933) 90-103. This building still existed in the 6th cent.: see K.Rheidt, *Die Stadtgrabung. Teil 2. Die byzantinische Wohnstadt* (AvP XV 2, Berlin 1991) 186-193, who cautiously suggests that it may have been used as a church. F. argues that our seal proves that in the early Byzantine period the former temple served as a public institution, whether civil or ecclesiastical; '... l'image de la Vierge ... autorise au moins de suggérer que le Roufinion était au 6e siècle le siège d'une institution pieuse dépendant de l'Église de Pergame, peut-être placée sous le vocable de la Théotokos' (268).

2093: 178 no. 21. **Inscription mentioning Sergios, 7th cent. A.D.** On the obverse an eagle; a head at right; cruciform invocative monogram (standing for Κύριε, βοήθει) above; wreath border. Inscription on the reverse.

† Σερ|γίῳ χαρ|τουλαρίῳ | (καὶ) διοκού||[σσ]ορι

2094: 180 no. 24. **Inscription mentioning an imperial spatharios, 8th cent. A.D.** Obverse: cruciform invocative monogram (standing for Κύριε or Θεοτόκε, βοήθει) and inscription [τ]ῷ σῷ δούλῳ. Inscription continuing on the reverse, followed by two decorative strokes with a small cross in the center.

[T]ῷ σῷ | δούλῳ | [..]π|[.]ῳ β(ασιλικῷ) σπ(α)θ||(αρίῳ) [(καὶ)] κό(μιτι) τῆς κ|ορτῆς τõ|ν Ἀνατο(λικῶν)

[4-5. For βασιλικὸς σπαθάριος see *SEG* XLVII 2232].

2095-2096. Unknown provenance. Gnostic gems. Republished by A.Mastrocinque, *ZPE* 122 (1998) 105-117.

2095: 105-109 (dr.; translation). **Gnostic gem, 1st cent. A.D.** *SEG* XXXVIII 1924. M. draws attention to two gems with identical text and lay-out: B.de Montfaucon, *L'Antiquité expliquée* II 2 (Paris 1719-1724) 368, and C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor - London 1950) 95. De M. and B. forbid to correct δεξιαί ('fists') in L. 5 into δεξιά (restoration by A.Barb). Representation of Hermes between the letters Θ and X. *Theta* symbolizes the circular kosmos; *chi* is also a cosmic symbol, accompanying often the god Hermes, who is often identified with Christ. Moses too was identified with Thoth-Hermes. We have to do with a Hermes with Jewish-Christian magical powers. M. discusses the suggestion of A.Barb (*JWI* 27 (1964) 1-9), that Vibia Paulina of the amulet is identical with a certain Paulina who was interested in the Isis cult and possibly was the same lady as the rich Fulvia, who was interested in Jewish religion (see Fl. Josephus, *AJ* XVIII 65-84). M. is inclined to reject the identification of Vibia Paulina with Fulvia Paulina. He dates the three gems to the period indicated above. They are the earliest examples of penetration into the Roman world of Jewish religion in magical form, perhaps through the intermediary of Jewish magicians. As a parallel he refers to a gem from Herculaneum from before 79 A.D. (U.F.Kopp, *Paleografia critica* IV (Mannheim 1829) 215; LL. 2/3 read ΑΝΑΑΒΑΙΑΞΑΑΝΑΟ: the words are written *sinistrorsum*; read ΑΒΑΑΝΑΙΘΑΝΑΑΒΑ). M. briefly comments on the role of women in proselytism in the early Roman Empire, cf. our lemma no. 1306.

2096: 109-117. **Three gnostic gems with similar text, undated.** C.Bonner, *op.cit.*, 301 nos. D288-290. All gems contain the words ανοχ (= Coptic, 'I am') Τεπιαχ. These words are also written on a gem in Vienna (E.Zwierlein-Diehl, *Antike Gemmen des Kunsthistorischen Museums in Wien* III 2194; see *SEG* XLI 1767) and probably on a gem in Paris (A.Delatte - Ph.Derchain, *Les intailles magiques gréco-égyptiennes*, Paris 1964, 519, which has in L. 1 ΑΜΟΤΙΠΙΑΧΝΟΙ). M. examines who Tepiach was. Two astrological diptychs from Grand (*Les tablettes astrologiques de Grand (Vosges) et l'astrologie en Gaule romaine, Table ronde 1992*, Lyon 1993) have in the third decany of the Balance the name ΤΕΠΙΑΧ/ΤΕΠΙΤΑΥ; the god is represented as a man with a long serpent on his side like a staff. M. collects 10 magical gems which represent Tepiach as a man whose body is covered with inscriptions (theonyms from the Hebraic tradition) and who holds a serpent as staff (dr.). He suggests that these gems were made by members of a gnostic sect interested in astrology (perhaps the Perati?) and that they were used to overcome the reign of the Hebraic God (the planetary Archon) and to help follow the road of the cosmic serpent, that is, Jesus, in order to reach the realm of the highest spiritual god. The astral god Tepiach is a syncretistic mixture of Christ, Moses and Hermes.

2097-2098. Unknown provenance. Magical gems, undated. Republished by A.Mastrocinque, *ZPE* 120 (1998) 117-121 (texts in majuscules; commentary). On 119-121, M. presents some general observations on magical gems (and papyri) and their production.

2097: 117/118 (on the basis of the ph. published by ed.pr.). **Magical gem.** M.Maaskant-Kleibrink, *Catalogue of the Engraved Gems in the Royal Coin Cabinet, The Hague* (The Hague-Wiesbaden 1978) 1112. M. refers to *PGM* VII 385-7 as a parallel.

ΚΑΝΩΠΙ
ΥΠ ΡΟΙΗ ΡΟΔC
ΕΡ ΚΑΑΥΤΑC
4 ΡΕΚΙΝ ΠΟΘΗΞΕΙ
ΡΕΝΤΟΥΝ ΜΟΡΦΥC
ΑΡΙΕC ΠΑΦΙΕΤΙ
Ρ ΙCΙ Ω ΒΟΥΚΑCΤΙ
8 ΑΘΩΠΙ Ω ΕΡΩΤ
Ι ΖΕΒΕΒ

1-2. Κανωπῖτι ῥοίη, M. || 2. ΥΠΓΟΙΗΡΟΔC, ed.pr.; M. thinks that ΥΠ may be the end of Kanopitis, epithet of the goddess; ῥοίη is the Ionic form of ῥοία, pomegranate, symbol of Aphrodite, M. || 3. ed.pr. has a cross in the place of *tau* || 3-4. ΚΑΑΥΤΑCΙΡΕΚΙΝ: Καλυψὼ (= Aphrodite) Ἐρυκίνη (from Erice), M. who presents an alternative but less probable explanation on 118 note 61 || 4-5. ΠΟΘΗΞΕΙ | ΡΕΝΤΟΥΝ: ed.pr. has Ʃ instead of Ξ; the words express the idea of desiring or loving (or being lovable), M. [see also A.Mastrocinque, *op.cit.* (cf. our lemma no. 1031 app.cr. ad A LL. 1/2) 26/27] || 5. ΜΟΡΦΥC: 'la Bellezza', sc. Aphrodite, M. || 6. ΠΑΦΙΕΤΙ: for ΦΑΦΙΕΡΙ, 'dall'occhio lucente', M. || 7. ΡΙCΙΩΒΟΥΚΑCCΤΙ, ed.pr.; Ω denotes 'grande', M.; ΒΟΥΚΑCΤΙ, the Egyptian goddess Bubasti (= Artemis), M. || 8. ΟΩΓΠΩΒΡΩΤ, ed.pr.; ΑΘΩΠΙ for Ποθῶπι, 'volto che ispira desiderio', M. || 8-9. Ω ΕΡΩΤΙ: dative of ἔρως preceded by ω (Coptic 'grande' or Greek exclamation), M. || 9. Ε ΖΕΒΕΒΙ, ed.pr.; ΖΕΒΕΒ: inexplicable, M.

2098: 118/119. **Magical gem.** M.Maaskant-Kleibrink, *op.cit.* 1113.

ΑΡΩΡΙΠΑCΙ
ΦΟΒΕΡΟΜΜΑΙΕ
ΙΡΕΙΒΡΕΙΜΟ
4 ΙΑ
ΡΑ

1. Magical name of Aphrodite: Αρωριφρασι(ς), M.; cf. *SEG* XLII 1804 || 2. Φοβερόμματε, epithet, 'dagli occhi terribili', M. || 3. Βριμώ, epithet, 'inata, terribile', M. || 4-5. ἱαρά, Doric form, M.

VARIA

2099. Agriculture. Lease contracts. M.Brunet - G.Rougemont - D.Rousset, *Histoire et sociétés rurales* 9 (1998) 1, 211-245, present an overview of the conditions of the leasing of land in the Greek world, discussing in particular the duration of leasing, the rent, the high social status of the leasers, and the types of cultivation. See also our lemmata nos. 162 bis, 1038, 1121, 1155 and 1339.

2100. Agrippa. See I.Romeo, *Ingenuus Leo. L'immagine di Agrippa* (Rome 1998) 92-98, 101, 103 and 213/214, for a brief survey of Greek inscriptions concerning Agrippa.

2101. Alphabet. The volume *Tagung / Συνέδριο / Conference: Die Geschichte der hellenischen Sprache und Schrift. Vom 2. zum 1. Jahrtausend v. Chr.: Bruch oder Kontinuität? / Η ΙΣΤΟΡΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΓΛΩΣΣΑΣ ΚΑΙ ΓΡΑΦΗΣ Απο την δευτερη στην πρωτη Χιλιετηριδα π.Χ.: Διακοπη η Συνεχεια; / The History of the Hellenic Language and Writing. From the Second to the First Millennium B.C.: Break or Continuity?, 03.-06. Oktober 1996* (1998), contains the following contributions relevant for Greek epigraphists: R.Wachter, *'Die Übernahme des Alphabets durch die Griechen: wie, wann, wo, durch wen und wozu? Eine aktuelle Abwägung der Standpunkte, Argumente und methodischen Ansätze'* (345-358); W.Röllig, *'Das Alphabet und sein Weg zu den Griechen'* (359-386); E.Walter-Karydi, *'Zur Funktion und Eigenart der frühgriechischen Schriftlichkeit'* (407-417); A.Johnston, *'Epichoric alphabets; the rise of the polis or a slip of the pen?'* (419-433); B.B.Powell, *'The inventor of the alphabet: a retrospective'* (435-450). Cf. also our lemma no. 1277.

M.-L.Lazzarini, *'Questioni relative all'origine dell' alfabeto greco'* in G.Bagnasco Gianni - F.Cordano (edd.), *Scritture mediterranee tra il IX e il VII secolo a.C. Atti del Seminario* (Universita degli Studia di Milano; Istituto di Storia antica, 23-24 Febbraia 1998; Milan 1999) 53-66, addresses three questions: *when* and *where* did the Greeks adopt the Phoenician alphabet and *how* was the transformation of the latter implemented?

As to the 'when'-question, she opts for the period 850-800 B.C., thereby rejecting the position of some semitists and graecists who prefer 1100 or even 1400 (for this problem see also M.G.Amadasi, *ibidem* 47-51).

As to 'where', L. surveys the various theories proposed so far: Crete (Kommos (dr.); see *SEG* XLI 762-767; XLIII 613, with graffiti from Central Greece; between 750 and 700 B.C.), Kalapodi/Hyampolis (*SEG* XLVI 568; ca. 700 B.C.), Pithekoussai (*SEG* XLVII 1488*; table of graffiti and letter forms; 730-690 B.C.), Gabies (see our lemma no. 1266; dr.; ca. 770 B.C., i.e., in the pre-colonial period; L. rejects the idea that the transmission of the Phoenician alphabet took place in the West; a diffusion in the context of colonization seems more probable), and Cyprus (see *SEG* XLVII 2238 (Woodard); dr.). L. points out that *SEG* XXXVI 1457 is a falsum and cannot be used for any theory.

As to 'how', Lazzarini emphasizes 'differenze notevole fra alcune zone ed altre' (61) and a concentration of the relevant evidence in Euboia (plus colonies) and Attica (see *Agora* XXI and M.K.Langdon, *A Sanctuary of Zeus on Mt. Hymettos, Hesperia* Suppl. 16, Princeton 1997).

Further reflections on private use (including pride at being able to write) and professional use (potters) and on the relation between writing and the world of the aristocratic symposion and poetry: Nestor cup (see our lemma no. 1278); *SEG* XXXIX 939 (XLI 866; Eretria); Dipylon vase (*SEG* XLVI 104*); a fragment from Ithaka (*LSAG*[2] 230 no. 1; *CEG* 453). The Cretans had a clear predilection for public inscriptions engraved on metal and for professional scribes (see the inscription concerning the φοινικαστάς Spensitheos: *SEG* XXVII 631; XLVII 1384*; *LSAG*[2] 468 no. 14; dr.).

A.C.Cassio, *ibidem* 67-84, examines the relation between epic poetry (Homer) and the beginning of writing; discussion of the Dipylon vase, Nestor cup (behind which C. sees a 'modello librario'), and *SEG* XXXIX 939, where in L. 2 he tentatively suggests [--] hε δ' ἂν τõ [--]. C. is skeptical about an impact of non-Homeric poetry on the earliest inscriptions. Homeric reflections in *CEG* 145, 326 and *SEG* XLIV 1552; further thoughts about the relation between script and the Homeric poems.

2102. Amphora stamps. See Y.Garlan, *'Les "fabricants" d'amphores'*, *TOPOI* 8 (1998) 581-590, for a brief study of the names of non-magistrates on amphora stamps from Rhodes, Thasos and Sinope. In a few cases κεραμεύς (see also our lemma no. 1874 sub 1), κεραμάρχης or ἐργαστηριάρχης (see our lemmata nos. 975 bis and 1494) is added. G. argues that non-magistrates generally are the manufacturers, i.e., the owners of ceramic ateliers. On Thasos there are a few cases of manufacturers closely related to families which produce magistrates. Some of the ateliers belong to landowning families; in other cases we have true professional craftsmen. In Sinope we have evidence for 'dynasties' of manufacturers (three or four generations) using the same emblems. A Knidian stamp with παιδίων Θευδωρίδα probably refers to orphans, children of the deceased Theudoridas, who continue the latter's business.

See also Y.Garlan, *CRAI* (1998) 29-32, for a brief report on three workshops just outside Sinope (at Zeytinlik and Nısıköy; early Hellenistic period): the owners of these ateliers were next-of-kin (father and son(s); brothers); another workshop at Demirci (ca. 14 km. south of Sinope) functioned from the later Hellenistic until Roman/early Byzantine times; its products were exported all around the Black Sea, especially to Tanais.

See also Y.Garlan - I.Tatlican, *'Fouilles d'ateliers amphoriques à Nisiköy et à Zeytinlik (Sinop) en 1996 et 1997'* in *Anatolia Antiqua* 6 (1998) 407-422, especially 417-422 (ph.), for stamps with ἀστυνόμοι and manufacturers, and brief analysis of the organization of the workshops ('base familiale', ' "dynasties" de maîtres potiers'), and Y.Garlan (ed.), *Production et commerce des amphores anciennes en Mer Noire* (Aix-en-Provence 1999) 21-70 and 117-123.

See also S.Y.Saprykin - N.F.Fedoseev, *'Seal stamps of Sinope with dates'*, *Rossiskaja Archeologia* (1999) 2, 135-143.

In 2000, Y.Garlan published *Amphores et timbres amphoriques grecs entre érudition et idéologie* (Paris).

N.Conovici, *Pontica* 30 (1997) [1998] 117-154, studies the chronology of Sinopean amphora stamps (five groups and their subdivisions) mainly on the basis of finds from the areas north and west of the Black Sea (Moesia; Thrace). Tabular concordances of magistrates (astynomoi), manufacturers and figural motives.

2103. Antiquarians. Cyriacus of Ancona. See G.Paci - S.Sconocchia (edd.), *Ciriaco d'Ancona e la cultura antiquaria dell' Umanesimo* (Atti del Convegno internazionale di studio, Ancona 6-9 febbraio 1992, Reggio Emilia 1998), for 28 contributions dealing with Cyriacus as humanist, traveller, archaeologist and epigrapher: see E.W.Bodnar (49-70) on his trip in the Kyklades in 1445, L.Beschi (83-102) on C.'s drawings of Athenian monuments and inscriptions, A.Barattolo (103-146) on Hadrian's temple in Kyzikos and its dedication (see *SEG* XLV 1667 in fine). F. Di Benedetto (147-167) reports on the discovery in the library of the 'Convento di S.Marco' of a manuscript of Cyriacus, containing 106 inscriptions seen by Cyriacus between 1428 and 1447: 94 Greek and 12 Latin; 35 of them are new. He is preparing an edition of all the texts. On 161/162 a list of all cities from which these 106 texts come; the total numbers and the number of unpublished texts per city; and a *comparatio numerorum* for the known texts. Di Benedetto publishes a number of new texts in his article: see our lemmata nos. 898, 950, 1147, 1477, 1502/1503, and 1810. He republishes the texts in our lemmata nos. 298 and 1501. We reproduce Di B.'s *comparatio numerorum* in the right column we give the number of the text in the new manuscript; * denotes texts previously known solely from copies later than C.'s; ^{0} denotes texts recently found in different places; $^{+}$ denotes texts which in the new ms. go beyond what was formerly known in the Cyriacan record.

CIG	Cyr. no.	*IG* II^2	Cyr. no.	*IG* XII 2	Cyr. no.
116	78	3451(a)	106	175	16
418	72/73^{+}	3451(b)	111	183	15
587	77	3451(c-d)	109	206	17
1694	108	3451(e)	110	211	2
1714	115	3535	75^{+}	212	4
1828	12 (seen in	4222	70^{+}	232	28
(assigned to	and assigned	4949	71	237	23
Epirus)	to Lesbos)	5185	104	240	1
2171	20	5661	77	241	24
2223	95*	6335	74	255	7
2238	94*	7155	72/73^{+}	256	22
3527	32	*IG* IV		307	13
3615	33*	365	85	370	8
4149	45*	*IG* XII 1		402	11
4150	46*	144	97*	433	9
IG II^2		*IG* XII 2		434	10
1773	79	63	18	443	5
3173	114	102	25	458	6
3293	112	103	26	511	29
3300	76	104	27	*IG* XII 8	
3302	107	105	21	556	67

IGR	Cyr. no.	*I.Ilion*	Cyr. no.	*I.Tralleis*	Cyr. no.
I 816	57	121	33*	2	40
III 88	45*	*I.Ephesos*			
IV 221	38*	41	36^{0}		

2104. Appian. Latinisms and Greek vocabulary. See E.Famerie, *Le Latin et le Grec d'Appien. Contribution à l'étude du lexique d'un historien grec de Rome* (Geneva 1998). Brief discussion of *SEG* XXXV 1045 (translation; F. leans toward accepting the identification of the Appian in this epitaph with the historian; 11-13; see also our lemma no. 1291); chapter II (65-239) is devoted to a systematic investigation of Appian's vocabulary for Roman institutions and magistrates, with frequent reference to the vocabulary used in Greek inscriptions; in chapter III (243-382) F. undertakes a study of neologisms in Appian in an attempt to determine his place in the koinē of his time. On 263/264 a list of terms on record in inscriptions before Appian and previously interpreted incorrectly as neologisms created by Appian.

2105. Architects. D.Feissel, *REG* 111 (1998) 130-139, discusses a number of honorary epigrams, literary and epigraphical, in an attempt to determine whether the honorands were governors, interested in and sometimes even seriously engaged in building operations, or architects. He discusses the cases of Auxentius, governor of Cilicia and according to Symmachus *comes et mechanicus* (*IGR* III 887; hardly a 'cumul habituel'), Messalinus (*I.Eph.* 1307 and 2043/2044; governor, not architect), Scaurianus (*I.Eph.* 453; praised for his τεκτοσύνης πάσης εἰδοσύνην; he was ἡγεμονεύς, which points to a governorship; but a Latin inscription from Ephesos (*AE*, 1988, no. 1022) mentions a homonym who was procurator at about the same time; if these two are identical, Sk. was not a real architect [see also O.Stoll in L.Schumacher (ed.), *Religion* -- (cf. our lemma no. 1815) 253]), Venetius (*AP* 9.670: ποικιλόμητις; for ποικιλία and ποικιλόφρων see *SEG* XLVII 1929; proconsul rather than architect; see *SEG* XLV 2241), Ioannes (*AP* 9.672; possibly but not certainly identical with the homonymous governor on record in *I.Eph.* 1336 and 1339), Ambrosius (*AP* 9.671; perhaps identical with the homonymous governor on record in *I.Eph.* 2045; end of the 4th cent. A.D.), Asklepios (*I.Eph.* 1313; *SEG* XXVI 1281; governor; identical with the Asklepios who is implicitly designated in the words τῶν 'Ασκληπιάδων καμάτων in *AP* 9.675; early 5th cent. A.D.). Both Ambrosius and Asklepios worked on the Smyrnaean lighthouse. For late Roman governors see also our lemma no. 2202

For military architects involved in urban building projects see O.Stoll, *art.cit.* 219, 233 and 251/252, inter alia on *SEG* XVI 808, 810 (ἀρχιτέκτων ἀποστρ(άτορος)) and 814; for *stratores* see the references in our lemma no. 1274 app.cr.

2106. Army. *Legio IV Scythica.* M.A.Speidel in D.Kennedy (ed.), *op.cit.* (cf. our lemmata nos. 1817-1829) 176-197 (= Appendix I), lists the sources, among which various Greek inscriptions, mentioning individual soldiers of this legion. H.Devijver, *ibidem* 205-232, lists the attested commanders and senior officers, adducing many Greek inscriptions. See also

O.Stoll in L.Schumacher (ed.), *Religion* -- (cf. our lemma no. 1815) 99-146, who discusses the activities, officers and recruitment area of the legion and the private religiosity of its members, M.A.Speidel, *'Legio IV Scythica'* in Y.Le Bohec (ed.), *Les légions de Rome sous le haut-empire* I (Lyon-Paris 2000) 327-337 (*non vidimus*) and J.Lindersky, *JRA* 14 (2000) 516/517.

2107. Athletics. Various studies. *Stadion* 24, 1 (1998) contains the following articles which are relevant for the contribution of Greek inscriptions to the study of various aspects of Greek 'Agonistik in der römischen Kaiserzeit'. 1) W.Leschhorn, *'Die Verbreitung von Agonen in den östlichen Provinzen des römischen Reiches'* (31-57): at least 500 contests are on record in inscriptions and on coins; on 46-57 a catalogue of contests mentioned on local coins; 2) P.Weiß, *'Festgesandschaften, Städtisches Prestige und Homonoiaprägungen'* (59-69), argues that there is a close relation between συνθυσία (joint sacrifice of representatives of various cities during the celebration of a ἱερὸς ἀγών; for συνθυσία see also *SEG* XLVII 1565 and our lemma no. 2178), mentioned in inscriptions (*SEG* XXXV 1376/1377) and on coins, and the ὁμόνοια-coins: 'Die Synthysia ist der Anlaß, an den sich Homonoia manifestiert'. He rejects the concept of specific Homonoia-festivals and of specific inter-urban Homonoia-treaties ('vertragliche Vereinbarungen'; see *SEG* XLIV 1705; XLV 2301). Various motives may have been at work for cities to send a συνθυσία-delegation: close relations between elite families, commercial or cultic connections, kinship (συγγένεια) between cities, etc.; 3) D.Salzmann (89-99) briefly discusses inscribed objects with representations of 'Preiskronen': *JRS* 16 (1926) 80 no. 204 (Eumeneia; ph.); *IG* XII 2 388 (Pfuhl-Möbius I 107; Lesbos; ph.); *I.Selge* 53 and 58 (ph.); *IG* II^2 3163 (*SEG* XXXIII 177; ph.); *SEG* XX 752 (XL 1599; XLVII 2199; Kyrene; ph.); *Hesperia* 17 (1948) 43/44 no. 35 (Athens; ph.); A.M.Mansel, *Die Ruinen von Side* (1963) 58/59 (on blocks from the façade of the Nymphaeum, there are two 'Preiskronen': one with ἱερός, the other with οἰκουμενικός, i.e., the Πύθια established in 241-244 under Gordian III). On 96, S. refers to (a) unpublished representations and graffiti incised on columns of the 'Kolonnadenstraße' in Perge: two Nikai holding a large 'Preiskrone' with the inscription Εἷς ἀγὼν 'Ασύλια | Πύθια (reign of Tacitus; 275/276 A.D.); (b) a column, belonging to an as yet unexcavated building in Perge; on its Ionic capital, between the two volutes, a 'Preiskrone', with the inscription Αὐγούστια 'Ολύμ|πια Οἰκουμενικά (reign of Valerian); (c) an unpublished fragment of a funerary relief lying in the Agora of Smyrna, with representation of a round shield (referring to victory in the Argive "Ηραια) and three 'Preiskronen'; in the left and the right ones, the identical inscription: ἐν 'Αθήναις. See also our lemma no. 2080; 4) U.Sinn, *'Olympia und die Curia Athletarum in Rom'* (129-135), argues that in Olympia under Nero and Domitian a 'Vereinshaus einer Athletengilde' had been erected; subsequently, he uses this to support the view that already under Domitian the Rome headquarters of the athletic association (*curia athletarum*) was established (*SEG* XLII 926bis), i.e., not first under Antoninus Pius (contra H.W.Pleket, *ZPE* 10, 1973, 197-227) [However, it is not entirely clear for whom the Olympic 'Vereinshaus' was erected: for visiting athletes or for the international/ecumenical association of athletes; nor is it self-evident that the quadrennial Kapetolia in Rome could not have been organized if the international athletic synodos had not had its headquarters on the spot; the participating athletes may well have registered personally; the presence of representatives of the association may have sufficed. When in 134 A.D., M.Ulpius Domesticus asked for a *topos* for the association and its archive, it looks as if such a *topos* was not yet available. Pleket]; 5) H.W.Pleket, *'Mass-sport and local infrastructure in the Greek cities of Asia Minor'* (151-172): brief remarks on the gymnasion and subsequent focus on the various categories of local contests: agōnes (θέμιδες), founded and financed by important local politicians; the extent to which they were open to competitors from a city or a region only or for all competitors; local stars and the extent to which they made further progress on to the international level (see our lemma no. 1718); ἀγῶνες πολιτικοί/πανηγύρεις πολιτικαί; discussion of *SEG* XXXVIII 1462 LL. 22/23 (the prizes for victors in the Oinoandean Demostheneia should be the same as those given by the ἔθνος 'ἐν ταῖς κατὰ πόλιν ἀγομέναις πολειτικαῖς πανηγύρεσιν χωρὶς τῶν πενταετηρικῶν ἀγώνων'), *I.Arykanda* 52 (*SEG* XLIV 1150) LL. 7/8 (ἐν πανηγύρεσι πενταετη[ρικαῖς πολει](τ)ικῇ τε καὶ ἐθνικῇ), *IGR* III 411-414 (Olbasa; ἀγὼν Αὐγοῦστειος Καπετώλιος πενταετηρικὸς πολιτικός) and *I.Selge* 20 (an ἀγωνοθέτης ἀγώνων πολειτικῶν τε καὶ πενταετηρικοῦ, to be combined with *I.Selge* 15).

2108. Athletics. Agones in the East. M.L.Caldelli in G.Paci (ed.), *op.cit.* (cf. our lemma no. 1271) briefly deals with *CIL* XIV 474 (*ILS* 5233) and adduces parallels for victories in the Damascene Sebasmia ("Αγια ἱερὰ Σεβάσμια), the Aktia in Bostra ("Ακτια Δουσάρια), the Pythia and Asclepia in Carthage (Πύθια; 'Ασκλήπεια) and the Severia and Commodia in African Caesarea (for Κο(μ)μόδεια see *SEG* XLVI 2268).

2108 bis. Athletics. Athletes from Italy and Sicily. L.Todisco, *'Atleti italiani e sicelioti'* in *AFLB* 40 (1997) 29-73, examines athletes of western origin with brief references to literary, epigraphical and iconographical sources; on 37-39 a list of athletes from Magna Graecia and Sicily.

2109. Athletics. Equestrian competition before ca. 100 B.C. M.Golden, *Phoenix* 51 (1997) 327–344, draws upon a wide range of literary and epigraphical sources in a demonstration that 'equestrian competition gave the Greek élite access to honour and rewards after age and its concomitants denied them to most athletes' (333). This is illustrated by a Table containing references to the better attested winners of equestrian events at the Olympic, Nemean, Pythian, Isthmian, and Panathenaic Games down to ca. 100 B.C., with the date of their first known victory, their birthdate, and approximate age when the victory was won. Older winners predominate. On 337–343, he concentrates on the social and political impact of equestrian events in Athens, suggesting that a significant decrease in their importance accompanied the aftermath of Kleisthenes' reforms and the Persian invasion of 480 B.C., rather than the turn of the 5th cent. B.C. into the 4th, as urged by Davies, *APF* 103. See also id., *Sport and Society in ancient Greece* (Cambridge 1998) 117-123 and 169-175.

2110. Athletics. The Sebasta in Naples. See our lemma no. 1275.

2111. Athletics. Flogging. N.B.Crowther - M.Frass, *Nikephoros* 11 (1998) 51-82, study flogging, meted out as punishment to athletes who had breached the rules, but otherwise a mark of slaves and of school-children. Discussion of *SEG* XXVII 261 (XLIII 381) B LL. 8-10, 21-23, 69/70 and 97-99 (flogging in the gymnasion), the inscription in our lemma no. 541 (athletes who breach the rules of a contest) and *IvO* 56 LL. 24, 36, 46 and 51; survey of the officials who flogged (μαστιγοφόροι, ῥαβδοῦχοι, ἀλυτάρχαι).

2112. Athletics. The pankratiasts Alexander and Helix. C.P.Jones, *JRA* 11 (1998) 293-298, draws attention to a mosaic in the 'Caupona di Alexander' near the Porta Marina in Ostia representing two pankratiasts opposed in combat and labelled 'Alexander' and 'Helix' in Latin inscriptions: G.Becatti, *Scavi di Ostia* IV: *Mosaici e pavimenti marmorei* (Rome 1961) 205-207 no. 391 (ca. 210-235 A.D.). He argues that Helix is the famous wrestler and pankratiast Aurelius Helix, who won inter alia at the Olympics of 213 and 217 and at the Kapetolia in Rome in 218 A.D. (Cass. Dio 80.10.2; Philostr., *Her.* p. 147 LL. 15-28; cf. *Olympionikai* no. 915; L.Robert, *CRAI* 1970, 26 = *OMS* V 667). J. suggests that the athlete Αὐρήλιος Εὐτύχης ἐπίκλην Ἕλιξ on record in an epitaph from Eumeneia in Phrygia (W.H.Buckler - W.M. Calder - C.W.M.Cox, *JHS* 16, 1926, 80-82 no. 204; cf. L.Robert, *Hellenica* II, Paris 1946, 70, and XI/XII, Paris 1960, 423-425; ca. 250 A.D.; ph.; the curse formula shows that he was a Christian, indeed the first known Christian athlete) received his *supernomen* as a tribute to his great predecessor [but cf. *SEG* XXXVII 1802 for Ἕλιξ as a general 'nom de guerre' of athletes or gladiators; in the same sense B.-C.-C.: the name Helix 'probably marks Eutyches as a wrestler'; rejected by J. on 296 note 10]. J. identifies Alexander with the pankratiast C. Perelius Aurelius Alexander of Thyateira, who was sent to Heliogabalus as an ambassador and became high priest of the association of athletes at Rome some 10 or 15 years later (*Olympionikai* no. 908; *IGR* IV 1251 = *TAM* V 2 1018; translation; cf. also *TAM* V 2 1017 and 1019/1020; L.Robert, *Études anatoliennes*, Paris 1937, 119-123; the Aurelius Alexander in *I.Eph.* 243 (= *TAM* V 2 1181; 213-217 A.D.) is probably either Alexander himself or a relative).

2113. City. The concept of the Polis. Inscriptions are frequently cited as part of the evidence in M.H.Hansen's searching analysis of ancient and modern concepts of πόλις and the state in *Polis and City-State: An Ancient Concept and its Modern Equivalent* (Copenhagen 1998). He concludes that 'city-state is the best possible equivalent to *polis*, and the modern critique of the term has been sometimes exaggerated and sometimes even misguided' (123).

2114. Earthquakes. A.Chaniotis, *'Willkommene Erdbeben'* in E.Olshausen - H. Sonnabend (edd.), *Naturkatastrophen in der antiken Welt* (Stuttgarter Kolloquium zur historischen Geographie des Altertums vol. VI, 1996; Stuttgart 1998) 404-416, studies the positive aspects of earthquakes (rescue from danger; sign of divine epiphany or birth), adducing inter alia *I.Stratonikeia* 10 and *TAM* II 174 (Lycian Sidyma). J.Mylonopoulos, *ibidem* 82-89, discusses earthquakes as symbols of Poseidon's power. He adduces three inscriptions from Didyma, Poimenanon and Tralleis, respectively, which document the foundation of a new cult of Poseidon after an earthquake: *I.Didyma* 132; *JHS* (1906) 28 with L.Robert, *BCH* 102 (1978) 399/400 (= id., *Documents d'Asie Mineure*, Paris 1987, 95/96); *I.Tralleis* 1 = *SGO* I 02/02/01. Most earthquakes were held to be a reaction of Poseidon to ἀσέβεια.

2115. Economy. Trade and traders in the Archaic period. J.-P.Wilson, *BICS* 42 (1997/1998) 29-56, discusses and criticizes models which sought to undermine the importance and the degree of organization of trade in the Archaic period (especially those of J.Hasebroek and M.Finley). On the basis of a detailed analysis of business documents inscribed on lead tablets from Korkyra (cf. our lemma no. 604), Berezan (cf. our lemma no. 987), Olbia (cf. our lemma no. 1012), and Pech-Maho and Emporion (cf. our lemma no. 1308), W. argues that commercial operations in Archaic society showed a surprisingly high level of economic sophistication and organization, quite in contrast to anything Hasebroek (who spoke of traders as 'illiterate and ill-trained') or Finley might have envisaged. Together these documents offer evidence of: 1) complex business relations between Greeks and (non-) Greeks; 2) complex commercial disputes (both private and public, before law courts) in which written documentation was valued above spoken testimony, not a practice in Athens until the 4th cent. B.C. All documents reflect an increasingly organized state judicial system, which not by chance first emerged in settlements whose principal raison d'être was trade; 3) business agents acting for others, which would have allowed for indirect aristocratic involvement in trade. This latter sort of activity is unknown from literature, probably because it was actively suppressed.

2116. Economy. Sales of public grain in the Greek cities. L.Migeotte in *La mémoire* -- (cf. our lemma no. 1354) 229–246, explores this topic through discussion of the literary and epigraphical evidence, mainly in the Hellenistic period. He concentrates on the local magistrates in charge (σιτῶναι, ἀγορανόμοι, μετρονόμοι, σιτοφύλακες, σιτοθέται, who had to rely heavily on written records of their proceedings), on the storage of public grain (granaries, public buildings, οἰκήματα), and on the mechanics of the actual sale (grain itself, not flour; accounting procedures; determination of price; profits for the *polis*; timing of the sale; who could buy and how much; venue of the sale). In an appendix, he reprints the texts of a decree from Koroneia, *SEG* XLIII 205 (see our lemma no. 570); another from Samothrace, *SEG* XXXVI 788 (see our lemma no. 1159); and an excerpt from *IG* V 1 1379 from Messene, all of which are cited often in his preceding discussion.

2116 bis. Economy. Textile workers in ancient Greece. Under this title, G.Labarre, *Topoi* 8 (1998) 791–814, assembles a body of literary and epigraphical evidence for the names of the occupations of workers in the several branches of this sector of the ancient economy. Starting from the Athenian catalogues of silver phialai (*IG* II^2 1553–1578, ca. 330–322 B.C.; see our lemma no. 151), he examines the nature of the textile market in 4th-cent. B.C. Athens, noting inter alia the heavy demand for sails, ropes, and similar equipment by the Athe-

nian navy (799/800) and the evidence in *IG* II[2] 1672/1673 from Eleusis for the clothing market and prices. He also collects prices for clothing in the accounts of the hieropoioi at Delos (see our lemma no. 1033). Mentioned also is the surviving archaeological evidence for textile manufacture, such as the installations on the Rachi of the Isthmos of Corinth, at Chorsiai in Boiotia, and on Delos. Labarre stresses the specialization of textile workers attested in the sources for each stage in the process of preparing the basic material, spinning, weaving, fulling, and dyeing. For textile workers in Miletos see our lemma no. 1414.

2117. Emperor. Petitions to Roman emperors. T.Hauken, *Petition and Response. An epigraphic study of petitions to Roman emperors 181-249* (Bergen 1998), presents seven inscriptions which reproduce petitions containing complaints to Roman emperors; two are in Latin, five in Greek (Part I 1; 2-169). In Part I 2 (170-257) nine more inscriptions are republished which contain complaints but do not include the text of petitions to the emperors; some of them contain petitions to Roman governors. In an Appendix (Part III 1; 328-339), H. adds five more inscriptions which also render petitions to emperors but are to be classified as applications. For all inscriptions in Part I 1-2, H. gives a select bibliography (general, i.e., studies on the texts; list of editions and translations), a brief section on discovery and publication, a description (letter forms; orthography; layout), editions (brief assessment), and finally the Greek text with app.cr., translation and detailed commentary. H. checked the original stones or squeezes, where available. In Part II, H. analyzes the structure of imperial petitions (258-295) and the function of petitions in imperial administration (296-317). We give a *comparatio numerorum* for the texts presented in Part I 1-2; since H. did not number his texts, we refer to pages. For the inscription from Kilter (Çevrepınar Köyü; Phrygia), see our lemma no. 1514.

SEG	**Hauken, pp.**	***MAMA***	**Hauken, pp.**
XIII 492	215/216	X 114	140-161 (ph.)
XIX 476	170-177	***IGR***	
718	251-256 (ph.)	I 674	74-137
XXXVII 1186	217-243 (ph.)	III 1119	179-187 (ph.)
XXXVIII 1244	203-214 (ph.)	IV 598	140-161 (ph.)
XLIII 870	203-214 (ph.)	1368	244-246
XLIV 610	74-137	***I.Manisa***	
XLVI 878	74-137	8	203-214 (ph.)
CIG		21	251-256
4551	179-187 (ph.)	**KP**	
IGBulg		II 222	244-246
IV 2236	74-137	III 9	247-250
V 5872	74-137	III 28	58-73 (ph.)
I.Histriae		III 55	35-57
378	170-178	***Syll.***[3]	
TAM **V 1**		888	74-137
154	244-246	***OGIS***	
419	162-168 (ph.)	519	140-161 (ph.)
611	247-250	609	179-187 (ph.)

CIL **III Suppl.**	**Hauken, pp.**
12336	74-137

Nearly all of Hauken's texts have been discussed by P.Herrmann in the publication summarized in *SEG* XL 1696.

There are occasionally some new readings by H. The most important are in the petition from Ağa Bey Köyü (KP III 55), where in L. 1 [... ἀρ]ιθμὸν κγ´ ὡς καὶ φρουμε[νταρι] ! is to be read (23, viz. intruding soldiers [see now also J.Bartels - G.Petzl, *EA* 32 (2000) 186/187]); in KP III 28 (Kemaliye/Mendechora, in the territory of Lydian Philadelphia), H. suggests reading in LL. 20/21 ἐπι{ε}σκυ[άζω]ν (?). In *SEG* XXXVII 1186 (Takina), H. reads in L. 11 M. Ὀφίλλιος (*SEG*: Ὀφίλλιος), in L. 12 [καὶ ἐσφρά]γισαν (*SEG*: [καὶ παρ]ῆσαν), in L. 16 p]eto --- miliari<a> (*SEG*: --]eto --- miliari), in L. 19 e]t rel(iqua) (*SEG*: --].trel), in L. 20 ἄρχ]ουσι (*SEG*: βουλῆ]ι), in L. 22 αἰτι[ᾶσθε] (*SEG*: αἰτι[ᾶσθαι]), in L. 25 ὥ[στ]ε (*SEG*: ὧ[δ]ε), in L. 39 Αὐρ(ηλίου) Φιλοκυρί]ου (*SEG*: --]ου), in L. 42 ἐ[ν] ὀνόματι (*SEG*: ἐ[νὶ] ὀνόματι) and in L. 43 φ(ι)σκιάρια (*SEG*: φασκιάρια). For the inscription from Skaptopara see our lemma no. 956.

2118. Epigrams. R.Merkelbach - J.Stauber plan three volumes containing all the Greek epigrams found in the territory of contemporary Turkey, Syria and Israel. In 1998 they published the first volume of *Steinepigramme aus dem griechischen Osten: Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998). The arrangement is geographical. Each area along the west coast is given a number (from 01 to 07); the same is true for each city within an area; within each city the inscriptions are numbered: 01/12/23 is inscription 23 from city no. 12 (Halikarnassos) in area 01 (Carian coast). For each epigram the text, a German translation, brief comment, a succinct bibliography including references to photos, and notice of the date, findspot and present location of the stone are given. M.-S. rejected autopsy of all stones: 'Wir wollen fertig werden'. The areas concerned are: Carian coast; the interior of Caria and the Maeander-valley; Ionia; Lydia (Hermos valley); Smyrna (plus Aiolis); Pergamon (plus Kaikos valley) and the Troad. Volume 1 contains 626 complete and 123 fragmentary epigrams.

[In no. 02/09/33 (Aphrodisias), M.-S. print in L. 6 ἔνθα Λαμώ (so C.P.Jones in the ed.pr.). They quote *SEG* XLIV 865 in their bibliography but apparently did not notice that in that text R.A.Tybout had incorporated his superior reading ἐν θαλάμῳ. For 617 no. 06/03/01 (*I.Manisa* no. 309; Stratonikeia on the Kaikos) a reference to M.W.Dickie, *Nikephoros* 1 (1993) 105-152 would have been useful (for the interpretation of εὐτράπελος and παλαιστρίτης: cf. *SEG* XLIII 1215); εὐτράπελος is not 'witty' ('witzig') but rather refers to the harmony and fluency of the athlete's movements. In no. 01/12/14 (*GV* 1469; Halikarnassos), M.-S. translate παλαιστρίταν τὸν ἄκρον as 'den besten Ringkämpfer'. Παλαιστρίτης, however, may well have had the more general meaning of 'palaestra-fan'; Dickie, *art.cit.*, narrows down the meaning to those regular visitors of the gymnasion who are known for their grace of movement, i.e., the opposite of the heavy athlete à la Herakles, Pleket].

In *Tyche* 14 (1999) 93-99, C.Habicht comments on nos. 01/19/29 (*I.Didyma* 216), 01/20/12 and 15 (*Milet* I 3 164 and *SEG* XXIX 1139 (XXXI 979)) and 04/02/05 (*I.Sardis* 49).

See also C.P.Jones, *CR* 50 (2000) 170-172, for brief comment on 01/12/12 (Halikarnassos) and 04/02/07 (Sardis) and for the following caustic comment: 'It would not be unfair to say that this book is largely parasitic'.

For the background of Habicht's and Jones' rather negative comments, see H.W.Pleket, *Mnemosyne* 54 (2001) 257/258.

In 2001, volume 2 of *SGO* appeared, devoted to the northern coastal areas of Asia Minor: Mysia, Bithynia, Paphlagonia and Pontos.

2119. Epigrams. L.Argentieri, *ZPE* 121 (1998) 1-20, studies collections of epigrams dating before Meleager. His documentation is mainly literary and papyrological; he refers occasionally to epigrams in *GV* and in *CEG* (inter alia *CEG* I 177, cf. *SEG* XLVI 1725*).

2120. Epigrams and consolation decrees for deceased youths. Under this title, J.H.M.Strubbe, *AC* 67 (1998) 45-75, presents a comparative study of the concepts and terms in funerary epigrams on the one hand and consolation decrees on the other, also incorporating *post mortem* honorary decrees (the latter without consolation motifs) and literary consolations (rhetoric treatises; philosophical letters). 'Youths' is loosely defined to include people in their twenties and thirties. The epigrams (4th cent. B.C. - 4th cent. A.D.; *floruit* in the Roman Imperial period) contain two main themes of grief: the parents have been deprived of their hope (ἐλπίς) that the child would give them care in their old age (γηροτροφία) and after death; and lament and mourning over the loss of the beloved child that gave them happiness [the problem is in *how many epigrams* such themes occur; in other words: how wide-spread were they?, Pleket]. The three main comforting thoughts are that the child's death is a sign of divine election, that it is now with the gods (or a new Ganymede, or transformed into a star), and that the child had already reached the summit of his capacities (τέλειος; meant as a real consolation rather than being the reflection of a negative attitude towards childhood [perhaps two sides of the same medallion, Pleket]). Consolatory themes such as these entered the epigrams from literary models. Parents could also achieve comfort from the building of the grave or the erection of statues in a public place, after permission was awarded by the city.

Consolation decrees (ψήφισμα παραμυθητικόν; Imperial period; cf. *SEG* XLIV 1691 for geographical diffusion, contents and social - urban, aristocratic - context; see also our lemma no. 2214) often underline that the entire city was profoundly distressed (with demos and polis personified, and the city as a family), and share some themes with the epigrams (e.g. the city too is deprived of high expectations, i.e., from the child as future benefactor and office holder). Civic virtues (σωφροσύνη; κοσμιότης; σεμνότης) are extolled both in consolatory and honorary *post mortem* decrees. The award of these or similar honors (statues; burial place) by the city was a consolation in itself. Other common topoi of consolation and decrees *post mortem* are the exhortation to moderate the grief (μετρίως φέρειν), to bear it in a noble way (ἀνθρωπίνως, γενναίως), the inevitability of death (common to all men), and the fact that the grief is shared. These concepts in the decrees are wide-spread topoi corresponding with aristocratic ethics and influenced by philosophy (e.g. fate is called εἱμαρμένη: a Stoic term and idea), absent from the

epigrams. The specific consolatory motifs of the epigrams (divine election, etc.) are lacking in the decrees. S. concludes that in the consolation decrees, the city elite 'on the one hand made use of general consolatory ideas, which also occur in epigrams, manuals of rhetoric and philosophical writings, and ... on the other hand ... borrowed some concrete but not very deep thoughts from the doctrine and lectures of the philosophers' (75).

S. offers English translations of (parts of) the epigrams A.M.Vérilhac, *Paides aoroi* (Athens 1978/1982) nos. 42, 62, 95, 104, and of the consolation decrees *IG* IV 86 (*SEG* XXXV 305), XII 7 410, and *MAMA* VIII 412 (c) [See *I.Beroia* 499 for an inscription erected by the members of the Macedonian Koinon for a young man εἰς παραμυθίαν τοῦ πάτρος; see our lemma no. 736 sub **Public Documents**].

2121. Epigrams. Death of humans and animals. Cf. *SEG* XLVII 2176. In the context of a discussion of epigrams for dead animals in the *AP*, K.J.Gutzwiller, *Poetic Garlands. Hellenistic epigrams in context* (Berkeley-Los Angeles-London 1998) 60-67, gives the text and English translation of Peek, *GV* 1365 (epigram for a dog, from Rome). Discussion of the attitudes towards animals, alive and dead. Cf. also our lemma no. 1473.

M.D.de Cerio Díez, *Faventia* 20 (1998) 49–73 and *Emerita* 66 (1998) 119-149, examines and analyzes the several ways in which the concept and expression of death are treated in the five funerary poems of the *Greek Anthology* attributed to Anyte of Tegea (7.486, 490, 646, 649, 724) that deal with the death of humans and in the five (5.48; 7.190, 202, 208, 215) that are dedicated to animals. Many parallels and cross-references to epigrams with similar themes inscribed on stone, inter alia *GV* 309, 587, and 1032. Cf. our lemma no. 796.

2122. Epigrams. Sirens in funerary epigrams, Roman Imperial period. B.C. Ewald, *MDAI(R)* 105 (1998) 227-258, argues that relief representations of Odysseus and the Sirens on 3rd cent. A.D. Roman sarcophagi symbolize the power, beauty and harmony of music rather than negative human inclinations (κακομουσία). To support this view he discusses on 247/248 three funerary epigrams for women who are compared favorably to a Siren, referring to their musical and physical qualities: *GV* 1938 (*IGUR* 1305; ph.; translation; epitaph of Petronia Mousa (!); relief representations of a kythara and a lyre), *IGUR* 1250 (translation) and Bernand, *Inscr.métriques* 83. For Sirena as a cognomen see *CIL* VI 17627 (Fabia Sirena).

2123. Epigrams. Valor in death. G.I.C.Robertson in *op.cit.* (cf. our lemma no. 2132) 148–157, contrasts the heavy emphasis in archaic literature on showing valor in death while fighting for one's country with the total absence of this motif in archaic epigrams before the time of the Persian Wars. He also sees a strong contrast between these two media in their representation of civic virtue (ἀρετή/ἀγαθός) and σωφροσύνη, citing numerous inscriptions, mostly in *CEG* I, to illustrate his argument [No mention of the epigrams on the archaic polyandrion at Ambrakia, *SEG* XLI 540A–B, Stroud].

2124. Epigraphy. See F.Ghinatti, *Profilo di epigrafia graeca* (Catanzaro 1998); three chapters. Chapter I (11-111): a long geographically arranged catalogue of the main Corpora, anthologies, thematic collections etc., followed by an equally long account of 'La studio di una inscrizione', mainly consisting of technical details about how to make photos and with which cameras; chapter II (115-198): an account of the main categories of inscriptions, with inter alia on 152-161 a special section on the tablets from Lokroi Epizephyrioi (*SEG* XLVII 1482) and on 182-187 on the collection of inscribed terracotta objects from Tarentum (*SEG* XLVII 1519); chapter III (201-265): discussion of the alphabet, its origin, its archaic versions, Eukleides' reform in Athens and the script of the inscriptions of the Hellenistic-Roman period [The book does not add very much to existing manuals; the weight of bibliography is very heavy; see D.Rousset in *BE* (1999) no. 9: 'Au total, un livre brouillon et assez peu utile'].

2125. Epigraphy. S.Panciera, *'Epigrafia: una voce soppressa'*, *ArchClas* 50 (1998) [1999] 313-330, offers a general introduction to epigraphy originally written as a lemma for the *Enciclopedia Archeologica* of the Istituto dell'Enciclopedia Italiana. Reflections on the distinctive character of inscriptions as historical sources, methodological observations, comment on the relation between epigraphy and archaeology, especially in the fields of urban settlements, territorial organization, material culture and artistic production. An ample bibliography concludes the article.

2126. Epigraphy. Collection of articles. M.Kajava (ed.), *H.Solin. Analecta Epigraphica 1970-1997* (Rome 1998), is a collection of Solin's articles previously published in *Arctos*. Full indices; addenda et corrigenda on 401-408.

2127. Epigraphy. Letter-cutters. D.Mulliez, *Topoi* 8 (1998) 815-830, studies the profession and the work of the letter-cutter on the basis of the information provided mainly by the inscriptions of Delphi and Epidauros. Letter-cutters are known in a few cases from their signatures. To the list compiled by L.Robert (*OMS* I 597 note 1) one may add the signature Μελέαγρος β' ἔγραψε (G.E.Bean, *Journeys in Northern Lycia 1965-1967*, Vienna 1971, 29/30 no. 52). In *IG* V 1 1315 L. 30 the expression ἔγρα(ψε) καὶ ἐχάραξε Δαμοινικίδας is the Greek translation of *scripsit et sculpsit* which distinguishes between the preliminary drawing and the engraving. Most of the evidence is provided by accounts of Delos, Delphi, and Epidauros, which show that the letter-cutters were commonly engaged in other building activities or masonry. In Delphi, the accounts concerning the building of Apollo's temple mention the workshops of Δεινόμαχος Κρατεσίχου (*CID* II 74 II L. 6; 76 III L. 23; 93 L. 59; 97 L. 42; 98 B L. 5; 99 A L. 9; 102 I L. 44; 109 A L. 11) and Μνασικλῆς (*CID* II 83 L. 18; 97 L. 41; 99 A L. 14). Deinomachos, who is also known as bouleutes and hieromnemon (*CID* II 32 LL. 69 and 74; 72 L. 5; 96 L. 4; 97 L. 58), was probably the workshop's owner. Both workshops operated in the same period (c. 337-322 B.C.). The Epidaurian accounts register payments to 'Αρισταῖος, Ζώπυρος, Πασέας, Σαννίων and Φιλωνίδας for engraving letters (*IG* IV^2 1 102 LL. 265 and 292; 103 LL. 136, 140, and 177; 108 LL. 120, 144, 151, 157, 164, and 168; 111 L. 8) and to 'Αστίας and 'Αστυφάνης for painting them (*IG* IV^2 1 103 LL. 38 and 65). Some of these persons (Aristaios, Philonidas, Sannion and Zopyros) are also mentioned for their work as masons or constructors in general (cf. *IG* IV^2 1 102 LL. 255 and 275-306; 103 LL. 58, 96, 104/105, 111, 117, 137, 164-177; 109 III LL. 153-161), and Astias may be identified with the Epidaurian ναοποιός and an assistant architect of the Delphic temple (*CID* II 7 A L. 3; 31 LL. 35, 39 and 60; *IG* IV^2 1 102 L. 111). The Delian accounts mention 'Αριστέας, Δεινομένης, Δόναξ, 'Ερμόδικος, and Νεογένης (*IG* XI 2 145 LL. 27 and 43; 147 A L. 19/20; 148 L. 68; 159 L. 66; 161 L. 90; 287 A LL. 80 and 119; 816-819). The honorarium of letter-cutters in the 4th cent. B.C. ranges from four obols to one drachma per 100 letters in Delphi (*CID* II 74 II L. 6; 76 III L. 23), from three to five obols in Epidauros (*IG* IV^2 1 108 LL. 18, 145, 165, 169; 111 LL. 8/9), and from two obols to one drachma in Delos (*IG* IX 2 145 LL. 27 and 43; 159 A L. 66; 161 A LL. 118/119; 199 C LL. 71-77). The low price of one stater and three obols is attested in Lebadeia (*IG* VII 3073). The basis for the payment was a rough estimate of the number of letters in the range of 100, 300 or 1000 letters (cf. *IG* IV^2 105 L. 17; 108 LL. 118, 144, 164/165, 168/169; 111 L. 8; *IG* IX 2 159 LL. 66/67; 161 A L. 119; 199 C LL. 74/75; *CID* II 97 L. 42; 98 B LL. 5/6; 99 A LL. 9/10; 102 I L. 44; 819-823). The various stages of the work, from the construction of the stele to its final erection, are illustrated by the Delian account *IG* IX 2 161 A LL. 117-119 (cf. *CID* II 83 L. 19; 93 LL. 54-59; 99 A LL. 14-16; 819-822). The name of the profession is not attested, although there are several terms for the work of the letter-cutter (ἀναγραφή, ἐγκόλαψις, ἐγκοπή; cf. ἔγκαυσις for the painting of the letters; 822). Inscriptions that contain citations of literary works, sometimes in combination with abecedaria, may be exercises for the training of letter cutters or samples for apprentices or clients (cf. *SEG* XXVII 138; XLII 452/453; *I.Priene* 314; see also our lemma no. 598; 823/824). The fact that documents are occasionally not inscribed in their proper chronological order (e.g., *Syll.*^{3} 585; *SGDI* 2581) possibly suggests the lapse of time between their composition and their inscribing (824). The study of 'hands' suggests that some texts were inscribed by more than one letter-cutter working in the same workshop (824/825). M. also has a discussion of later corrections of the inscribed text (e.g., *CID* II 31), doublets and unfinished inscriptions, and of cases of letter-cutters known to have worked in different places (826/827).

2128. Epigraphy. Greek Inscriptions in the Benaki Museum. To celebrate the re-opening of the Benaki Museum in Athens in June 2000, after many years of renovation, the Director, A.Delivorrias, with D.Fotopoulos in *Greece at the Benaki Museum* (Athens 1997; = *Greece*, below) and by himself in Οδηγός του Μουσείου Μπενάκη (Athens 2000; = *Guide*, below), presents several excellent, large, color photographs of the following Greek inscriptions in the museum's collection, many now on display. Read from the photos by R.S.Stroud with the exception of nos. 1, 3, 5, 9-13, and 15/16, for which texts in majuscules are given.

1) Attica. Keratea. Epitaph of Herpyllis, ca. 350 B.C. (no inv. no.); *IG* II^2 12808; *Greece* 100/101 nos. 144/145; *Guide* 48.

2) Megara. Honorary decree for Anchieros of Boiotia, ca. 275–250 B.C. (inv. no. 31185); *AAA* 7 (1974) 138–148; *BE* (1974) 264; *Greece* 122/123 nos. 181/182.

3) Megara. Epitaph of the philologist Prouses of Nikomedia, 1st cent. B.C./1st cent. A.D. (inv. no. 31182); *AAA* 7 (1974) 287–291; *BE* (1976) 289; *Greece* 144/145 nos. 240, 242; *Guide* 56, 216.
4) Boiotia. Ptoion. Bronze statuette of Herakles; *SEG* XIII 305 (*LSAG*² 137 no. 6);
5) Boiotia. Epitaph of Parthena: see our lemma no. 580.
6) Thessaly? Epitaph of Orbana: see, 4th cent. A.D.: see our lemma no. 674
7) Northern Greece? Epitaph of Marcus, ca. 250–300 A.D. (inv. no. 31419); *SEG* XXXIX 1737 [undated]; *Greece* 146 no. 244.
8) Phrygia. Epitaph of two men, 3rd cent. A.D. (inv. no. 31520): ἐπὶ τὰς (sic) τέκνοις Διοδώρῳ καὶ Στεφάνῳ κατὰ τ[.] ἔτι ζωσα Κυ[.]ιλλα καὶ Σωτηρὶς τοῖς ἀδεφοῖς (sic) ἐπόησαν [Κύ[ρ]ιλλα, Pleket]; unpublished?; *Greece* 146 no. 243; *Guide* 58.
9) Egypt. Bronze stamp in the form of a sandal, 4th/5th cent. A.D. (inv. no. 11480): Χάρις; unpublished?; *Greece* 172 no. 292.
10) Egypt. Bronze stamp in the shape of a cross, 4th/5th cent. A.D. (inv. no. 11473): Ὑγεία, Ζωή; unpublished?; *Greece* 172 no. 294.
11) Egypt. Round bronze stamp, 4th/5th cent. A.D. (inv. no. 11479): Ταρασί(ου); unpublished?; *Greece* 172 no. 295.
12) Egypt. Bronze lamp in the shape of a foot, 5th cent. A.D. (no inv. no.): Θύρσου; unpublished?; *Greece* 184 no. 313.
13) Egypt. Bronze compasses, 6th/7th cent. A.D. (no inv. no.): Εὐτυχῶς χρῶ πάντοτε. *Greece* 207 no. 350.
14) Unknown provenance. Dedication to Apollo Platytoxos, 5th cent. B.C. (inv. no. 32940); *SEG* XXII 404; *CEG* 331; *Greece* 78/79 nos. 106/107.
15) Unknown provenance. Dedication to Delian Apollo, late 2nd cent. B.C. (inv. no. 32583): [---] Ἀπόλλω[νι]; unpublished?; *Greece* 124 no. 184; *Guide* 52.
16) Unknown provenance. Round bronze stamp, 4th/5th cent. A.D. (inv. no. 21998): Σφραγὶς Κυρίου; unpublished?; *Greece* 172 no. 293.

2129. Finance. Public and sacred finances. L.Migeotte in *Actas del IX Congreso Español de Estudios Clásicos* (Madrid 1998) 181-185, argues that there is a difference between 'sacred' and 'public' property in the Greek cities. The property of the gods was carefully registered in inventories and the revenues were used to finance cultic activities; the Delian inventories distinguish between δημόσια χρήματα/δημοσία κιβωτός and ἱερὰ χρήματα/ἱερὸν ἀργύριον/ἱερὰ κιβωτός (cf. *I.Beroia* 3 LL. 5/6 for the differentiation between πολιτικαὶ πρόσοδοι and πρόσοδοι τοῦ θεοῦ; cf. *OGIS* 229: ταμίας τῶν ὁσίωμ προσόδων); loans taken from the treasury of Athena in Athens (cf. *IG* I³ 369), Apollo in Delos or Zeus Olympios in Lokroi confirm that the Greeks distinguished carefully between the property of the gods and that of the demos.

2130. Institutions. Procurators in Asia and Dacia under Marcus Aurelius. D.Potter, *ZPE* 123 (1998) 270-274, starts from three inscriptions in which cities of Asia call

themselves 'metropolis' of a traditional ethnic division of the province (see *SEG* XLV 2353): *I.Stratonikeia* 15 (metropolis of Caria, ca. 150-200 A.D.), *SEG* XLIII 865 (cf. XLVI 1526) from Sardis (μητρόπολις of Asia and Lydia, early reign of Alexander Severus), an unpublished inscription from Klaros mentioned in *SEG* XLV 2353 naming Aphrodisias (first metropolis of Caria, 170/171 A.D.). The hypothesis that something happened to the administration of Asia, as a result of which cities described themselves as being 'metropolis' of a traditional ethnic division of the province, is corroborated, according to P., by several careers connected with the fiscal administration of Asia. From his list of Greek and Latin inscriptions we note the Greek texts: *IGR* IV 749 (ἐπίτροπον Φρυγίας), 819 (συνήγορο[ν τ]οῦ ἐν Φρυγί[ᾳ ταμιείου), Maiuri, *Nuova Silloge* 562 (cf. H.G.Pflaum, *ZPE* 7 (1971) 64-68) (ἐπίτροπος κ' κληρονόμων περιόδου Καρίας). These documents show that new procuratorial districts had been created under Marcus Aurelius. The districts, however, remained under the overall control of the governor of Asia. P. traces the same development in Dacia. The changes may have come as a response to fiscal difficulties under Marcus' reign [see the criticism of H.W.Pleket in *SEG* XLV 2353; see also *An.Ép.* (1998) [2001] no. 1295 in fine].

2131. Institutions. The 'Reichskanzler' in the Seleukid empire. K.Ehling, *EA* 30 (1998) 97-106, discusses the seven persons who are known to have been ὁ ἐπὶ τῶν πραγμάτων (τεταγμένος) (four cases) or προεστηκὼς τῆς βασιλείας (two cases). One of them, Heliodoros, is on record in inscriptions: *IG* XI 4 1112-1114. Zeuxis, whose full title was ὁ ἐπὶ τῶν ἐπιτάδε τοῦ Ταύρου πραγμάτων, was not 'Reichskanzler' but 'Generalstatthalter' of western Asia Minor.

2132. Law. Inscribed laws and the literary tradition. R.Osborne in L.G.Mitchell, P.J.Rhodes (edd.), *The Development of the Polis in Archaic Greece* (London 1997) 74–82, urges the importance of using both inscribed laws and the literary tradition in a judicious combination in order to construct an overall view of early Greek law. As we have them, both media inherently present the work of early lawgivers as fragmentary. Literary sources, deriving primarily from a biographical tradition, concentrate on individual oddities and the type of behavior lawgivers tried to regulate. Surviving inscribed laws are specific to the magistrate(s) charged with their enforcement. He quotes and translates excerpts from the following inscriptions: *IG* IV 493 (Mykenai); *SEG* XXX 380 (Tiryns); *IvO* 2 and 7 (*SEG* XLI 391/392); *SEG* XI 1112 (Arkadia).

2133. Law. Funerary legislation. J.Engels, *Funerorum sepulcrorumque magnificentia. Begräbnis- und Grabluxusgesetze in der griechisch-römischen Welt mit einigen Ausblicken auf Einschränkungen des funeralen und sepulkralen Luxus im Mittelalter und in der Neuzeit* (Stuttgart 1998), studies the ancient regulations concerning funerals, especially the limitation of extraordinary expenses. The following inscriptions are discussed in some detail: *IG* V 1 1390 = *SEG* XLVI 406* = *LSCG* 65 (Andania, 92 B.C.; 73); *IG* XII 3 87 (Nisyros; 3rd cent.B.C.; 72); *IG* XII 5 593 = Koerner, *Gesetzestexte* 60 = *LSCG* 97 (Ioulis; late 5th cent. B.C.; 60-64); *CID* I 9

=*LSCG Suppl.* 77 = Koerner, *Gesetzestexte* 46 = *SEG* XLVII 526 (Delphi; ca. 400 B.C.; 64-67); *I.Cret.* IV 22B, 46B, 76B (Gortyn; 5th cent. B.C.; 51-53) [but see *SEG* XLV 1276, Chaniotis]; *LSCG* 31 (Tegea; 4th cent. B.C.; 73/74); *LSCG Suppl.* 64 (Thasos; ca. 400 B.C.; 67/68); *SEG* XXXIX 1324 = *Syll.*³ 1219 = *LSAM* 16 (Gambreion; 3rd cent. B.C.; 70/71); F.Sokolowski, *BCH* 94 (1970) 113-116 = *IGBulg* IV 2083; V 5775 (Pautalia; Hellenistic period; 72/73).

2134. Laws. Anthology. I.Arnaoutoglou, *Ancient Greek Laws. A Sourcebook* (London-New York 1998), presents a selection of ancient Greek laws in English translation with brief commentaries. We give a comparatio numerorum with major corpora and *SEG*.

IG I³	Arnaoutoglou	*SEG*	Arnaoutoglou
46	96	XXXIII 679	97
79	100	XXIV 614	49
104	63	XXVI 72	50
153	102	XXVII 545	46
236	103	XIX 415	80
257	87	XXXVI 752	68
IG IX 1²		XLII 785	85
609	94	XLIII 381	98
718	95	*IPArk*	
IG X 2 1		17	106
3	111	*CID* I	
IG XII 2		3	37
6	68	*FD* III 2	
IG XII 5		139	52
107	86	*I.Délos*	
568	47	509	40
569	88	*I.Cret.* I	
IG XII 6 1		VIII 5	58
172	45	X 2	32
IG XII 7		*I.Cret.* IV	
3	66	41	28-31, 55-57
IG XII 8		42B	89
265	48	43	54
IG XII Suppl.		47	27
264	77	62	51
347	36	72	3, 6/7, 9-11, 15-18,
348	42	20/21, 24-26, 35, 53	
SEG		75	82
XI 1026	39	78	23
XII 87	65	81	81
XIII 521	99		

I.Eph.	Arnaoutoglou	*Nomima* I	Arnaoutoglou
8	90	02	63
I.Erythrai		19	93
1	76	43	95
2	69	104	70
15	38	105	71
I. Kalchedon		106	69
16	41	144	94
I. Kyme		Meiggs-Lewis, *GHI*	
11	83	30	70
*Syll.*³		83	72
279	92	*LSAM*	
647	105	16	110
976	45	37	107
OGIS		*LSCG* Suppl.	
483	99	64	78
Staatsverträge		97	109
408	104	122	108

2135. Linguistics. Bilingualism. J.N.Adams, *ZPE* 123 (1998) 235/236, draws attention to the reciprocal influence of Greek and Latin syntax. For example, the Greek construction of accusative of the honorand + nominative of the dedicator is often adopted in the Latin version in bilingual inscriptions, e.g. *I.Délos* 1698 (cf. *SEG* XLV 2267), 2009, *SEG* XLI 1403 (XLIV 1223 on no. 688 [= *I.Anazarbos* 64]). In the latter text the expression m(emoriae) c(ausa) is also influenced by μνήμης χάριν of the Greek text. A. further discusses D.R.Hillers - E.Cussini, *Palmyrene Aramaic Texts* (see *SEG* XLVI 1789) no. C3937 from 258 A.D. The strange syntax with τὸν φίλον after the name of the dedicator, agreeing with the initial name of the honorand in the accusative, is influenced by Palmyrene Aramaic (cf. *SEG* XLVI 1788).

2136. Linguistics. Dictionary. See P.Boned Colera, J.Rodriguez Somolinos (et alii), *Repertorio Bibliográfico de la Lexicografía Griega* (RBLG) (Madrid 1998), meant as a supplement to the *Diccionario Griego Español* (DGE: see *SEG* XLIV 1710; XLVII 2280). *Non vidimus*: see *BE* (2000) no. 14.

See also H.Rodríguez Somolinos, *'El DGE y la epigrafía griega: el problema de las "palabras fantasma"'* in *Τῆς φιλίης τάδε δῶρα. Miscelánea léxica en memoria de Conchita Serrano* (Madrid 1999) 187-198.

2137. Manumission. P.Cabanes in Y.Le Bohec - Y.Roman (edd.), *op.cit.* (cf. our lemma no. 654) 53-60, sketches the contribution of epigraphy to the study of manumission (procedure and conditions of manumission, the status of the manumitted slave). With regard to

manumitted slaves designated as ἱεροί, C. doubts whether they had religious obligations towards the sanctuary (57). C. discusses briefly the following texts: *IG* IX 1^2 36/37, 42, 96, 125, 137 A, 193, 621, 624, 638-640, 705, 755 B; *F.Delphes* III 2 120.

2138. Marriage. A.-M.Vérilhac - C.Vial, *Le mariage grec du VI esiècle av. J.-C. à l'époque d'Auguste* (Athens-Paris 1998) offer a detailed study of the following topics: 1) endogamy or exogamy (marrying in or outsde the community; marriage within or outside the family) and the legal consequences, especially for the acquisition of citizenship; marriage between citizens and between citizens and foreigners; position of νόθοι; 2) the dowry: obligatory nature, size, composition; 3) selection of partner; 4) legal aspects of contracting a marriage (ἐκδίδωμι; ἐγγυή; ἐγγύω); 5) obligations of husband and wife.

For all these subjects inscriptions are regularly adduced and analyzed: inter alia *Milet* I 3 41, 45/46, 50/51, 57, 64/65, 67, 70, 72, 74-80, 87, 89 and 149; *Syll.*[3] 364 (*I.Eph.* 4); *SEG* IX 1 and 72 (Kyrene). See also our lemmata nos. 676, 1048, 1050, 1122, 1142/1143, 1146, 1156, 1206, and 1212. See the detailed review by P.Gauthier, *TOPOI* 9 (1999) 331-345.

2139. Medicine. Doctors. H.von Staden in H.Flashar-J.Jouanna (edd.), *Médecine et morale dans l'Antiquité* (*Entretiens sur l'Antiquité classique, Vandoeuvres-Genève, 19-23 Août 1996*; Geneva 1997) 158-172, argues that both professional competence and moral virtue were considered by the Greeks to be relevant to evaluating whether someone was a good doctor. In this respect there is continuity between the Hellenistic and Roman period. He adduces various inscriptions which testify to the link between competence and character and show that the ideas of medical authors on this point were widely shared by lay persons and doctors alike: *SEG* XXVII 513; XXVIII 225 (XXXIX 209); XLI 680; *IG* V 1 1145; *IG* XII 1 1032; *IG* XIV 1900 (*IGR* I 319); *F.Delphes* III 4 87 and 108; *PH* 344 (for the meaning of βίος in the expression ἀρετᾶς ἕνεκα τᾶς περὶ τὰν τέχναν καὶ τὸν ἄλλον αὐτοῦ βίον see von Staden, *ibidem* 175-178: 'life style, way of living'); *I.Cret.* I VIII 7; II III 3; IV 168; *I.Magnesia* 113 (*Syll.*[3] 807); *I.Pergamon* 576 B (*GV* 2040); *DGE* 369.

N.Massar in A.Verbanck-Piérard (ed.), *Au temps d'Hippocrate. Médecine et société en Grèce antique* (Mariemont 1998) 67-81, discusses the profession of the physician in ancient Greece making ample use of the epigraphic evidence for public physicians, their social role, the treatment of patients, and their mobility (esp. *IG* II^2 373/374, 483, 772; V 1 1145/1146; IX 1^2 748 and 750; XII 1 1032; XII 5 824; XII Suppl. 249; *SEG* IX 1; XXVII 510 = XLVII 1280; XXVII 514; XXXIX 878; XLI 680; *Syll.*[3] 943; *F.Delphes* III 4 362; *I.Cret.* I VIII 7; I XXII 4 C; II III 3; IV 168; C.Habicht, *AM* 72, 1957 no. 64 = *IG* XII 6 1 12). M., *ibid.* 83-97 and 218-221, republishes the following texts (Greek text; French translation; brief commentary): *IG* V 1 1145 (89-94 no. 4; ph.); XII 1 1032 (87-89 no. 3; ph.); XII 5 719 (220/221 no. I.21; ph.); XII Suppl. 249 (83-85 no. 1); *SEG* XXVII 513 (94-97 no. 5; ph.; commentary by D.Bosnakis); *SEG* XXVII 515 (218-220 no. I.20; ph.; commentary by D.Bosnakis); *I.Cret.* I XII 4 C (85/86 no. 2).

H.Solin, *Academia Scientiarum Fennica, Year Book* (1997) 61-68, gives an overview of the social dimensions of the physician's profession in Classical Greece, focusing on the practice of medicine in Kos, the organisation of the doctors in the association of the Asklepiadai, their fees (*Syll.*[3] 1025), and the institution of the public physician. S. points out that there is no evidence that the Asclepieion of Kos was the scene of medical treatment.

2140. Medicine. Roman Imperial court-physicians. As a sequel to his study on Hellenistic court-physicians (cf. *SEG* XLVI 2314; see also L. and K.Hallof - C.Habicht, *Chiron* 28, 1998, 109, for some additions), G.Marasco, *Chiron* 28 (1998) 267-285, examines the literary and epigraphical sources concerning the activities and social status of the physicians who took care of the Roman emperors and their relatives. Literary sources (inter alia Pliny, *N.H.* 29.5.7-9) testify to their wealth and social advancement, which often elicited envy. Though senatorial rank remained inaccessible to them (mostly *liberti*, and active in an otherwise lucrative craft), there are signs of progressive integration into the Roman aristocracy. Through their proximity to the emperor they were able: 1) to bestow favors upon or to obtain them for their native provincial cities, where they are frequently honored as benefactors: e.g. Tiberius Claudius Epagathos, doctor of Claudius, finances buildings in Sidyma (cf. e.g. *TAM* II 178 and 184); T. Statilius Kriton, doctor of Trajan, obtains favors for the physicians of the Museum of Ephesos (*I.Eph.* 719), and for his own city Herakleia-on-the-Salbake, where he is honored among the κτίσται τῆς πατρίδος (*La Carie* 126); he belonged to a family of doctors active in this city (*MAMA* IV 45); the ἀρχιατρός Stephanos finances buildings in his (native?) city of Hebron in late antiquity (F.M.Abel, *RBi* 6, 1909, 104 no. 2); 2) to acquire important functions in the imperial administration: cf. notably the case of C. Stertinius Xenophon, doctor of Claudius; he had a brilliant equestrian career, achieved *immunitas* for his native Kos, and was honored by the Koans accordingly (*Syll.*[3] 804; Maiuri, *Nuova Silloge* 475; *Iscr. Cos* EV 219, 237 and 241); Statilius Kriton became *procurator* (*La Carie* 49 and 75); L. Gellius Maximus, doctor of Caracalla, became *procurator ducenarius* (*SEG* VI 563); 3) to obtain favors for their relatives, who often acquired positions as court-doctors themselves (cf. e.g. *Syll.*[3] 805/806; *CIL* VI 8895 = *ILS* 1842). Their distinguished position at court is borne out by the title 'φίλος/*amicus* of the emperor' (cf. e.g. *La Carie* 49, 75 and 126; *CIL* III 6820; *SEG* VI 554 and 563). Literary evidence shows that in the 4th/5th cent. A.D., the importance of the imperial court-physicians increased considerably: ἀρχιατρός became their official title, they were granted special privileges and occasionally access to senatorial rank, and they became highly active in the administration (possibly due to lack of scientific progress in the medical profession and to increasing bureaucracy), e.g. in the capacity of *comites primi* or *secundi ordinis*.

2141. Medicine. Λύκιον. See L.Taborelli - S.M.Marengo, *ArchClass* 50 (1998) 213-271, for a history of the medicine λύκιον, produced in small coastal Lycian cities like Phaselis and Patara but also imported from India, the vessels (ceramic, lead, copper) in which it was traded and the development of the trade itself. Fifteen names of pharmacists, stamped on the vessels are known: Ἡράκλειος, Ἰάσων, Νικίας, Ἀρτεμίδωρος, Διονύσιος, Ἀκεστίας, Κλε-

αν(--), [--]αυγοσ (or -ας), Μουσαῖος, Νυμφόδωρος, Σιμάκων, Δημέας, Ἑρμόφιλος, Λυκίας, Μοσχίων; there are five groups of vessels, based on shape: from Sicily, Magna Graecia, Athens or central Mediterranean, Oriental part of the Mediterranean; brief catalogues of vessels attributed to these groups (with their find-spots), and of the accompanying names of pharmacists; chronology (Hellenistic); small size of the vessels, high price of the λύκιον. Detailed analysis of the stamps, their script and the formulas (for Λυκίας λύκιον, T.-M. prefer to interpret Λυκίας as the nominative of a male personal name; the exceptional expression ἐπ' ἐγγύῃ means 'with guarantee'); pharmacists and doctors, Ἀκεστίας as sole pharmacist, whose vessels have been found in Rhodes only. On 251-267, catalogues of a) vessels carrying the name of the pharmacist and the word λύκιον; alphabetical arrangement (251-262) and b) vessels carrying only the word λύκιον, arranged according to find-spot (262-266). On 266/267 an Appendix with two new λύκιον vessels (S.I.Rotroff, *Agora* XXII: *Hellenistic Pottery*, Princeton 1997, 424 nos. 1775/1776), with the formula ἐπ' ἐγγύαι/ἐγγύηι (see above).

2142. Mosaics. Inscriptions on late Roman mosaics representing Orpheus. I.J.Jesnick, *The Image of Orpheus in Roman Mosaic. An exploration of the figure of Orpheus in Graeco-Roman art and culture with special reference to its expression in the medium of mosaic in late antiquity* (Oxford 1997) 103/104, discusses the inscriptions on ten late Roman imperial/early Christian mosaics (or mosaic complexes) incorporating ■ representation of Orpheus: seven in Greek, two in Latin, and one in Syriac. Those in Greek are either labels identifying persons, personifications and landscape settings or indicate the name of the commissioner (unfortunately, the texts are rendered in Latin majuscules only; pp. and nos. are those of J.'s catalogue on 124-147): 1) ❦ Ὀρ- ❦ φεύς (Ulpiana (area of: Poljanice) in Moesia Superior; 300-350 A.D.; 138 no. 57; ph.; dr.; S.Fidanovski, *Arheoloski Pregled*, 1985, 150): 'the lucky *hederae* evoke the protective powers associated with Orpheus, and lend their own protection to the image' (103); 2) Ἠλύσιον (Attaleia; 5th cent. A.D.; 139 no. 61; Blasquez y Lopez Monteagudo, *AEA*, 1986, 233-252): 'clear afterworld and salvationary connotations' (103); 3) Τυδεύς, Λεύκασπις, Πακτωλός, Νυμφέρως, Περσεύς, [Ἀχιλλ]εύς (pendant of the Orpheus mosaic: pairs of gladiators; NEI indicates the victor of each combat; Kos; 4th cent. A.D.; 139 no. 62; dr.; R.Herzog, *AA*, 1901, 134 and 137; J.M.Blázquez Martínez, *Estudios de Geografia e Historia* 3, 1990, 353-362): 'The arena is here the metaphor for life's battle' (104); 4) Πρωτέας (pendent of the Orpheus mosaic: scene from Euripides' *Alkestis*, with Herakles, feasted by Admetos, and Alkestis; Kos; Proteas may be 'the name of the owner or a devotee' (103); late 3rd cent. A.D.; 139 no. 63; G.Karo, *AA*, 1936, 175-179): 'The intended message ... may be salvationary, Hercules and Orpheus both being capable of returning souls to life' (103); 5) Νάπη and Ὕλη (personifications of parts of the landscape; Seleukeia in Pamphylia; mid 5th cent. A.D.; 140 no. 66; *LIMC* VI 702 s.v. Nape 1); 6) [--]ος Πίννιος Ῥεστιτοῦτος ἐποίει (name of the commissioner; Paphos (Nea); 220-230 A.D.; 140 no. 68; ph.; *SEG* XXXVI 1263 bis; cf. XXXIX 1805); 7) Θεοδωσία and Γεωργία (pendent showing two female figures carrying a bird and ■ flower, respectively; on 97, J. argues that they are personifications symbolizing the gifts of harvest - the 'gift of god', referring to Dionysos - rather than commissioners; Jerusalem; 5th/6th cent. A.D.; 141 no. 73; dr.; J.Strzykowski,

ZPalV 24, 1901, 139-165; L.Budde, *Antike Mosaiken in Kilikien* II, Recklinghausen 1972, pl. 258; B.Rosen, *IEJ* 34, 1984, 182/183).

2143. Mosaics. Mosaic inscriptions from the Near East. J.Balty, *Mosaïques antiques du Proche-Orient* (Paris 1995), is substantially a collection of earlier studies on Near Eastern mosaics from the late Roman/early Byzantine period. In a review, G.W.Bowersock, *JRA* 11 (1998) 693-697, briefly comments on and provides additional bibliography for several of the inscribed mosaics, with special reference to personifications and symbolism (Neoplatonist; Christian) of the myths represented. Discussed are inter alia mosaics from Emesa (unpublished group depicting the Herakles myth, including personifications of Ἄγνοια and Ἀθανασία [for which cf. *SEG* XLVII 2086]), Apamea (*SEG* XXVI 1628 (XLVII 1929*); XXXI 1387 (cf. XLII 1348); XXXVIII 1556; mosaic with a double wreath surrounding the words εὖ χρῶ: a common formula (cf. J. and L.Robert, *BE* 1972, no. 264) rather than a word play upon the Christian emblem A X/P Ω as suggested by Ba.), Philippopolis [cf. also *SEG* XLVII 2086] (mosaic featuring Εὐπρέπεια, Σκοπή and Χάρις; Bo. supports Ba.'s interpretation of these figures as moralizing commentaries on the myth of Ares and Aphrodite, considered a scandalous liaison by ancient critics: in the southern Syrian pantheon, Ares and Aphrodite embodied unimpeachable divinities, sc. the warrior god Arsū and the goddess al-ᶜUzzā; Bo. draws attention to the inscriptions on the Umayyad frescoes at Qusair al-ᶜAmra with personifications labelled Σκψη (sic), Νίκη and [Χά]ρις (the latter is a new reading in a doctoral thesis by C.Vibert-Guigue; nothing was read before); he argues that Σκψη may be the same personification as Σκοπή, since the grammarian Herodian records σκέψ as an equivalent of σκοπός), Madaba (*IGLS* XXI 2 126; for 128 see our lemma no. 1846 app.cr. in fine) and Firkia (cf. our lemma no. 1846). Cf. also our lemma no. 1916.

2144. Museum collection. Florence: Palazzo Medici Riccardi. After study of the stones, A.Gunnella, *Le antichità di Palazzo Medici Riccardi* I. *Le iscrizioni del cortile* (Florence 1998) 181-197 nos. 92-98, republishes seven Greek inscriptions (texts; app.cr.; history and description of the stones; bibliography; brief commentary): 1) *IG* II^2 2065 a (181-187 no. 92; cf. our lemma no. 179); 2) *I.Délos* 2149 (187-190 no. 93; in L. 1 χρηστῆι instead of χρηστῆι should be read; in L. 4 Τυρμέδου instead of Τυρμείδου); 3) *IG* XII 3 918 (190/191 no. 94; probably from Thera); 4) *IG* XIV 2136 (*IGUR* 1396; 191/192 no. 95); 5) *IG* XIV 2386 (193/194 no. 96; unknown provenance); 6) *CIG* 6840 (*LIMC* III 848 no. 9 s.v. Eris; 194/195 no. 97; unknown provenance); 7) *CIG* 6847 (Pfuhl - Möbius 1818; 195-197 no. 98; unknown provenance; 'eastern Greek'); G.'s new readings supersede the earlier editions: [--]ιμος κα[- ca. 5 - | --] T. K. Σύνκλητος | ΑΙΛΙΝỌ[--] ἀν|έθηκεν τὰ̣(ν) στήλαν {ν} || Τυρ̣[---] χαρ̣[ιν] (or χαι̣̃[ρε]); Σύνκλητος is probably a name (though previously unattested; but cf. Συνκλητικός/-κή); in L. 5 perhaps (a form of) the name Τύραννος.

2145. Nurses and pedagogues. See H.Schulze, *Ammen und Pädagogen. Sklavinnen und Sklaven als Erzieher in der antiken Kunst und Gesellschaft* (Mainz 1998) 13/14 (terminology: τίτθη, τροφός, μαῖα, τροφεύς); 37-40, 105/106 and 109 (grave reliefs with inscriptions, from Athens and elsewhere; see especially 40 with notes 236/237).

2146. Onomastics. Parallels between the south Balkan area and Asia Minor. E.Petrova, *'Onomastic parallels between the southern part of the Central Balkans and Asia Minor'* in *Mélanges d'Histoire et d'Épigraphie offerts à Fanoula Papazoglou par ses élèves à l'occasion de son quatre-vingtième anniversaire* (Belgrade 1997) 179-184. *Non vidimus*: see M.B.Hatzopoulos, *BE* (2000) no. 432, who points out that P. draws parallels between the southern Balkans and Phrygia in particular, without resorting to a 'pan-Phrygisme'.

2147. Onomastics. Latin cognomina in Greek inscriptions. In an alphabetical list of new Latin cognomina, H.Solin, *Arctos* 32 (1998) 235-251, occasionally draws on Greek inscriptions: for entries with brief comment see s.v. Antoninianus ('Αντωνειvιανός; cf. *SEG* XLV 1696), Circus (possibly to be inferred from Κίρκος on record in *TAM* III 1 234 = *An.Ép.* 1994 no. 1749; derived from circus life), Fulvianu (Φουλβιανή; cf. *I.Prusa* 1042), Γρατίολα (cf. *SEG* XLVI 1380 L. 14; cf. Gratilla etc.), Madilia (Μαδιλία: new reading by O.Salomies, for which see our lemma no. 692), Sapidosus (probably to be inferred from Σαπηδῶσος on record in Audollent, *DefixTab* 160), Ummidiana (Οὐμμιδιανή; cf. *MAMA* X 352), Vacrianus (possibly to be inferred from Οὐακριανός; cf. *SEG* XLV 1872 [for a different view see *SEG* XLVII 1877]), and Velianus (Βηλιανός; cf. *I.Manisa* 188; cf. *SEG* XLIV 952 sub 'Names').

2148. Onomastics. Names meaning 'hunchback'. C.Bruun, ' *"Der Bucklige" als Spottname in der griechisch-römischen Antike und im Mittelalter'*, *C&M* 49 (1998) 95-117, is mainly based on literary sources; see, however, 97-101 for some references to Greek and Latin names derived from words meaning 'hunchback' and on record also in inscriptions: Γυρίδας, Κυρτός (Κυρτών), Gibbus, Gibus, and Gibba (male name).

2149. Onomastics. Names in Tarentum and Herakleia. B.Ortega Villaro, *BNG* 33 (1998) 253-262, points to the main characteristics of the names on record in inscriptions and on coins from Tarentum and Herakleia: 1) compound derivation (e.g. Ζώπυρος and related names; names beginning with Σω-); 2) frequency of the root 'Ιστια- ('Ιστιάρχος, 'Ιστιαῖος, 'Ιστιεῖος, "Ιστωνος etc.); 3) frequency of names (and other words) in -ειος, -ηιος and -αιος; 4) hypercoristics in -υλος (inter alia 'Αγύλος, Νικύλος, Πολύλος, Φιντύλος), -ις (inter alia "Ανταλλις, "Αριστις, Κρᾶτις, Πάννυχις), and -ισκος (inter alia 'Ανθρωπίσκος, Λεοντίσκος, Φιλίσκος). O.V. also lists names with morphologic and phonetic characteristics also on record in other Doric colonies in Magna Graecia and Sicily.

2150. Onomastics. Ιαζημις. In the context of an article on the epitaph of M. Caerellius Iazemis (*CIL* XIV 4234; Tivoli), R.Valjus, *Arctos* 32 (1998) 259-264, collects epigraphical examples of Ιαζημις. Contra J.Sundwall (*Studia Orientalia* 16, 1950, 20) and following Robert, *Noms indigènes* 124, 220 and especially 433-442, he argues that it is a Cappadocian rather than a Lydian name and supports his view with evidence from hieroglyphic Luwian inscriptions.

2151. Poetry. Melinno's Hymn to Rome. In an article on this poem, known from Stobaeus (O.Hense, *Ioannis Stobaei Anthologii Librum Tertium*, Berlin 1894 = 1958², 3.7.12, pp. 312/313), V.Raimondi, *Helikon* 35-38 (1995-1998) [1999] 283-307, adduces *IG* II² 4705 (*Syll.*³ 1125; *SEG* XV 137; cf. XXXI 1687) from Eleusis (296/297; text in note 58) as a parallel for Melinno's motive of the immutability of Time (Αἰών styled μεταβολῆς ἀμέτοχος in L. 11). On 303 onomastical comment on Μελιννώ (unattested in other sources); related variants are Μελινώ (*IG* II² 1868) and Μέλιν(ν)α (*IG* XII 5 1091 and *CEG* 774).

2152. Politics. The chronology of the Third Diadoch War. P.Wheatley, *Phoenix* 52 (1998) 257-281 (chronological tables on 279-281), argues that for ordering the sequence of events in the Third Diadoch War (315-311 B.C.), presented in a messy way in the 19th book of Diodoros, the 'high' chronological system proposed by R.M.Errington should be abandoned in favor of the 'low' system of A.B.Bosworth. A fixed point is provided by the return of Antigonos to Cilicia (Diod. 19.56.5) upon the defeat of Eumenes 'after the setting of Orion', which W. dates to winter 316 rather than to 315 B.C. (low chronology). W. uses literary, numismatic and epigraphic evidence. The events recorded in two inscriptions, when integrated with Diodoros' historical narrative, can far more comfortably be placed in a 'high' chronological framework than in a 'low' one: 1) the visit of Asander, the Macedonian satrap of Caria, to Athens in January/February 313 B.C.: *IG* II² 450 (W. 269-273). The visit is not mentioned by Diodoros, but other events (mainly the Athenian mission to Lemnos and Kassander's expedition to Caria; Diod. 19.68.3-5) provide a rational context for it; 2) Antigonos' subjugation of Caria (Diod. 19.75.4), to be dated from March 313 to 312 B.C. according to the 313/312 entry in the Milesian list of stephanephoroi *Milet* I 3 123 (W. 273-276).

2153. Politics. The revolt of Aristonikos. C.Mileta, *Klio* 80 (1998) 47-65, rejects the prevailing view first developed by T.R.S.Broughton and E.S.R.Robinson that in the revolt of Aristonikos (133-129 B.C.) two stages can be distinguished: a purely dynastical attempt at usurpation with its geographical focus on the coastal area, followed after a short time by a retreat to the Myso-Lydian hinterland, where A. could not but rely increasingly on the support of the poor rural population and slaves. On the one hand, kistophoroi struck in A.'s first regnal year in Thyateira (M.Kampmann, *RN* 20, 1978, 38-42) show that the hinterland was in A.'s hands from the beginning. On the other, the existence of a place called Δούλων πόλις belonging to the territory of Kolophon (on record in the Klarian decree for Polemaios *SEG* XXXIX 1243 Col. II L. 37) points to the continuous presence of the rebels in the Aegean coastal area; moreover, it pro-

vides additonal proof that slaves were among his supporters. This 'Slave City' was probably founded by Aristonikos for his followers; later, it was attacked (Col. II LL. 31-51) by unnamed persons or communities, who in any case must have been liable to Roman jurisdiction (M. follows the view of J.-L.Ferrary; cf. *SEG* XLI 987 initio).

On the basis of literary sources, M. argues that the rebellion resulted from and continued the crisis of the Pergamene empire under Attalos III. A. was broadly supported from the outset, both by parts of the old Attalid elite and by poor free men as well as by slaves. His revolt was pervasive and successful for a considerable time, and he controlled large parts of western Asia Minor including the coastal area until a turn was brought about by M. Perperna (cos. 130 B.C.). A decree issued shortly after Attalos III's death (*I.Pergamon* 249 = *IGR* IV 289 = *OGIS* 338; translation on 50/51) shows that a crisis struck Pergamon, calling for concessions to lower status groups (award of citizenship or status of paroikos); it is significant, however, that slaves play a subordinate role (only royal slaves were to acquire the status of paroikoi) [See now also P.Briant - P.Brun - E.Varinglioğlu, *'Une inscription inédite de Carie et la guerre d'Aristonicos'* in A.Bresson - R.Descat (edd.), *Les cités d'Asie Mineure au IIᵉ siècle a.C.* (Paris-Bordeaux 2001) 241-259, especially 256 note 69, Pleket].

2154. Politics. Hellenistic kings: foundations and donations. *SEG* XLV 2299. E.Leuteritz, *Hellenistische Paideia und Randgruppen der Gesellschaft. Herrscher und Frauen, 'Bildungspolitik' und Eukosmia* (München 1997) 92-118, adduces various inscriptions, drawn from Ameling, Bringmann, Schmidt-Dounas, *Schenkungen* -- (see *SEG* XLV 2299), concerning foundations and donations by Hellenistic rulers, especially the Attalids; special attention to foundations for gymnasia and for the relations between rulers and the Dionysian Technitai.

On 139-141 brief discussion of *SEG* XXXIX 1334, in the context of Attalid literary interests.

2155. Politics. The 'Friends' (φίλοι) of the Hellenistic kings in Asia. See I.Savalli-Lestrade, *Les Philoi royaux dans l'Asie hellénistique* (Geneva 1998). In an introduction (IX-XV) S.-L. defines the criteria for considering somebody a royal 'friend': the title 'friend'; honored by the king with a statue; holding important and enduring functions at court. Those who fulfilled important embassies or performed as generals on behalf of the king are held to be 'probable friends' and are indicated by an asterisk in the catalogue. On 3-212, S.-L. presents a catalogue of all the certain and probable 'friends' attested in literary sources and inscriptions. The catalogue is arranged according to dynasties: Seleukids (97 individuals; 40 cases of οἱ φίλοι as a group; twenty probable candidates); Attalids (53 individuals; seven cases of the 'friends' as a group; ten probable candidates); Mithridatids (sixteen individuals; fourteen cases of the 'friends' as a group); kings of Bithynia (one case); Cappadocia (six cases); Armenia (three cases), Kommagene (one case) and Cilicia (six cases); Arsacids (thirteen cases).

On 215-398 a detailed analysis of the geographical origin, numbers and family connections of the philoi, their titulature, the development and function of the 'friends' ('du compagnonnage à la formation d'une bureaucratie de cour'). For S.-L.'s rejection of C.Carsana's theory that the Seleukids relied heavily on Macedonians and the 'indigenous/oriental' nucleus, see *SEG* XLVI 2342 and S.-L. 222-234.

See on the friends and courtiers of Hellenistic kings in general L.Mooren, *'Kings and Courtiers. Political decision-making in the Hellenistic states'* in W.Schuller (ed.), *Politische Theorie und Praxis im Altertum* (Darmstadt 1998) 122-133.

Remarks on individual inscriptions: S.-L. suggests identifying the honorand of ***SEG* XXIX 1089** (Μιννίων; Theangelos) with the homonymous 'friend' of Antiochos III on record in Livy 35,15-17 (31/32 no. 15). In ***OGIS* 240 (*I.Pergamon* 182)** she suggests restoring L. 3 as follows: [Πρω]τᾶς Μεν[ίππου σωματ]οφύλαξ (*OGIS*: νομ]οφύλαξ; 38/39 no. 40); in ***OGIS* 290 (*I.Pergamon* 176**(a)) she suggests restoring in LL. 3/4 [τὸν τοῦ] βασιλέως Εὐμένου | [σωματ]οφύλακα (*OGIS*: [συγγένη] in L. 3 initio and [καὶ νομ]οφύλακα in L. 4 initio; 135/136 no. 20). For ***IG* II² 947** she advances the theory that in decree (a) L. 2 the name of the honorand should be restored as ['Απολλωνίδην], son of Theophilos; he was the brother of the honorand of decree (b), viz. Theophilos (140/141; see also the stemmata of this Pergamene family on 169/170). She suggests identifying the 'Αθήναιος on record in ***OGIS* 315 VI** L. 3 (***RC* 61; *IGR* III 222**) with the homonym in ***OGIS* 331 II** L. 1 (***I.Pergamon* 248; *RC* 65**; 146/147; cf. also the stemma on 170). ***I.Pergamon* 158 (*RC* 51)** contains a letter of an Attalid king to an unknown city concerning certain rights and privileges awarded to the military settlers; in that text a certain Δήμαρχος is mentioned twice. S.-L. suggests identifying this man with the homonymous father of Athenomoiros; the latter is on record as governor of Tralleis in *SEG* XLVI 1434 II LL. 7/8. This implies that the unknown city of *I.Pergamon* 158 is Tralleis (164/165).

See the review by C.Habicht, *TOPOI* 9 (1999) 383-388.

2156. Politics. 'Friends' of the Hellenistic kings and 'friends' of the Romans. Starting from a critical summary of the recent monographs of F.Quass and C.Carsana (cf. *SEG* XLII 1796 and XLVI 2342, respectively), I.Savalli-Lestrade, *RPh* 72 (1998) [1999] 65-86 [for a brief summary see ead. in *Preatti XI Congresso* 289-296], focuses on developments in 'friendship' (φιλία) relations between Greek citizens and the ruling powers, viz. the Hellenistic kings and subsequently the Romans from the 3rd to the late 1st cent. B.C. She uses literary and mainly epigraphical sources. For the relations with the kings, S.-L. distinguishes between free and subjected cities, and offers detailed discussions of the following (groups of) inscriptions in her first section [Schenkungen = W.Ameling et alii, *Schenkungen hellenistischer Herrscher* (cf. *SEG* XLV 2299)]. **I. Free cities. A. ca. 300-150 B.C.: 1)** *I.Didyma* 479-481; **2)** *IG* II² 657; **3)** *F.Delphes* III 4 220 (*Syll.*³ 361 C; *Schenkungen* 102); **4)** *I.Kyme* 3; **B. ca. 150-late 1st cent. B.C.: 1)** dossier of five Milesian documents, for which see *SEG* XXXVI 1046-1048 and *Schenkungen* 284-287: *Milet* I 9 307 (cf. VI 1 pp. 98/99 and 210); *Milet* I 9 306 (cf. VI 1 pp. 92-98 and 209/210; *OGIS* 763; *RC* 52); *I.Didyma* 488; *SEG* XXXVI 1046 and 1048; **2)** *I.Didyma* 358; **3)** *Iscr.Cos* ED 229; **II. Subjected cities, ca. 300-late 1st cent. B.C.: 1)** *I.Erythrai* 28; **2)** *SEG* XLVI 1721 (Xanthos); **3)** *IG* XII Suppl. 250 (*Schenkungen* 230; Andros); **4)** *MAMA* VI 173 (*Schenkungen* 254; Apamea in Phrygia); **5/6)** P.Jacobsthal, *MDAI(A)* 33 (1908) 375 no. 1 and 379 no. 2 (Pergamon). None of the documents listed above sub I (A)

explicitly states that a citizen was a king's φίλος or supporter, though occasionally this can be deduced from the context or is known from literary sources. Those belonging to category I (B) are somewhat more explicit in stressing the privileged and personal character of the relationship. Especially in subjected cities (II), a 'couche de notables' arose which was loyal to a dynasty or king and was prepared to preserve the established order on their behalf; gymnasiarchs - involved in the royal cult established in the gymnasia - played a prominent role in entertaining these relations.

In a second section, devoted to private relations between Greeks and Romans from ca. 150 to the late 1st cent. B.C., S.-L. adduces and occasionally briefly discusses numerous inscriptions in notes. Here, she distinguishes on the one hand between friendship based on hospitality (often described as ξενία καὶ φιλία) in which Roman and Greek traditions of ritual friendship converge, and on the other, friendship based on active and often long-term political collaboration. Political friends resemble the φίλοι of Hellenistic kings, though there are two major diffences: 1) in accordance with the Roman *clientela* tradition, relations of Greeks with Romans have a public character, and Romans are keen to advertise their friendships with Greek individuals and the ensuing advantages for the latters' native cities; this model was applied to relationships between citizens and Hellenistic kings only as late as the 1st cent. B.C., evidently under Roman influence; 2) the φίλοι of Hellenistic kings ceased to live in their native cities, whereas those of Romans usually continued to pursue a local political career. In contrast to the former, the latter had considerable influence on the institutions and the very existence of their cities.

For the 'friends' of the Hellenistic kings see our lemma no. 2155.

2157. Politics. Rome and the Ptolemies. A.Lampela, *Rome and the Ptolemies of Egypt. The Development of their Political Relations 273-80 B.C.* (Helsinki 1998), is largely based on literary evidence; inscriptions are adduced in passing, except for a brief general discussion of the Piracy Law (*I.Knidos* 31; *SEG* XXVI 1227; XLVI 1416*; L. 213-215), and of the Will of Ptolemy VII Euergetes II, for which see our lemma no. 2056.

2158. Prosopography. The Roman governors of Asia from 98 to 88 B.C. On the basis of mainly literary and some epigraphical sources, L.De Michele, *Acme* 51, 1 (1998) 211-219, presents a new sequence of Roman governors in the province of Asia between 98 and 88 B.C.:

end of 98: Q. Mucius Scaevola	end 93: L. Gellius Publicola
97: Q. Mucius Scaevola	92: C. Iulius Caesar
96: P. Rutulius Rufus	91: C. Iulius Caesar
95: C. Valerius Flaccus	90: L. Lucilius
94: L. Valerius Flaccus	89 and 88: C. Cassius

The documentation for this period is lacunose, and earlier scholars have presented more or less different reconstructions (see the tabular survey of D.M. on 212/213 note 9, for the series suggested by W.H.Waddington, D.Magie, G.V.Sumner, E.Badian, and F.Coarelli). The date of the proconsulate of Q. Mucius Scaevola (the Pontifex) is crucial to the argument; on the basis of an analysis of the terminology in Asconius (14/15 Clark), D.M. prefers 99/98 to 95/94 B.C. Epigraphical evidence is of marginal importance to this question, and plays ■ role only in ■ brief discussion (215 note 29) of the Μουκίεια: they were founded by the provincials in Scaevola's honor, because of his just government, in May/June, i.e., probably at the end of the term of nine months which he is known to have spent in Asia as a governor, rather than during the term of his magistracy, whether this was the praetorship or the consulate (*OGIS* 437 = *IGR* IV 297 = *I.Pergamon* 268 = *SEG* XXXVIII 1267; currently dated ca. 100-90; the Moukieia are also on record on the two more or less contemporary statue bases *OGIS* 438/439).

Three statue bases from Klaros are dedicated by Kolophon to governors of Asia: C. Valerius Flaccus (*SEG* XXIX 1129 bis), L. Valerius Flaccus (*SEG* XXIX 1130), and L. Valerius Flaccus (*SEG* XXXV 1124). D.M. dates the terms of the former two to 95 and 94 B.C., respectively (ca. 95 and ca. 92/91 B.C., *SEG* XXIX); as to L. Valerius Flaccus on record in *SEG* XXXV 1124, she argues (218 note 49), contra F.Coarelli (cf. *SEG* XXXV 1768 on p. 488; cf. XXXV 1124, dated 99/98 B.C.), that he should be identified with L. Valerius L.f. Flaccus, praetor in 63 B.C., rather than with the homonymous consul of 100 B.C.; the Flacci of *SEG* XXIX 1129 bis and 1130 are his uncle and father, respectively. The double governorship of C. Iulius Caesar, father of Iulius Caesar, as well as that of an otherwise unknown L. Lucilius, are on record in *I.Priene* 111. D.M. dates their terms to 92 and 91, and to 90 B.C., respectively.

See now also J.-L.Ferrary, *Chiron* 30 (2000) 192/193.

2159. Prosopography. Governors and procurators of Asia between 200 and 210 A.D. M.Christol, T.Drew-Bear, *CCG* 9 (1998) 154-160, discuss the date of the following governors and procurators: Q. Aurelius Polus Terentianus (200/201 A.D.; *SEG* XLI 938 A; XLV 1526); Q. Hedius Rufus Lollianus Gentianus (201/202 A.D.; see *SEG* XLI 938 A app.cr.); Calpurnius Proculus (203/204 A.D.; *IGR* IV 1365); Q.Licinius Nepos (between mid 202 and mid 205 A.D.; *I.Priene* 230; *ILS* 9464; the procurator whose name has been erased may have been Aelius Aglaos' predecessor on record in *I.Eph.* 820 = *ILS* 1366; for Aelius Aglaos see below [for *I.Priene* 230 see now *SEG* XLVI 1483]); Popilius Pedo Apronianus (205/206 A.D.; *IGR* IV 1282; *TAM* V 2 1150), replaced after his death by the procurator Aelius Aglaos (διέπων τὰ τῆς ἀνθυπατείας μέρη: KP III 55; for Aglaos see also *SEG* XXXV 1369 and our lemma no. 1516); Q. Tineius Sacerdos (between mid 206 and mid 208 A.D.; *SEG* XXXV 1369); Q. Caecilius Secundus Servilianus (208/209 A.D.; *SEG* XXXII 1149; possibly *IG* XII 5 658, if one restores [Σερουιλιανό]ν in L. 16); L. Sempronius Senecio (209/210 A.D.; Latin inscription in *EA* 29, 1997, 61-63, with improved readings by C., D.-B.).

2160. Prosopography. Oppii. See G.Paci in id. (ed.), *op.cit.* (cf. our lemma no. 1271) 184 note 22, for brief comment on several *negotiatores* called Ὄππιος/Oppius and on record in Greek inscriptions: *Syll.*³ 588 L. 47 (Delos); *I.Délos* 1732; *BCH* 8 (1884) 145-147 (Delos); *CIL* III 721 (Samothrake). The context is the publication of a new Latin inscription from Porto Sant'

Elpidio in Picenum, recording a Publius Oppius, Caii libertus, argentarius, possibly related to the *negotiatores*.

2161. Religion. Altars in Greek hero-cults. G.Ekroth in R.Hägg (ed.), *Ancient Greek Cult Practice from the Archaeological Evidence. Proceedings of the Fourth International Seminar on Ancient Greek Cult, organized by the Swedish Institute at Athens, 22-24 October 1993* (Stockholm 1998) 117-130, adduces some epigraphic material (especially the Athenian sacrificial calendars) in a study of the use of altars (ἐσχάρα, ὁλοκαύτησις, βωμός) in the cult of heroes: *IG* II² 1358 [see now also S.D.Lambert, *ZPE* 130 (2000) 43-70], 4977; IV² 1 97; *SEG* XXI 541; XXXIII 147.

2162. Religion. Artemis Persike and Artemis Ana(e)itis. M.Brosius in M.Brosius - A.Kuhrt (edd.), *Studies in Persian History. Essays in memory of David M.Lewis* (Achaemenid History XI; Leiden 1998) 227, argues that the cult of the Persian goddess Anahita, practiced above all by the Persian aristocracy, remained separate from the cult of Artemis in Lydia; the cult of Ἄρτεμις Περσική does not imply a Hellenization of Anahita but rather a 'persianization' of the cult of Artemis.

2163. Religion. Christianity. Amulets. A.D.Vakaloudi, *Byzantina* 19 (1998) 207-224, studies the iconography of early Christian amulets, the magic formulas (palindromic texts; vowels; Μιχαήλ; Ἀφροδίτη; words meaning 'to bind' and 'to adjure') and representations of Christian saints.

2164. Religion. Christianity. Ignatius of Antioch and the imperial cult. In an article under this title, A.Brent, *VChr* 52 (1998) 30-58, argues 'that Ignatius' procession to martyrdom reflects the Christian counterpart in the arena to the pagan, imperial altar' (31); this is 'a contracultural pattern in the development of early Christian Church Order which has formed itself as a kind of reverse mirror image of Imperial Order' (58). To support this view, he uses pagan literary sources and mainly inscriptions concerning the imperial (mystery) cult which may elucidate terms and concepts on record in the story of Ignatius in the *NT*, inter alia: εἰκόνες (in imperial mysteries, where image-bearers play an important role; discussed at more than average length is *IGR* IV 353 from Pergamon; cf. *IGR* IV 522 = *OGIS* 479: σεβαστοφάντης); τύπος and εἰκών in the sense of statues; προκαθημένος in connection with divine beings ('pre-eminent'); ὁμονοία.

2165. Religion. Confession inscriptions and the cult of Hosios and Dikaios. On this theme see G.Petzl, *'Die Beichtinschriften in Kleinasien und der fromme und gerechte Gott'*, *Vorträge Nordrhein-Westfälische Akademie der Wissenschaften* G 355 (Düsseldorf 1998). Succinct description of the gods who appear in the Lydian confession texts (see *SEG* XLIV 951 for P.'s Corpus of these texts), and of the relations between them and their subordinate worshippers. These gods use the services of messengers in their dealings with human beings; Ὅσιος καὶ Δίκαιος is a typical intermediary between god and men. Brief discussion of Petzl, *Beichtinschriften* nos. 105 (ph.; with representation of the 'Holy and Righteous'), 120, 11 (ph.), 3 (ph.; with mention of an ἄγγελος of the punishing god), 38 (ph.; another ἄγγελος); reflections on the nature of the ἄγγελοι, with discussion of *TAM* V 1 185 (Ἄνγελος Ὅσιος Δίκαιος), *SEG* XLI 1185 (Ὅσιος κὲ Δίκεος as ἄγγελοι of Ἀπό(λ)λων [see also G.Petzl, *EA* 31, 1999, 101 note 40, and our lemma no. 1513]), *SEG* XXVIII 929 (ph.; Θεῖον Ὅσιος καὶ Δίκαιος, represented with kerykeion, typical of Hermes), *SEG* XXXII 1215 (ph.; Μέγας Θεὸς Ὅσιος καὶ Δίκαιος), *TAM* V 1 247 (ph.; Θεὸς Ὅσιος καὶ Δίκαιος and Ὁσία καὶ Δικαία) and *I.Manisa* 181 (see our lemma no. 1427). Helios, and Hosios and Dikaios (two deities, occasionally joining hands), often go together. Petzl writes about a 'moralisches Rigorismus' in the rural areas of western Asia Minor (see *SEG* XLV 1632 for some observations by P.). Sins were punished, often with diseases (Petzl, *Beichtinschriften* nos. 1 (ph.), 123, 94 and 96), which were subsequently healed by the deity, whose competence was held to be superior to that of doctors. The miracle of 'divine healing' is also on record in 4th cent. B.C. Epidauros and in the Christian tales about Kosmas and Damianos (see our lemma no. 2182), the Christian successors of Kastor and Pollux. Comparison between the miracles of the two Christian saints and those on record in the confession texts (connection between sin and disease; admiration of divine power; praise of and thanks to the deity). [For a new dedication to Ὅσιος καὶ Δίκαιος, represented as one rider-god with a radiate head, see G.Petzl, *EA* 31 (1999) 99-102 (ph.), Pleket].

2166. Religion. Consecration of slaves and freeborn children. See M.Mirković, *'Katagraphe and the consecration of children'* in *Mélanges Papazoglou* (cf. our lemma no. 2146) 1-33. *Non vidimus*: see M.B.Hatzopoulos' summary and criticism in *BE* (2000) no. 443. Discussion of the words καταγραφή and παραμονή in the inscriptions from the temple of Apollo Lairbenos in Phrygia and in various sanctuaries in Macedonia [See also M.Ricl, *ZPE* 134 (2001) 292/293 note 32 (and an earlier publication by R. summarized in *SEG* XLV 1748) and T.Ritti - C.Şimşek - H.Yildiz, *'Dediche e καταγραφαί dal santuario frigio di Apollo Lairbenos'*, *EA* 32 (2000) 1-88].

2167. Religion. Curses. H.-S.Versnel, *'καὶ εἴ τι λ[οιπὸν] τῶν μερ[ῶ]ν [ἔσ]ται τοῦ σώματος ὅλ[ο]υ[--] (and any other part of the entire body there may be --). An essay on anatomical curses'* in F.Graf (ed.), *Ansichten griechischer Rituale. Geburtstags-Symposium für Walter Burkert, Castelen bei Basel 15. bis 18. März 1996* (Stuttgart-Leipzig 1998) 217-267, discusses various types of curses: **1) instrumental curses**, in which for functional reasons specific parts of the body are cursed in order to eliminate competition; there is no aim of physically hurting or killing the competitor; **2) anatomical curses**, with full lists of all conceivable parts of the body, εἴ τι λοιπὸν τῶν μερῶν ἔσται τοῦ σώματος ὅλου included (Audollent, *DefixTab* 42, from Megara). They largely belong to the post-classical period but were not lacking in classical Greece, though the numbers are small; the target must suffer and perish; motive: retribution,

revenge; combination of judicial prayers (see *SEG* XLI 1831; XLIV 906, with XLVII 1291 app.cr. ad L. 10) and curses; similarity to funerary imprecations against violators (see *SEG* XLVII 2278); anatomical curses with judicial prayers include legal terminology, are often found in temples and are directed not at competitors (see above sub 1) but at the accused; no parallels for the detailed enumeration of body parts in secular judicial prosecutions and normal penal practice in Greece and Rome; as a result, V. suggests a non-Greek origin for the judicial prayer-with-anatomical curses [but on 256 note 107 he prefers a 'coalescence of Greek (and Roman) ideas and Near Eastern expression'; see now also *SEG* XLVII 510 (ca. 200 B.C.) for a new, very Greek example, Pleket].

Reflections on the use of anatomical curses by rejected lovers ('torturing the beloved'); ■ survey of the various interpretations of 'this breathtaking fashion of courtship' (252; Gager, Graf, Winkler) and ■ focus on the similarities of anatomical curses in judicial prayers and in erotic magic: '*odi et amo*: lovely limbs and ailing lovers'. Throughout the paper a great many inscriptions (and papyri) are quoted and translated; too numerous to be enumerated here.

2168. Religion. Egyptian gods. H.Koester in id. (ed.), *Pergamon. Citadel of the gods. Archaeological record, literary description, and religious development* (Harrisburg, Penn., USA 1998) 111-135, surveys the epigraphical evidence for the cult of the Egyptian deities in Rhodes, Kos, Lesbos, Caria, Ionia, Lydia, Mysia, Miletos and Ephesos.

2169. Religion: En(n)odia. P.Chrysostomou, *op.cit.* (cf. our lemma no. 656) 85 and 187-207, collects the epigraphic evidence for the cult of Ἐννοδία and related deities (Ἄρτεμις Τριωδῖτις, Ἄρτεμις Φεραία) in Epidauros, Opous, Thera, Syracuse, Issa, and Koptos (cf. our lemma no. 2008). See also our lemma no. 706. We give a comparatio numerorum for the inscriptions found outside of Macedonia and Thessaly.

IG XII 3 Suppl.	Chrys. p.
1325	198
1328	196
1329	197
IG XII 9	
1193	85

2170. Religion. Healing miracles. M. Girone, *Ἰάματα. Guarigioni miracolose di Asclepio in testi epigrafici* (Bari 1998), presents a collection of reports of healing miracles of Asklepios preserved in inscriptions, with a critical edition, Italian translation, commentaries, and detailed word indices. We give a comparatio numerorum for the texts available in major corpora or in *SEG*. See also our lemma no. 1483.

IG II^2	Girone	*I.Cret.* I	Girone	*I.Cret.* I	Girone
4514	I.1	XVII 8	III.1	XVII 17	III.12
IG IV^2 1	Girone	XVII 9	III.2	XVII 18	III.13
125	II.3	XVII 10a	III.3	XVII 19	III.10
126	II.4	XVII 10b	III.5	XVII 20	III.14
127	II.5	XVII 11a	III.3	XVII 21	III.11
128	II.2	XVII 11b	III.6	XVII 24	III.15
255	II.1	XVII 12a	III.4	*IGUR* I	
SEG		XVII 12b	III.7	105	V.1
XXXIII 124	I.2	XVII 14	III.9	148	V.2
XXXVII 1019	IV.2	XVII 15	III.8	*AvP* VIII 3	
				145	IV.1

2171. Religion. Sacrificial rituals for Herakles. S.Georgoudi in C.Bonnet, C.Jourdain-Annequin, V.Pirenne-Delforge (edd.), *Le bestiaire d'Héraclès. III^e rencontre héracléenne* (Liège 1998) 301-317, argues that a close examination of the sacrificial rituals for Ἡρακλῆς demonstrates that these rituals contributed to the integration of Herakles' cult into the worship of gods. In this context she discusses the following texts: *IG* II^2 1245, 1247; *IG* XII Suppl. 414 = *LSCG Suppl.* 63; *SEG* XXVIII 103; XXXI 122; *Agora* XIX L4 = *LSCG Suppl.* 19; *PH* 36 = *LSCG* 177; *PH* 37-39 = *LSCG* 151; *I.Erythrai* 206 = *LSAM* 26.

2172. Religion. Herms. B.Rückert, *Die Herme im öffentlichen und privaten Leben der Griechen. Untersuchungen zur Funktion der griechischen Herme als Grenzmal, Inschriftenträger und Kultbild des Hermes* (Regensburg 1998; ph. of *IG* I^3 1007), offers a comprehensive study of the herm in its three main functions indicated in the title. Most herms date between the late 6th cent. B.C. and the early Hellenistic period. The focus is on Classical Athens. R. uses all sorts of evidence, and adduces and occasionally briefly discusses inscriptions throughout her study; Appendix II (232-238) offers a catalogue of 63 dedications: by various persons (nos. 1-16), archons (nos. 16-19), prytaneis (nos. 20-42), agoranomoi and grammateis (nos. 43-50), ephebes and their magistrates (gymnasiarchs and kosmetai; nos. 51-63). We mention the topics for which the epigraphical evidence is most relevant: early dedications of herms (67-76; discussion of inter alia *IG* I^3 776 and 1018; VII 3500; *SEG* XLI 20; *LSAG*^{2} 433 no. 26 (b) = *CEG* 785 = *SEG* XXXIII 716; *LSAG*^{2} 433 no. 21(a) = *SEG* XXXIV 898); cult of Ἑρμῆς (especially Προπυλαῖος) on the Athenian akropolis (80-82) and on the agora (97-100; especially Ἀγοραῖος, for which see also 104-109; dedications by archons and prytaneis); cult of Ἑρμῆς Ἐναγώνιος and dedications by ephebes and their magistrates (113-119); the Ἑρμαῖα (132-135); herms and the cult of Hermes and Aphrodite in the polis (157-159); the herm as votive object and 'Inschriftenträger' (222/223).

2173. Religion. Incense. C.Zaccagnino in A.Avanzini (ed.), *Profumi d'Arabia. Atti del convegno* (Rome 1997) 101-120, discusses the trade in and the use of incense and incense burners in the Greek world with special reference to cultic use (sacrifices; funerary cult). Z. adduces inscriptions mentioning the price of incense (*IG* XI 2 287 LL. 43 and 73) and θυμιατήρια (in inventories: *IG* II² 1396; 1429; *IG* XI 2 159 L. 36; *I.Délos* 443 Bb LL. 143/144).

2174. Religion. Jewry. L.V.Rutgers, *The hidden heritage of Diaspora Judaism* (Leuven 1998) 126-130, lists the synagogues (105 in number) on record in inscriptions, papyri and other sources. No texts. On 157-168, R. studies the ideas about death and afterlife on the basis of Jewish funerary inscriptions, Greek and Latin. The latter in most cases do not explicitly refer to notions of afterlife. R. points out that this does not necessarily imply that ideas on afterlife were entirely lacking among those commemorated. Some inscriptions are simply too short to have included relevant information; others share the preoccupation of pagan epitaphs with what the deceased was and did when alive. All in all ca. 3% of the Jewish epitaphs refer to an afterlife (see e.g. the formula ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ; εὐλογία).

For synagogues in the Diaspora see also R.Hachlili, *op.cit.* (cf. our lemma no. 2177 in fine) 25-93 (architecture; on 88/89 'synagogues known from inscriptions') and 398-418 (inscriptions found in synagogues).

L.M.White in I.Nielsen - H.S.Nielsen (edd.), *Meals in a social context. Aspects of the communal meal in the Hellenistic and Roman world* (Aarhus 1998) 177-205, briefly studies the architectural development of Jewish synagogues on Delos, in Stobi, Caesarea Maritima, Dura-Europos and Ostia, with special reference to facilities for having communal meals. In an appendix he gives the Greek text, with English translation, of *CIJ* 694 (*SEG* XXXVII 582; Stobi) and *SEG* XXXVI 970 (Aphrodisias; see our lemma no. 1323).

2175. Religion. Jewry. D.Noy, *'Letters out of Judaea: echoes of Israel in Jewish inscriptions from Europe'* in S.Jones - S.Pearce, *Jewish local patriotism and self-identification in the Graeco-Roman period* (Sheffield 1998) 106-117, quotes a number of epitaphs of Jews who died outside Palaestina, all taken from his *JIWE* (see *SEG* XLIII 636). Brief discussion of 'Ἑβραῖος, Ἰουδαῖος and Ἰσραηλίτης, and of references to the 'Patriarch(s)'. G.Harvey, *ibidem* 132-147, collects the Latin and Greek texts mentioning Ebrei/Ἑβραῖοι/Ἑβρέοι and studies the meaning of the term: 'Hebrews are "good Jews", ... traditionally pious, ... "orthodox" '.

2176. Religion. Jewry. L.Levine in M.Goodman (ed.), *Jews in a Graeco-Roman world* (Oxford 1998) 195-213, reviews the evidence for the ἀρχισυνάγωγος. On 209-212 brief discussion of the epigraphic evidence for this dignitary. Inscriptions relate mostly to the role of the ἀρχισυνάγωγος as benefactor (cf. *SEG* XLIII 1297). A study of all the evidence -literary, legal, epigraphic- leads to the conclusion that the function combined various facets: 'the office involved responsibility for all facets of the institution' (200). See also the brief remarks by R. Hachlili, *op.cit.* (cf. our lemma no. 2177 in fine) 400.

2177. Religion. Jewry: 'God-fearers'. B.Wander, *Gottesfürchtige und Sympathisanten. Studien zum heidnischen Umfeld von Diasporasynagogen* (Tübingen 1998), offers an exhaustive study of the 'god-fearers' and other sympathizers with Judaism, based on an equally exhaustive analysis of the relevant literary and epigraphical testimonia. We restrict ourselves to the epigraphically relevant chapters. W. provides translations of and commentaries on all inscriptions adduced by him. For a review see G.Stemberger, *JAC* 42 (1999) 184-188.

Chapter IV (54-86): analysis of the following terms: εὐλάβεια, εὐλαβέομαι, εὐλαβής; εὐσέβεια, εὐσεβέω, εὐσεβής, εὐσεβῶς; θεοσέβεια, θεοσεβής; σεβόμαι, σεβόμενος τὸν θεόν; φοβέομαι, φοβούμενος τὸν θεόν.

Chapter V (87-137): **A)** Inscriptions mentioning only θεοσεβής: *CIJ* 500 (*JIWE* II 627 i), 731 (e); *SEG* XXVI 949; conclusion: 'lassen sich nicht "eindeutig" zuordnen' (101); **B)** Inscriptions mentioning θεοσεβής and otherwise explicitly referring to Judaism: *CIJ* 202 (*JIWE* II 392), 748 (*SEG* IV 441; see also our lemma no. 1414 sub *Vocabulary*), 754 (*KP* III no. 42), 683 a (*CIRB* 71); *I.Tralleis* 240; *JIWE* I 12; L.Robert, *Nouvelles inscriptions de Sardes* (Paris 1964) 39 nos. 4/5; *SEG* XXXVI 970 (XXXVII 843; XLV 1503*; see our lemma no. 1323; on 235-239, W. gives the Greek text, with German translation, of this inscription from Aphrodisias); **C)** Inscriptions mentioning words beginning with θεοσεβ- and originating in a pagan milieu: *SEG* XXVII 369 and XXXII 684 (*I.Histriae* 137 and 227, respectively; θεοσέβεια); *SEG* XXIV 1104 (*I.Histriae* 54; θεοσεβεῖν); *IG* VII 2712 (θεοσεβῶς); *SEG* XXIX 1697 (*I.Prusa* 115 [for this text see now W.Ameling, *EA* 31, 1999, 105-108]; **D)** Inscriptions mentioning 'impliziten Gottesfürchtigen', i.e., without the term θεοσεβής vel sim.: *MAMA* VI 264 (*CIJ* 766); *SEG* XXXVIII 1335 (XLII 1226).

G.N.Stanton, ' *"God-fearers": neglected evidence in Justin Martyr*'s Dialogue with Trypho' in T.W.Hillard - R.A.Kearsley - C.E.V.Nixon - A.M.Nobbs (edd.), *Ancient History in a modern university*, vol. 2: *Early Christianity, Late Antiquity and Beyond* (Grand Rapids 1998) 43-52, has brief remarks on *CIJ* 683 a (*CIRB* 71) and 748 (he accepts the inversion of τῶν καί in this Milesian topos-inscription; contra Wander: see above under Chapter V B).

Cf. also R.Hachlili, *Ancient Jewish art and archaeology in the Diaspora* (Handbuch der Orientalistik, Erste Abteilung: *Der Nahe und Mittlere Osten*, Band 35; Leiden-Boston-Cologne 1998) 401, for brief comment on θεοσεβής.

For θεοσεβής see also *SEG* XLV 2335 and XLVI 2366/2367.

2178. Religion. Joint sacrifice. C.P.Jones, *JHS* 118 (1998) 183-186, points out that συνθυσία (cf. συνθύτης; συνθύειν), is used in the Hellenistic period to denote 'joint sacrifice' either by private religious associations or by public communities. In the latter case the 'sacred envoys' sent by one such community to another are called συνθύται (or θεωροί). In the Roman Imperial period, however, these terms always refer to public or communal sacrifice and are usually associated with the emperors and imperial benefaction. Inscriptions recording the careers of local notables are adduced to demonstrate that there is a connection between appointment as συνθύτης and the emperors: *SEG* XI 494, 500/501 and *IG* V 1 47 (all from Sparta; in the case of *IG* V 1 47 - a συνθύτης sent to Rhodes - the person in question may have travelled to one of the Rhodian festivals, perhaps the Halieia, but it is also possible that he went there when some

imperial gift was being celebrated, since Rhodes was the object of Antoninus Pius' generosity after the earthquake of 142 A.D.); *SEG* XXXIX 752 and *I.Lindos* 384 B (+ *SEG* XXX 668) (ambassadors from Rhodes, called θεωροί, to the emperors also serving as joint sacrificers); cf. also *IGR* IV 870 (with the supplements in *Laodicée du Lycos* 277/278; from Colossae in Phrygia; honorand having served as συνθύτης and having rendered services to the emperors). Two inscriptions are discussed in some detail: see *SEG* XLVII 1565 (on XLIII 718) and our lemma no. 1556. For συνθυσία see also ou lemma no. 2107 sub 2.

2179. Religion. Judicial prayers. In the context of an article on an Oscan inscription P.Poccetti in *I culti della Campania* -- (cf. our lemma no. 1280) 175-184, on 179-182 discusses the formulas and general characteristics of the category of documents containing appeals for divine justice extensively discussed by H.S.Versnel (cf. *SEG* XLI 1831). Special attention to Audollent, *DefixTab* 2-4.

2180. Religion. Κάβειροι. M.Daumas, *Cabiriaca. Recherches sur l'iconographie du culte des Cabires* (Paris 1998), studies the cult of the Kabeiroi, especially in Thebes and in Samothrake, the relevant myths, the cult places and the initiation rituals. D. focuses on the iconographical evidence, but occasionally adduces inscriptions. D. associates with the initiatory cult of the Kabeiroi and the Samothrakian Μεγάλοι Θεοί a series of inscriptions, including: *IG* XII 5 245 (137-143); *SEG* XXXV 1115 (143-148); XXXVI 459 (61/62); XXXVII 618 (269-274; silver vase from Borovo); XLI 717 B (264/265); *I.Délos* 1403 (159-161; the Delian inventory concerning a νεώριον); *I.Lindos* 169 (256-259); *GIBM* 444 (231); *I.Pergamon* 324 (212/213); *I.Priene* 68/69 (231). See also our lemma 569; *I.Kyzikos* 201 (201/202); P.Williams-Lehmann, *Samothracian Reflections. Aspects of the Revival of the Antique* (Princeton 1973) 26-45 (227/228).

2181. Religion. Korybantism. Y.Ustinova, *Horos* 10-12 (1992-98) 503-520, discusses the ecstatic Korybantic rites and their social function in the treatment of mentally sick persons. The epigraphic evidence (505: *IG* XII 1 8 from Rhodes; B.Haussoullier, *BCH* 4, 1880, 399 no. 8, from Halikarnassos), especially the documents from Erythrai (*I.Erythrai* 206 = *LSAM* 23; *I.Erythrai* 201 = *LSAM* 25 [see now also *SEG* XLVI 1463; XLVII 1628, Chaniotis]), shows that the Korybantic rites, that aimed at realising a change of consciousness, were well incorporated in the polis religion (506-509 and 518-520 [see also *SEG* XXXVIII 688; XLVI 810]). Since in Erythrai the priesthood of the Korybantes could be purchased, it seems that the priest was in charge of the sacrifices and had the general supervision, while the ecstatic part was the responsibility of a religious expert (519).

2182. Religion. Cult of Kosmas and Damianos. M.Perraymond in *Acta* -- (cf. our lemma no. 1910) II 673-686, reviews the archaeological and epigraphical evidence for this cult (the Ἅγιοι Ἀνάργυροι). Brief discussion of *IGLS* 1338 (Apamea; ph.), 2002 (Hama); R.Ovadiah, A.Ovadiah, *Hellenistic, Roman and Byzantine mosaic pavements in Israel* (Rome 1987) no. 231 (Susita Hippos; ph.); C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938) 481 no. 311 (ph.) and 482 no. 314; *SEG* XXXVII 1356 (Cilicia). See also our lemma no. 2165.

2183. Religion. Magical words. A.Mastrocinque, *Studi* -- (cf. our lemma no. 1976), comments on various magical words occurring in papyri and inscriptions; we present a small selection; see the index on 166 for a longer list and the relevant page numbers. Below, an asterisk denotes the absence of the word from the index; we add the page in parentheses: Αεηιουω, Ακραμ(μ)αχαμαρι, Ασωνιηλ* (equivalent of Αδωνιηλ = Αδωναι; 29), Βακαξιχυχ (or Βαχαξιχυχ), Βαμαιαζα* (32), Βριθ, Λαθραμαφτα* (36), Μουι Σρω, Νεικαροπληξ or Νειχαροπληξ, Παγουρη, Παιζηθ* (56), Παμαψι, Παπαφιερις (Παφιερις, Παφιετι), Σαλαμαζαξα, Σσωχ* (63), Τυξενι, Φθα Θωζα, Φονο Θουθο.

2184. Religion. Magic: Κάνθαρα and Λαχνία, epithets of the lunar goddess. A.Mastrocinque, *ZPE* 122 (1998) 117/118, argues that the *vox magica* κάνθαρα, on record in magical papyri, tablets and inscriptions (J.M.R.Cormack, *HThR* 44, 1951, 33; D.Wortmann, *BJ* 168, 1968, 62; *SEG* XL 327*), is the female form of κάνθαρος, the scarab. The scarab of Selene may have been called by this name, and perhaps the goddess herself, too. He further argues that the epithet Λαχνία on a magical gem in Berlin with the representation of Hekate (H.Philipp, *Mira et Magica. Gemmen im ägyptischen Museum der Staatl. Museen Preussischer Kulturbesitz Berlin Charlottenburg* (see *SEG* XXXVI 1513) 49) is a corruption of Λαγινεία. The most famous sanctuary of Hekate was situated at Lagina in Caria. M.Sève, *BE* (1999) no. 104, points out that according to Stephanus Byz. the ethnic is Λαγινῖτις.

2185. Religion. Megaron. After a survey of the archaeological and epigraphic evidence of the function of the μέγαρον/μάγαρον in Greek cult (*IG* II^2 1177 and 1363; *IG* V 2 266; *IGBulg* I^2 398; *I.Délos* 440 A L. 41; 2047; *I.Smyrna* 734; H.von Gaertringen - C.Robert, *Hermes* 37, 1902, 142, from Rhodes; A.Henrichs, *ZPE* 4, 1969, 31-37, from Hierapolis; see *SEG* XXVI 1378; XLI 1196), E.Volanaki-Kontoleontos, *Horos* 10-12 (1992-98) 473-490, argues that there is no evidence that permits the identification of the megaron with subterranean chambers.

2186. Religion. Oracular sanctuaries. S.Georgoudi in I.Chirassi Colombo - T.Seppilli (edd.), *Sibille e linguaggi oracolari. Mito, storia, tradizione (Atti del convegno internazionale di studi, Macerata-Norcia 20-24 Settembre 1994*; Macerata 1998) 315-365, discusses the personnel employed by oracles (γραμματεὺς τοῦ θεοῦ, ἱερεύς, μάντις, προφήτης/προφῆτις, ὑποφήτης, χρησμογράφος) with particular attention to the sanctuaries of Apollo in Argos (*SEG* XVII 146), Delphi, Didyma (*I.Didyma* 82/83, 393/394, 416; *Milet* I 3 146), Korope

(*Syll.*³ 1157 = *LSCG* 83 = Michel, *Recueil* 842 A), Klaros (*SEG* XXXVII 961-980; *IGR* IV 1655; pp. 351, 359/360), Olymos (*LSAM* 58), Ptoion (*IG* VII 2724, 2724 A, 4138, 4147, 4155; *Syll.*³ 635), and Thebes, and to the oracles of Zeus in Olympia (*IvO* 433, 437, 460, 573) and Dodona.

2187. Religion. 'Orphic' texts. C.Riedweg in F.Graf - C.Riedweg - T.A.Szlezák (edd.), *Ansichten griechischer Rituale. Geburtstags-Symposium für Walter Burkert* (Stuttgart-Leipzig 1998) 359-398, reconstructs the ritual contexts in which the Dionysiac-Orphic texts were recited. The form of the lamellae, their deposition in graves, and above all the similar content of their texts strongly suggest a common source, possibly an hexametrical Hieros Logos that consisted of narrative and dialogue. In this poem a narrator (probably Orpheus) informed the initiates about the path leading to the house of Hades. The differences between the texts stem from the different situations in which they were recited (initiation, funeral) and from the different interlocutors (the mystes, powers of the Underworld, Orpheus?, priests, participants in the initiatory ceremony and the funeral). In an appendix (389-398) R. presents critical editions of the relevant texts from Pelinna (*SEG* XXXVII 497; XLVII 753*), Pharsalos (*SEG* XXIII 410; XLVI 656*; *I.ThessEnipeus* 115), Eleutherna (*I.Cret.* II XII 31), Thourion (*SEG* XXXVII 820; XLI 887*), Hipponion (*SEG* XXVI 1139; XLVI 1318* [cf. *ZPE* 137 (2001) 27-33]), Petelia (*IG* XIV 638) and Entella (see our lemma no. 1236 bis). H.D.Betz, *ibid.* 399-419, gives an overview of the content of the 'Dionysiac/Orphic' texts, their eschatological ideas, and their similarities to early Christian literature. See also our lemmata nos. 1227 and 2189.

2188. Religion. Σαβάζιος. I.Tassignon, *Kernos* 11 (1998) 189-208, devotes the greater part of her study to the iconography of the bronze 'Sabazios hands'. On 203-206 she collects the 28 inscriptions, mostly Greek but also indigenous, mainly from west and southwest Asia Minor and from Phrygia. The edict from Sardis *SEG* XXIX 1205 (XLVI 1531*; 367/366 B.C.? - ca. 150 A.D.) is the earliest testimony. T. stresses differences between the Sabazios cult and that of the Olympic gods, which she assigns to eastern influence: he is often addressed as κύριος, occasionally manifested himself in dreams, and demanded confessions from his worshippers. Two otherwise unattested epithets are Παγισαρανος (*I.Kalchedon* 103) and Νεαυλίτης (KP II 2; considered a derivation from a hypothetical toponym Νέα Αὐλή; alternatively, T. suggests a derivation from νηλιτής, 'irreproachable'). On 206-208, T. discusses the place of Sabazios among the other gods of the local pantheons. The inscriptions show that he was associated almost exclusively with Hellenized Anatolian gods: Zeus, Meter Hipta, Artemis Anaeitis and, indirectly, Hermes (notably not Dionysos). In *SEG* XXXVIII 1307, a dedication Διὶ Βροντῶντι κὲ Σαουαδίῳ, the two epithets indicate one and the same god (cf. XXXVIII 1306, where he is styled Zeus Bronton Sabazios [cf. also 1308 for Zeus Sabazios]).

2189. Religion. Sacred tales and books. R.Baumgarten, *Heiliges Wort und Heilige Schrift bei den Griechen. Hieroi Logoi und verwandte Erscheinungen* (Tübingen 1998), offers

brief reflections on oracles from Delphi, Didyma, Klaros [add *SEG* XLII 1065] and Dodona, largely basing his selection on Parke's publications (17-69). On 89-96 he analyzes various Orphic gold leaves and other Orphic texts: Olbia (*SEG* XXVIII 659-661; XLVI 950*), Pelinna (*SEG* XXXVII 497; XLVII 753*), Petelia (*IG* XIV 638), Pharsalos (*SEG* XLV 646; XLVII 758*), Hipponion (*SEG* XXVI 1139; XLVI 1318*), Thourion (*SEG* XXXVII 820; XLI 887*) and Crete (see our lemma no. 1227). On 196-218 he discusses several Isis-aretalogies: *I.Kyme* 41 (translation); *IG* XII 5 739 (Andros); *SEG* XXVI 821 (Maroneia); *SEG* IX 192 (Kyrene); *IG* XI 4 1299 (Delos). On 127-131 brief discussion of *Syll.*³ 736 (*LSCG* 65; Andania) and especially of the nature and function of the βιβλία.

2190. Religion. Inscribed metal sickles in Greek sanctuaries. In an exhaustive study of bronze and iron sickles in Greek mythology, agriculture, vase-painting, sculpture, and religion, U.Kron in R.Hägg (ed.), *Ancient Greek Cult Practice* -- (cf. our lemma no. 2161) 187–215, analyzes the form and function of these implements as represented by archaeological finds from sanctuaries at Perachora, Olympia, Isthmia, Kalapodi, Amorgos, Delos, Bitalemi, Knossos, Kyrene, and Sparta. She draws a firm distinction between sickles and strigils. She rejects the theory that metal sickles served a pre-monetary purpose, like obeloi, and shows that they were not exclusively dedicated in sanctuaries of Demeter and agricultural deities.

K. (201–211) focuses especially on the votive sickles mounted on stone stelai from the sanctuary of Artemis Ortheia at Sparta, *IG* V 1 115–314, and urges that they were prizes in the *paidikoi agones* at the shrine. She illustrates and briefly describes three of these: 1) metrical dedication of Arexippos, *IG* V 1 255; 2) stele of Xenokles, *IG* V 1 256; 3) stele of Leonteus, *IG* V 1 257. She also adduces epigraphic evidence from the inventories of Artemis Brauronia (*IG* II² 1526/1527).

Believing that sickles possessed 'a certain liminal and magical quality,' K. (211–215) examines their use as sacrificial instruments, especially in the sanctuary of Demeter Chthonia at Hermione, cf. Pausanias 2.35.5; Aelian, *Hist.An.* 11.4; Schol. ad Theokritos 15.64; *IG* IV 679 and 683/684; *SEG* XI 378/379.

2191. Religion. Votive reliefs. L.Jones Roccos in O.Palagia - W.Coulson (edd.), *Regional Schools in Hellenistic Sculpture (Proceedings of an international conference held at the American School of Classical Studies at Athens, March 15-17, 1996)* (Oxford 1998) 261-270, studies the iconography of 'Απόλλων Κιθαρῳδός and Κρατεανός on votive reliefs from the area of Kyzikos and from Bithynia [see L.Robert, *Hellenica* X, Paris 1955, 134-153]. Photos of several known inscribed reliefs.

2192. Religion. The cult of women of the imperial family. S.Fischler in L.Foxhall - J.Salmon (edd.), *When Men were men. Masculinity, power and identity in classical antiquity* (London-New York 1998) 165-183, adduces various inscriptions for the cult of women of the imperial family: 'the portrayal of his womenfolk enhanced the image of the emperor as a

masculine leader, one who could be sure of exercising control over an immortal household and, by extension, the empire' (179). Discussed are inter alia *IGR* IV 556 (Θεοὶ Σεβαστοί: Augustus and Livia); *IGR* IV 100 = *IG* XII 2 258 (Agrippina). Special attention to the imperial cult in Athens and the relation between imperial women and mother goddesses.

2193. Sculpture. Honorific portrait statues. R.R.R.Smith, *JRS* 88 (1998) 56-93, focuses on honorific portrait statues (generally called 'Roman private portraits') erected for local politicians and benefactors in the Greek east in the 2nd cent. A.D.; they often form part of family monuments. He points to their typological variety and argues that this is due to personal cultural choice for one or the other model of self-representation and -identity (e.g. fashionable metropolitan; Hellenic; conservative Roman; conservative 'philo-Roman'; traditional and fashionable women; heroic and youthful; long-haired priests; emphasis on public or private role) rather than to linear formal stylistic development or the imperial 'period-face phenomenon'. The inscriptions on the statue bases, though frequently adduced in notes, are discussed in detail only occasionally. S. reminds epigraphists that inscriptions and statues should be studied together since only as a monumental ensemble do they provide full information. *SEG* XXXII 1100/1101, discussed at more than average length (66-68; Aphrodisias; ca. 200 A.D.; dr. of both monuments including the inscriptions), are an example in case: both Dometeinos' (1101) and Tatiana's (1100) Roman status comes to the fore in the inscriptions; the male honorand, however, is portrayed (himation with arm-sling posture; beard; long hair of a priest; box of scrolls) as being 'local, civilian, well-lettered, reserved, rhetorically capable' (67); he wears the crown of an imperial priesthood, not mentioned in the inscription since this element could not be missed by the viewer. His niece Tatiana's statue stresses her matronly beauty (mantle over a thin button-sleeved blouse that probably contained a reference to Aphrodite; small child or Eros) and equally alludes to a priesthood (crown) not mentioned in the inscription; her portrait is in the metropolitan style (imitation of Julia Domna's hairstyle). S. studies three large monuments featuring statues and inscriptions, with special attention to the representation of (separate) Greek and Roman identities: the monument of Philopappos in Athens (70-73; *IG* II^2 3451 = *OGIS* 409-413; cf. our lemma no. 2030), the library of Celsus in Ephesos (73-75; *I.Eph.* 5102-5111) and the fountain of Herodes Atticus in Olympia (75-77; *SEG* XXXIII 331-349; cf. also 254 for the other inscriptions concerning H.A.)

2194. Sculpture. Changing inscriptions on bases of honorary statues. In *Pausanias Periegetes* (Amsterdam 1998) 87–97, W.K.Pritchett collects numerous examples of the practice followed by many Greek poleis, e.g., Athens, Rhodes, Thebes, Sikyon, Mantineia, of erasing the names on statue bases in order to reinscribe them with the names of much later honorands, particularly Romans. Among the specific inscriptions cited are *IG* I^3 511; II^2 3260 and 4181; passages also from Cicero, Pliny, Pausanias, Dio Chrysostom, Plutarch, and others.

2195. Spectacles. Roman spectacles in Greek stadia. On the basis of archaeological, literary and epigraphical evidence, K.Welch, *JRA* 11 (1998) 117-145, studies the formal and functional transformation of Greek stadia under Roman influence. She shows that *venationes* (κυνηγέσια), gladiatorial combats and public executions were regularly staged in stadia. Inscriptions (cf. especially 122/123 and 127/128, for *venationes* and gladiatorial shows, respectively) mostly provide indirect evidence in so far as the participants or performances mentioned are likely to have (been) performed in stadia on the basis of non-epigraphical data: epitaphs of *bestiarii* and gladiators fighting ἐν σταδίοις (most examples drawn from Robert, *Gladiateurs*; however, this term - always used in the plural - is ambiguous: 'arenas'). That performances with bulls could be held in stadia is also suggested by an inscription from Kos mentioning a bull called Σταδιάρχης (Robert, *Gladiateurs* no. 191). *Familiae* of gladiators, convicts and bull-catchers (μονόμαχοι; κατάδικοι; ταυροκαθάπται) were owned by high priests of the imperial cult in Aphrodisias: C. Roueché, *Performers* (cf. *SEG* XLIII 698) nos. 13/14 (dating before the conversion of the Aphrodisian theater to accommodate Roman spectacles, so that performance in the curved end of the stadion seems likely; contests were routinely held during the yearly imperial cult festival beginning in the early Empire: cf. Roueché no. 48 [For a study of the stadion at Aphrodisias (στάδιον ἀμφιθέατρον) see K.Welch, *AJA* 102 (1998) 547-569]); epitaphs of gladiators have been found in or near the Aphrodisian stadion: Roueché nos. 25-28 (ph. of no. 26). On 130/131, W. discusses the seating inscriptions from this stadion (Roueché no. 45), with special attention to the presence of women (three are on record: see no. 45 Block 10 Row Y I and Block 11 Row U). A large section of W.'s study is devoted to the Panathenaic stadion of Herodes Atticus at Athens (133-145; Roman spectacles on record in inscriptions must have been held in the old Panathenaic stadion: *IG* II^2 3270 (σεβαστοὶ ἀγῶνες; 41 A.D.) and Robert, *Gladiateurs* no. 58 (ταυροκαθάπτης; 36/37 A.D.)).

For W.'s discussion of Herodes' gravestone, see our lemma no. 292.

2196. Sundials. Signatures on sundials. M.Donderer, *Epigraphica* 60 (1998) 165-182, collects and discusses one Latin (178-180 no. A 8) and 12 Greek signatures on sundials (ὡρολόγια) dating from the Hellenistic to the late Roman Imperial period. He distinguishes two categories: 1) those of craftsmen/sculptors (or owners of workshops), who sign with ποιεῖν (occasionally καμνεῖν)/*facere*; 2) those of designers/engineers ('Konstrukteure'), who either style themselves ἀρχιτέκτων or describe their activity as designers. They were specialized architects called (ἀνὴρ) γνωμονικός (cf. *SEG* XXXVI 1153)/*(vir) gnomonicus* (Pliny, *N.H.* 1.2; cf. also Vitruvius 1.3.1 for *gnomonice* as a subdiscipline of *architectura*) or *horologiarius* (from which the Greek is derived: see *IGR* III 1397, where in L. 8 ὡρολογιά[ριος] instead of ὡρολογιά[ρχης] should be restored). On 173-182, D. presents a catalogue consisting of the following signatures (ph.; translations; bibliography). There are two inscriptions which were unpublished at the time D. submitted his manuscript: see below, sub B nos. 2 and 4).

A. Craftsmen: 1) 173/174 no. 1: *SEG* XLI 711 (Samos; ca. 100 B.C. [2nd cent. B.C., *SEG*]); 2) 174/175 no. 2: *OGIS* 24 (*SEG* XXXVII 861; Herakleia-under-Latmos; ca. 300-250 B.C. [possibly 285-247 B.C., *SEG*]); 3) 175/176 no. 3: *SEG* XXIV 642 (Alexandroupolis; Roman Imperial period); 4) 176/177 no. 4: *IG* II^2 5208 (cf. *SEG* XLII 238; Athens?; late Roman Imperial period); 5) 177 no. 5: B.Dautai, *Studime Historike* 2, 2 (1965) 100; cf. J. and L.Robert, *BE* 1967, no. 346; Hellenistic period); 6) 178 no. 6: I.Nicolaou, *RDAC* (1970) 156 no. 11 (cf. J.

and L.Robert, *BE* 1972, no. 576; Kato Paphos; ca. 200 B.C.); 7) 178 no. 7: *SEG* XXXVII 1355 (Cilicia, unknown provenance; late Roman Imperial period). For a craftsman of a pocket sundial see our lemma no. 1497.

B. **Engineers:** 1) 180/181 no. 1: *IG* XII 5 891 (+ *IG* XII Suppl. 891; cf. *SEG* XXXVIII 433; Tenos; ca. 100-50 B.C.; see our lemma no. 1144); 2) ineditum: see our lemma no. 1418; 3) 182 no. 3: *IG* XII 8 240 (*CIL* III Suppl. ad no. 7367, on p. 1328; Samothrake; Hellenistic period); 4) ineditum: see our lemma no. 1555

On 170/171 C.Börker apud D. argues that in *IG* II^2 1035 (*SEG* XXXVII 96*) LL. 54/55, the phrase οἰκίαν τὴν λεγομένην Κυρρήστου, ἣν ὁ δῆμος προσκατεσκε[υ--] refers to a house made available by the city to the astronomer Aristonikos rather than to the Tower of the Winds [in the same sense already H.S.Robinson: see *SEG* XXXIV 99]. The same Andronikos is on record in the signature from Tenos adduced above sub B 1, which D. restores as ['Ανδρόνικος] Κυρρήστ[ης ἀρχιτέκτων?]; he rejects the restoration of a form of ποιεῖν, since Andronikos was the designer, not the craftsman.

See also our lemmata nos. 1271 and 1558 sub (A).

2197. Vase inscriptions. Kalos-inscriptions. See N.Slater, *'Il vaso come ventriloquo. Le iscrizioni-kalos e la cultura della fama'* in F. De Martino (ed.), *Kleos. Estemporaneo di studi e testi sulla fortuna dell'antico* (Bari 1997) 43-59. Non vidimus.

2198. Villages. See C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (München 1998), for a detailed study of the following topics and terms:

1) rural settlements: κώμη versus πόλις and ἀστύ, κατοικία/κατοικοῦντες/κάτοικοι, δῆμος (see 291-307 for lists of inscriptions mentioning all those terms), περιπόλιον [for the relations δῆμος-περιπόλιον see M.Wörrle, *Chiron* 29 (1999) 359-363], χωρίον, χῶρος; **'Gehöfte' and farmsteads:** οἰκία, αὐλή, ἔπαυλις/ἐπαύλιον, ἀγρός, τύρσις, τετραπυργία, βᾶρις, μονάγριον, τόπος; **2) installations** such as ἐλαϊστήριον, πατητήριον, ληνός, ἅλως, ἀπόθεσις/ ἀποθήκη, πιθών, σιτοβόλιον, σωροβόλιον, σμηνών, ἀχυρών, βοών/βούστασις (for oxen), περιστερεών, φρέαρ; **3) the cultivation of the countryside:** χώρα οἰκουμένη καὶ ἐνεργός, προάστιον and ἐσχατιά, πέδιον and ὄρος, ἕλος, δρυμός, ἀργός and ἐνεργός, σπόριμος/πεφυτευμένη (ἔνδενδρος), ψιλή/δασεῖα, παράδεισος, κῆπος, κάλαμος/καλαμών, χορτοκόπιον, οἰκόπεδον, αἱμασία [see also our lemma no. 1339]; **4) rural Asia Minor under the Achaemenids:** χώρα βασιλέως, colonization, large estates, indigenous villages; **5) villages and colonies in the Hellenistic period:** χώρα βασιλική versus polis-territory [see also M.Corsaro, *'A proposito di basilike chora nelle iscrizioni ellenistiche d'Asia Minore'*, *Serta antiqua et mediaevalia* 1 (1997) [1998]], private ownership of land outside the polis, the position of rural λαοί [see *SEG* XLVII 2357], villages on royal land and private estates, independent villages, villages on temple land; **6) territories of cities in the Hellenistic period:** οἱ κατοικοῦντες τὴν πόλιν καὶ χώραν, legal status of rural people, rural population and war, dependent populations, the πύργοι in Teos (*CIG* 3064), rural communities in Caria and Lycia before and after urbanization, position of Lycian περίοικοι [see also A.G.Keen, *op.cit.* (see our lemma no. 1559) 55/56]; **7) rural communities in the Roman Imperial period:** categories of villages (on urban territory, private and imperial estates, independent villages), assemblies (ἐκκλησία, γερουσία; *no* βουλή), magistrates (ἀγορανόμος, ἀργυροταμίας, ἀρχιδέκανος, ἄρχων, βραβευτής, γραμματεύς, γραμματοφύλαξ, δήμαρχος, εὔθυνος, ἡγεμόνες, κωμάρχης, λογιστής, πρόοικος, πρωτοκωμήτης, στρατηγός), cults, priests, public buildings (ἀγορά, στοά, temples, βαλανεῖον), festivals (with ἀγῶνες), relations with πόλεις (S. does not favor theories about cities and villages being two separate worlds). Inscriptions play a cardinal role in this study. The following inscriptions are dealt with at some length: *I.Priene* 1, 3 + 14, 7 and 16, *I.Sardis* 1 (Mnesimachos-inscription; see *SEG* XLV 1642*) and 51 (S. (36) interprets κατοικία in LL. 5-11 as referring to the κατοικοῦντες ἐν τῷ ἱερῷ), *I.Manisa* 523 (*SEG* XLIV 977), *OGIS* 221 (*RC* 10-13; *I.Ilion* 33), *I.Didyma* 492 (*RC* 18-20), *IGLS* 4028, *SEG* I 366, XIV 656, XXXIII 1034, XLI 1574, XLVII 1739 (*I.Laodikeia on the Lykos* 1); see also our lemma no. 1410. For reviews see P.Herz, *Gnomon* 73 (2001) 416-421 and L.Boffo, *Athenaeum* 89 (2001) 265-270.

2199. Vocabulary. Architecture. R.Ginouvès, *Dictionnaire méthodique de l'architecture grecque et romaine*, vol. III: *Espaces architecturaux, bâtiments et ensembles* (Athens-Rome 1998). On 298-305 a list of Greek architectural words. For some comment on vol. III see M.Sève, *BE* (1999) no. 53 (on οἶκος, ἔργον, ὑπόμνημα, λατόμιον, ἐντομίς). See also E.Volanaki-Kontoleontos, *Horos* 10-12 (1992-1998) 473-490 on μέγαρον [see also our lemma no. 2185] and K.Kyriakopoulos, *ibidem* 491-501 on γομόω ('transport') and γομφόω. For vol. I and II see *SEG* XXXVI 1598 and XLII 1850.

2200. Vocabulary. The lexicon of lyric poetry. N.S.Grinbaum, *QUCC* 59 (1998) 35-55, points out that of the 1613 words new in Greek lyric poetry (7th-5th cent. B.C.) as compared to Homer, 474 can also be found in inscriptions from all over the Greek world and in papyri (5th-3rd cent. B.C.). He presents these examples in geographically arranged lists (36-50). The inscriptions are mainly cultic regulations (sacred laws or other documents issued by sanctuaries) and city laws. G. concludes that both draw on a 'couche commun de lexique peut-être encore préhomérique' (52), and testify to 'une langue riche en ressources lexicales ... qui témoignait le haut niveau économique et culturel de la société' (53).

2201. Vocabulary. 'Αφίδρυμα. See C.Rolley, *'Encore des ἀφιδρύματα: sur la fondation de Marseille, de Thasos et de Rome'*, *Annali di Archeologia e Storia Antica* 4 (1997) [2000] 35-43. Discussion of the meaning of ἀφίδρυμα in literary sources and inscriptions. Primary meaning: 'relic'. *Non vidimus.* See A.Chaniotis, *EBGR* 1998 [2001] 217 no. 227.

2202. Vocabulary. Ἔπαρχος/Ὕπαρχος. D.Feissel, *AntTard* 6 (1998) 91-104, discusses a number of late Roman imperial epigrams and building inscriptions recording governors who are either both ἀνθύπατος and ἔπαρχος/ὕπαρχος (or have ἔπαρχος ἐξουσία) or only the latter: *SEG* XXXIII 940 (ph.; translation) and *I.Eph.* 1310 (ph.; translation), both mentioning Stephanos and engraved in the same script and perhaps even by the same mason (beginning of the 5th cent. A.D.; perhaps *I.Eph.* 5115 concerns the same Stephanos); *I.Eph.* 1305, 3820 and *SEG* XLIII 795 (all concerning the governor Isidoros, who was proconsul of Asia in 405-410 A.D.) and *I.Eph.* 1308 (for the governor Nonnos); *I.Laodikeia am Lykos* 18, 41 (= *MAMA* VI 13) and 42 (= *MAMA* VI 15), for which see *SEG* XLVII 1738 on p. 507 [and *AntTard* 7, 1999, 44]; *SEG* XXXVI 1198 (Hierapolis); *SEG* XXVII 903 (*I.Side* 167); XXXVI 1097 (Sardis); *SEG* XXVIII 1203 (Sannos); *SEG* XLI 1031 (Sardis); *JÖAI* 36/37 (1946-1948) 121-134 (Sardis). F. argues that ἔπαρχος/ὕπαρχος means both *praefectus praetorio* and his *vicarius*. In inscriptions where the honorand is both ἀνθύπατος and ἔπαρχος/ὕπαρχος, we have an accumulation of two functions exercised simultaneously. The honorand is both proconsul of Asia and *vicarius* of the other provinces of the *dioecesis Asiana*. The accumulation of functions was meant to avoid a clash in competence between the governor (ἀνθύπατος) of Asia and the *vicarius* of the other provinces. Further reflections on the history of the vicariate in the 5th century and up to its abolition in 535 A.D.; brief comment on *SEG* XXIX 1070 (*ALA* 62; Aphrodisias). For governors of the late Roman period see also our lemma no. 2105.

2203. Vocabulary. Θρεπτοί. See P.Guinea, *'La peculiaridad de los* threptoi *en el Asia Menor'*, *DHA* 24, 1 (1998) 41-51, who starts from an analysis of *SEG* XXXIII 1082, recording the gift by a married couple of three children to friends who called them παῖδας; G. speaks about 'the adoption of children in a subordinate position'. It may have been typical of families in the countryside. Though the text does not contain the word θρεπτός, P. argues that in fact the three sons were θρεπτοί, who provided an alternative to the employment of slaves. Brief discussion of some of the 32 inscriptions from Bithynia mentioning threptoi.

2204. Vocabulary. Κράτιστος. F.Chausson, *CCG* 9 (1998) 178/179, points out that κράτιστος not only designates Roman *equites* but also Roman senators and members of the local elite; see also *SEG* XLVII 1818.

2205. Vocabulary. Μνήμη αἰώνιος vel sim. C.Habicht, *Chiron* 28 (1998) 35-41, argues that if μνήμη is qualified as αἰώνιος, ἀΐδιος, ἀθάνατος or εἰς τὸν ἅπαντα χρόνον, the time after death is invariably implied. In epitaphs, it is mostly μνήμη αἰώνιος or ἀΐδιος (e.g. μνήμης αἰωνίου χάριν; εἰς αἰώνιον μνήμην) which denotes the wish that the remembrance of (a) person(s), whether alive or deceased, be perpetual, i.e., continues after his or her death: cf. *GV* 1870 (Philomelium in Phrygia; 1st cent. B.C.); *MAMA* I p. XIV = *MAMA* VII 524 (Pillitiokome in Phrygia; 2nd cent. A.D.); *RECAM* 195 (near Ankara; 126 A.D.); *TAM* II 247 (Pinara; 146 B.C.). Both in literature (especially from the 5th/4th cent. B.C.) and in inscriptions the focus may be on the eternal remembrance of a person's actions, achievements or character, especially in the case of benefactors. Several expressions occur: for ἀθάνατος μνήμη or δόξα see *BCH* 14 (1890) 97/98 no. 4 (Halikarnassos; late Hellenistic) and *SEG* XXXIII 1039 LL. 21-23 (Kyme; 2nd cent. B.C.); for αἰώνιος μνήμη see *SEG* XXXVII 1312 LL. 5/6 (Mallos; 2nd cent. B.C.); *OGIS* 438 (Poimanenon; early 1st cent. B.C.); *MDAI(A)* 32 (1907) 243-256 no. 4 LL. 19-21 and 257-272 no. 8 Col. II LL. 16/17 (Pergamon; ca. 80-70 B.C.); *IG* IV 717 (Hermione; advanced Roman imperial period); for ἀΐδιος μνήμη see *I.Pergamon* 160 (*OGIS* 248 LL. 20-24; 175 B.C.); *TAM* II 592 (Tlos; undated); for μνήμη εἰς τὸν ἅπαντα χρόνον see *SEG* XLI 1003 LL. 65/66 (Teos; ca. 204/203 or 197/196 B.C.). Occasionally μνήμη (unspecified) means 'Nachruhm' (*I.Priene* 112 L. 15; late Hellenistic period).

Expressions of the sort also occur in dedications and honorary inscriptions, referring either to the dedicator (*IG* IX^2 1 238 (Herakleia in Akarnania; undated), or to the dedicatee/honorand: *BCH* 9 (1885) 124-128 LL. 29/30 (Nysa; undated); *I.Cret.* IV 285 LL. 24/55 (Gortyn; 381 A.D.).

Discussed at more than average length are two honorary decrees of Miletos for Eumenes II: P.Herrmann, *MDAI(I)* (1965) 90-117 (found in Myus) and *I.Didyma* 488. H. returns to the question (see the 'Korrekturzusatz' in *MDAI(I)*) whether both inscriptions were published after Eumenes' death (Habicht) or only the one from Didyma (Herrmann). H. supports Herrmann's view concerning the inscription from Didyma, contra R.E.Allen, *The Attalid Kingdom. A Constitutional History* (Oxford 1983) 116-119. In LL. 36-41, Eumenes is the object of memory: his μνήμη should be preserved εἰς τὸν ἅπαντα χρόνον, whereas his brothers king Attalos II and Athenaios are represented as acting subjects who should come to know the intentions of the demos. As to the decree from Myus, H. has a slight preference for publication after Eumenes' death; he infers that the βασιλεύς mentioned in LL. 11/12 is Attalos II, who is asked to take care of the implementation of the honors awarded to Eumenes: [τῶν τοῦ ἀδελφοῦ] or [τῶν τοῦ θεοῦ] τιμῶν rather than Herrmann's [τῶν ἑαυτοῦ] τιμῶν.

2206. Vocabulary. Πλακουντᾶς. See H.-J.Drexhage, *MBAH* 17, 2 (1998) 65-70, for a collection of passages in papyri and inscriptions mentioning a πλακουντᾶς, πλακουντάριος, πλακουντοποιός ('Kuchenbacker', confectioner, 'patissier').

2207. Vocabulary. Πορφυροπώλης and related terms. See H.-J.Drexhage, *MBAH* 17, 2 (1998) 94-99, for a collection of papyri and inscriptions recording a πορφυροπώλης, πορφυρόπωλις, πορφυρᾶς, πορφυρεύς, πορφυροβάφος, κογχυλεύς, κογχυλευτής, κογχυλοπλυτής, κογχυλοκόπος, κογχυλιαβάφος, ἀσπαραγυλιοκογχυλεύς or ἀληθινοβάφος.

2208. Vocabulary. Πυρρίχη. Cf. *SEG* XLV 1125. See P.Ceccarelli, *La pirrica nell' antichità greco romana. Studi sulla danza armata* (Pisa-Rome 1998), for a comprehensive study of the literary, epigraphical and iconographical evidence for the armed dance. After a brief intro-

duction, in which C. discusses problems of definition and function of the (armed) dance, the relation between πυρρίχη, χειρονομία, and ὁπλομαχία, and the extent to which dancing was practiced in the gymnasion, the epigraphical evidence is discussed in three geographically arranged chapters: Athens (ch. II; discussion of *IG* II^2 2311 (= *Syll.*^{3} 1055; cf. *SEG* XXXVII 129) and 3025/3026; *SEG* XXIII 103; concerning the pyrriche during the Panathenaia; in 2311 the pyrriche is practised by παῖδες, ἀγένειοι and ἄνδρες and is followed by the contest in εὐανδρία: focus on preparation for war); Euboia (*IG* XII 9 191, 236/237 and 1190; *SEG* XXXIII 716; ἀγὼν τῆς πυρρίχης; relation between πυρρίχη, ephebeia and gymnasion); Megara (*IG* VII 190: pyrriche with διδάσκαλος, κιθαριστάς and αὐλητάς; oil for παῖδες selected for pyrriche); Crete (*I.Crete* III II 2 = *SEG* XXVIII 751; XLV 1330); Kos (*Iscr. Cos* ED 52 and 234; pyrriche during the Διονύσια; led by a χοραγὸς κυκλίων (sc. χορῶν); the pyrriche is part of the dithyramb, with strong connotations of patriotism and warriorship); Rhodes (*I.Lindos* 131d; *Clara Rhodos* 2, 1932, 189/190 no. 18 and 193/194 no. 21; *SEG* XXXIX 759; *Suppl. Epigr. Rh.* I nos. 18/19; Maiuri, *Nuova Silloge* 18; pyrriche as ἀγὼν μουσικός, separated from the ἀγῶνες γυμνικοί and from other disciplines in the ἀγῶνες μουσικοί; the pyrriche was still an armed dance and had a 'carattere militare'); Xanthos (*TAM* II 26; the pyrriche separated from the ἀγῶνες μουσικοί and γυμνικοί); Aphrodisias (*CIG* 2758 = C.Roueché, *Performers* (see *SEG* XLIII 698) no. 52; *MAMA* VIII 420 = Roueché no. 53; pyrriche is part of μουσικὸς ἀγών: 'legata al teatro'; 'aspetto spettacolare, non quello ginnico — sottolineato'); Tripolis (*MAMA* VI 58 + L.Robert, *Hellenica* I 149-153; an ἱερονείκης and πυριχισ[τής]; the pyrriche is now a sort of ballet; no connotation of war or initiation); Kolophon (*SEG* XXXIX 1243 Col. V; 1244 Col. III; pyrriche during the Διονύσια, to be distinguished from the ἀγὼν γυμνικός); Teos (*CIG* 3089/3090; one choregos and αὐλητής for both the πυρριχή and the παῖδες αὐληταί, viz. a chorus of boys accompanied by the flute; see the evidence from Kos, showing that the pyrriche is part of the κύκλιοι (sc. χωροί) but not identical with them).

On 159-164 a geographically arranged catalogue of the names Πύρριχος/Πυρρίχη/Πυρρίχα /Πυρρίας.

2209. Women. Education. See E.Leuteritz, *op.cit.* (cf. our lemma no. 2154) 207-209, for brief reflections on *Syll.*^{3} 578 (foundation of a school in Teos) and *MDAI(A)* 35 (1910) 436 no. 20 (see our lemma no. 2210) and 37 (1912) 277/278 no. 1 (list of victors, with names of girls who participated in calligraphy contests and recitation of poems; Pergamon). On 210-214, L. discusses the athletic and musical education of girls: *IG* IX 2 526 (equestrian games for women), *OGIS* 309 and *Syll.*^{3} 695 (girls in a choir). Female virtues: εὐκοσμία (214-216); female occupations: doctors (219-223), poets (234-236), musicians (241/242).

2210. Women. Female scribes. K.Haines-Eitzen, *JECS* 6 (1998) 629-646, focuses on female scribes and calligraphers in the Roman and early Christian periods, arguing that some of the earliest Christian manuscripts may have been copied by women. Literary evidence prevails, but cf. 634-637 for a brief discussion of Latin inscriptions recording a *notaria* (shorthand writer), several *librariae* (clerk, secretary, but also more specifically a literary copyist), both sometimes identified as *amanuenses*, and two Greek inscriptions mentioning a woman as a γραμματεύσασ[α] (*I.Tralleis und Nysa* 166 [the content is uncertain; we do not know whether we should read γραμματεύσας or γραμματεύσασ[α]; in the latter case a woman would have been secretary and may well have had assistants to do the menial work of scribe; at any rate this function is hardly preparatory to the function of female scribes/calligraphers, Pleket] and girls trained in καλλιγραφία (Pergamon; *MDAI(A)* 35, 1910, 436 no. 20 [In *CIG* 3088, from Teos, we have a list of *boys* who won in a contest of καλλιγραφία; as to the Pergamene fragment, it is not absolutely certain that the context is one of girls, Pleket]).

2211. Women and contests. A.Bielman, *'Femmes et jeux dans le monde hellénistique et impérial'* in *Études de Lettres* (cf. our lemma no. 2214) 33-50, discusses female θεωροί in Sparta and Ephesos (female 'spectator', in imitation of the priestess of Demeter who in Olympia was the only woman θεᾶσθαι τὰ Ὀλύμπια; see L.Robert, *OMS* V 669-674), female γυμνασίαρχοι (the gymnasiarch is no longer the director of the gymnasion but merely the person who finances the provisioning of oil (and wood for the hot baths); man and wife as gymnasiarchs; female gymnasiarchs also held other functions such as stephanephoria, demiourgia and priesthoods, especially in the imperial cult; gymnasion and emperor cult; women embedded in a family of males), and female agonothetai, in many cases together with their husbands, but in a few cases functioning alone in their own right; agonothesia often combined with religious charges, especially those in the imperial cult. Possible influence of the Roman empresses.

2212. Women in performance on inscribed Greek epigrams of the Archaic period. In *Performance and Gender in Ancient Greece: Nondramatic Poetry in its Setting* (Princeton 1997), E.Stehle quotes the texts of a number of dedicatory and funerary epigrams that provided a 'kind of public "performance" by women through which they could speak to the community without being deauthorized' (114). She provides commentaries on each, with the focus falling on how in these monuments 'writing is a system that women can use to represent themselves in speech' (115). Among the texts adduced are *CEG* 138 (Troizen); 38, 273 (Athens); 403 (Naxos); 413 (Paros); and 169 (Erythrae). Of *CEG* 169, she argues that the faults in the meter expose 'the subversion necessary for a woman to use the conventional language but also illustrate(s) women's manipulation of language in contrast to the linguistic manipulation of women in performance' (117).

On 311–318 she takes up other epigrams that 'speak' in the first person or to a second person, the reader, e.g., *CEG* 354 (Perachora); 144 (Kerkyra); 137 (Methana); 334 (Ptoion); 19, 24, 28, 31, 34, 47 (Attica); 152 (Amorgos). She discusses the close correspondence between the rhetorical technique of these inscriptions and the poetry of Sappho.

For the paian of Isyllos from Epidauros, see our lemma no. 431.

2213. Women. High priestesses in the Imperial cult. C.Hayward in *Études de Lettres* (cf. our lemma no. 2214) 117-130, presents a survey of interpretations of the role of

ἀρχιέρειαι by Kearsley, Herz, Wörrle and Van Bremen: see *SEG* XXXVI 1518; XL 1197; XLII 1067 and 1239; XLVI 2392; XLVII 2364.

2214. Women. Women and public funerals. A.Bielman, R.Frei-Stolba, *'Femmes et funérailles publiques dans l'antiquité gréco-romaine'* in *Études de Lettres*. Revue de la Faculté des Lettres, Univ. de Lausanne (1998) 5-33 (see also the shorter version in *Atti XI Congresso* 163-170), examine a number of inscriptions recording a public funeral for women: **1)** honorary decrees containing one or more clauses concerning the future funeral of the honorand; **2)** honorary decrees *post mortem*; **3)** consolation decrees (see our lemma no. 2120); **4)** honorific epitaphs.

Ad 1: *SEG* XXXIII 1035-1041 (Archippe from Kyme), with Van Bremen's commentary on 13-19 of her book (briefly summarized in *SEG* XLVI 2392); *SEG* XVIII 143 (Iunia Theodora from Corinth); *SEG* XXVIII 953 (Apollonis from Kyzikos; honorary and *post mortem* decree);

Ad 2, 3 and 4: *SEG* IV 634 (Menophila from Sardis); XL 1314 (Flavia Prokla from Mallos); *IG* XII 5 655 (Berenike from Syros; *IG* XII 7 395 and 399; *SEG* XXXVIII 1106; *I.Knidos* 71/72; *SEG* XLV 1502; XXXVIII 1105.

In the Hellenistic period, women received funerary honors because of their personal, euergetistic activities, whereas in the Roman Imperial period it was the prestige of the ancestors and the living male members of the family which was emphasized rather than civic, political activities [but see the remarks of H.W.Pleket in *Atti XI Congresso* 88/89]. Further analysis of the consolation decree *I.Napoli* 85 (τὸν γυναικῶν οἶκον may have to be related to the *curia mulierum* in Lanuvium: *CIL* XIV 2110, 2120, with A.Donati, *RSA* 1, 1971, 235-237) and of various Latin inscriptions.

ADDENDA ET CORRIGENDA

2215. Addenda et Corrigenda to *SEG* XXVII, XXXII, XXXVII-XXXIX, XLIII-XLVII and Consolidated Index XXXVI-XLV.

SEG XXVII 622: the correct provenance is Moires Mesaras (territory of Gortyn), not Herakleion.
SEG XXVII 633: see already *SEG* XXIII 545.
SEG XXXII 909: see already *SEG* XXV 1040.
SEG XXXII 1026/1027: read *IG* XIV 665 instead of XIV 665.
SEG XXXVII 588: throughout for 'Diodoros' read 'Dionysios'.
SEG XXXVII 1292: before ἐπύησεν the word εὐξάμενος has to be inserted: see *Repertorium Westkilikien* 44 Aph 8.
SEG XXXVIII 914: see already *SEG* XXXII 893.
SEG XXXIX 984: see already *SEG* XXXV 994.
SEG XLIII 611 **app.cr.**: for an acclamation referred to as unpublished see *SEG* XXXVIII 908.

SEG **XLIV 733:** see already *LSAG*² 443 26a Arg.
SEG **XLIV 1374:** the cross after Ἐπρεμ should be deleted; after θημιατίρην a cross should be added; the dr. of ed.pr. shows Σεργήειος instead of Σέργειος.
SEG **XLIV 1376:** in the app.cr. read οἱ σὺν instead of ἡ σὺν.
SEG **XLV 796:** see already *SEG* XXXVI 629
SEG **XLV 1330:** correct *I.Cret.* II II 2 to *I.Cret.* III II 2 (and correct in Concordance).
SEG **XLV 1231:** correct *SEG* XXV 1049 to *SEG* XXVI 1049 (and correct in Concordance).
SEG **XLV 1232:** correct *I.Cret.* III III 38, 39 B to *I.Cret.* III IV 38, 39 B (and correct in Concordance).
SEG **XLV 1237:** correct *I.Cret.* I XXIII 22 to *I.Cret.* II XXIII 22 (and correct in Concordance).
SEG **XLV 1241:** correct *IG* V 2 662 to *IG* V 1 662 (and correct in Concordance).
SEG **XLV 1254:** correct Marangou-Lerat... 6 T 1 to T 2.
SEG **XLV 1288:** correct *Staatsverträge* 567 to *Staatsverträge* 576.
SEG **XLV 1321:** the inscription found at Syia that M.Baldwin Bowsky attributes to Lisos is not the treaty of alliance between the Koinon of the Oreioi and King Magas (*I.Cret.* II XVII 1; *Staatsverträge* III 468), but an honorary inscription for Turannius (*I.Cret.* II XXVII 1); also correct *I.Cret.* I XXII 2-4 to *I.Cret.* II XVII 2-4.
SEG **XLV 1324:** correct *I.Cret.* I XXVII 7 to *I.Cret.* II XXVII 7 (and correct in Concordance).
SEG **XLV 1330:** correct *I.Cret.* II II 2 to *I.Cret.* III II 2 (and correct in Concordance).
SEG **XLV 1331:** correct *SEG* XXXI 831 to *SEG* XXIX 831 (and correct in Concordance).
SEG **XLV 1339:** correct *I.Cret.* I XXVII 1 and 7 to *I.Cret.* II XXVII 1 and 7 (and correct in Concordance).
SEG **XLVI 1200:** correct Chaniotis, *Verträge* no. 37 to Chaniotis, *Verträge* nos. 54, %%A and 56 A; correct Chaniotis, *Verträge* nos. 37 and 43 to Chaniotis, *Verträge* no. 43.
SEG **XLVI 1205:** correct *I.Cret.* II II 2 to *I.Cret.* III II 2 (and correct in Concordance).
SEG **XLVI 1222:** correct *I.Cret.* I III 1 A to *I.Cret.* III III 1 A (and correct in Concordance).
SEG **XLVI 1320:** in the *comparatio numerorum*, add *SEG* XXXII 1026/1027 = Arena IV 21 and 20.
SEG **XLVI 2224:** = *SEG* XLII 1681, where the indication 'now apparently lost' is erroneous (P.Herrmann *per ep.*).
SEG **XLVI:** in the Concordance, correct *OGIS* 661-664 (= *SEG* XLVI 1367) to *CIJ* 661-664.
SEG **XLVII 847:** correct *IGR* IV 940 to *IGR* III 940 (and correct in Concordance).
SEG **XLVII 912:** correct 2nd cent. B.C. to 2nd cent. A.D.
SEG **XLVII 49** (in fine): correct P.Gauthier, *BE* (1999) 212 to S.Follet, *BE* (1999) 212.
SEG **XLVII 426:** read *F.Delphes* III 1 574 instead of III 1 388.
SEG **XLVII 940:** correct Ἱπποτάδης to Ἱπποταδεύς.
SEG **XLVII 1372:** correct *I.Cret.* I XIV 2 = Rigsby, *Asylia* 142 to *I.Cret.* I p. 100 note 2 = Rigsby, *Asylia* 42-44 (and correct in Concordance).
SEG **XLVII 1383:** see already *SEG* XLV 1247.
SEG **XLVII 1407bis:** for these graffiti see already H.van Effenterre in *Mélanges d'archéologie et d'histoire offerts à Charles Picard à l'occasion de son 65e anniversaire* (Paris 1949) 1044/1045.
SEG **XLVII 1408:** correct *I.Cret.* II II 2 to *I.Cret.* III II 2 (and correct in Concordance).

SEG **XLVII 1707:** the photo shows that Ἐγλογή instead of Ἐκλόγη should be read (P.Herrmann *per ep.*).
SEG **XLVII 1768:** in L. 6 [κατὰ τὸ αὐτ]ό (cf. *TAM* V 2 976 L. 9) rather than [ὑπὸ τὸ αὐτ]ό should be restored (P.Herrmann *per ep.*).
SEG **XLVII 1962:** perhaps Κίναμε (= Κίνναμε, for which cf. Robert, *Noms indigènes* 180; KINAME, *SEG*; P.Herrmann *per ep.*).
SEG **Consolidated Index XXXVI-XLV, p. 229:** Ἰουλία Σεβαστή in *SEG* XLIII 766 is Livia, not Iulia.

I. A. NAMES OF MEN AND WOMEN

Α-- 179.12
Αβ-- 1713
Αβαβιος 1942.44
Ἀβάσκαντος 1585 A.8; 1586 A.34?; Κλ. 1585 A.11?
Ἀββα (or Ἀββας) 1747
Ἀββαγαζα 996
Ἀβδαιος 1977
Αβδαλης 1942.11?
Αβδαλμιλχος 1942.7
Ἀβδεσ(μουν) 1852?
Αβδος 1942.36
Ἀβρααμῆας 1942.21
Ἀβρηλιανός 727?
Ἀβροκόμας 801
Ἅβρων 1040.2
Ἀγαθημερίς, Ποπλικία 736
Ἀγαθήμερος 1433
Ἀγα--ν 712
Ἀγαθήν? 1318
Ἀγαθίας 1418
Ἀγαθόδωρος 906, 1186
Ἀγαθοκλῆς 457.9; 458.18; 464.6; 1147, 1379?, 1891; Ἀλέξανδρος Ἀ. 375
Ἀγαθονίκη 906; Αὐρηλία 945
Ἀγαθόπους 1586 A.8, 33
Ἀγαθός 1025
Ἀγάθων 76, 712 app.cr.?, 1502bis
Ἀγαπητός, Καλπούρν. 1612
Ἀγασίας 1036
Ἀγασίβωλος 516
Ἀγασικλῆς 589, 783.2; 1502bis
Ἀγάσιππος 458.7
Ἀγάτων 1573 C
Αγγη(--) 1853
Ἀγεισίλαος 1201
Ἀγέμαχος 865
Ἀγέπολις 1098 A.102; Τ. Φλ. 999.36?
Ἀγήσανδρος 683.9/10
Ἀγήσαρχος 2055.15
Ἀγησίας 1111.5
Ἀγησικλῆς 1103 B.4
Ἀγήσιος 357
Ἀγήσιππος 1098 B.33; 2055.33/34
Ἀγησίς 357
Ἀγησίστρατος 2055.12?, 31
Ἀγήτωρ 1098 A.38
Ἀγι-- 468
Ἀγιάδας 455.11
Ἅγιος 1098 A.31
Ἀγίων 456.8?
Ἀγλάιππος 1098 A.103
Ἄγλαος, Αἴλ. 1516?
Ἀγνή 775
Ἅγνων 123
Ἀγόραστος, Αὐρ. 1614
Ἀγρα-- 1111.9
Ἀγρίππας, Κλ. 1915, Γν. Μάνλ. 495
Ἀγύλος 2149
Ἀγύρριος 96.5
Ἀδαῖος 736, 740 B. 14
Αδαος 1708?
Ἀδδαῖος 704
Αδει-- 1926.16?
Ἀδεία 704
Ἀδείμαντος 588, 1130.2, 18, 26
Αδιον 1942.33
Ἀδίστα 687.5
Αδιων 1937
Ἄδμητος 704
Ἀδρανίων 1233
Ἀδρανόδωρος 1233
Ἀδριάνιος cf. s.v. Μουκιανός
Ἅδυμος 741
Ἀδωνικλείδας 1058.2
Ἀθαναίων 1502bis
Ἀθανῆς 901
Ἀθανόδοτος 865
Ἀθανόδωρος 1261
Ἀθαφοιης 1005
Ἀθέναιος 1680?
Ἀθετοῦς 1806
Ἀθη(--) 1972
Ἀθην-- 1762 C
Ἀθηναγόρας 1046, 1109.2; 1711; Φλ. 681
Ἀθήναιος 132?, 335, 906, 1085, 2155
Ἀθηναΐς, Οὐαλερία 1283
Ἀθήνεος 790.1; 1495
Ἀθηνίων 1108.3
Ἀθηνόδωρος 179.17; 354, 455.10; 896, 1822?
Ἄθικτος 736
Αι-- 985
Αἰ-- 1103 B.10
Αἰανός 1853
Αἴγλη 736
Αἴγυπτος 1959
Αἴετος 373
Αἰθάλης 1261
Αἰθίδας 491
Αἴθων 2055.27?
Αἰλείνη, Δομετιανή 937.1
Αἰλία cf. s.v. Βείλα, Νεικόπολις
Αἴλιος 177, 970, 1671; cf. s.v. Ἄγλαος, Ἀλκανδρίδας, Ἄρδυς, Δημοσθένης, Ἕρμιππος, Θαλασσέρως, Καλλίνεικος, Νο--, Πανοπαῖος,

'Ροῦφος, Φαυστ--; Π. Αἴλ. 970
Αἰμιλία cf. s.v. 'Ιταλία
Αἰμίλιος 970?; cf. s.v. 'Ιοῦγκος; Λάρδ. 1411
Αἰναίας 1162.3
Αἰνέας 975bis, 1098 A.95; 1345 I, II
Αἰνέδαμος 1068
Αἰνείας 812
Αἰνέσῶ 1254
Αἰνησίλαος 518
Αινιων 1926.4?
Αἰσχῖνος 1167 app.cr.
Αἰσχρίων 1103 A.16; 1547
Αἶσχρων 188
Αἰσχυλῖνος 1089bis.2; 2002
Αἰσχύλος 607, 1098 A.35; 1111.14, 63; 1691, 1707?
Αἴσωπος 1046, 1431
Αιτανος 1923?
Αἰτερνιανή 930
Αἰών 1575
"Ακα 1396
'Ακαματα 1744?
"Ακεπτος 1585 A.26; 1586 A.4
'Ακέσανδρος 2059
'Ακεστίας 2141
'Ακέστωρ 1063
"Ακρατος, Μ. Τρής. 1381
'Ακριδίων 1039
'Ακρίσιος 1208.1
'Ακύλαος, Μ. Οὖλπ. Τερτυλλιανὸς 'Α. 750
'Ακύλας 999 app.cr.
"Ακων 457.12
'Αλ--λικλῆς 906
'Αλαμαις 1762 A?
Αλδαε 1942.27
Αλδη 1926?
'Αλέκτρα 286 app.crit.
'Αλεξάνδρα 242, 748 II.6/7; 799, 854, 906, 1305; Κλαυδία 736
'Αλέξανδρος 503, 697, 736, 741, 755, 790.2; 799, 906, 973, 1085, 1096 app.cr., 1103 A.9, 15, B.3; 1098 A.36; 1709, 1822, 1907, 1932?; Μ. "Αμπ. 716tris.5, Αὐρ. 748 II.2; 815, 'Ιούλ. 458.20, Κάσσ. 985?, Πλαυτιανός 742 A.29, Λ. Σαφίν. 1150; 'Α. 'Αγαθοκλῆς 375
'Αλεξίας 1098 A.50
'Αλέξις 763, 2055.4
'Αλεξίων 589
"Αλεξος 881
"Αληκος 1270
'Αλκαῖος 67, 901, 1973; Τ. Πομπών. 681, Κάσσ. Σαλούστ. 748 IV.2
'Αλκαμένης 226
'Αλκανδρίδας, Π. Αἴλ. 457.6
Αλκεινος 1297.21
'Αλκέτας 738.20
"Αλκηστις, Κλαυδία 746; Πλωτιανή 746
'Αλκία 419
'Αλκιδάμας 834
'Αλκίδαμος 235
'Αλκίμαχος 101.9; 285.5
"Αλκιμος 604, 685.5; Γ. Οὐίρ. 1865?/1866
'Αλκίνοος 2055.33
'Αλκυονεύς 458.8
'Αλλιανός 1511? (or ethnic?)
"Αλοπος 1690
'Αλπεῖνος, Σεουήρ. 1293
Αλυπ-- 1061
'Αλύπητος 1061 app.cr., 1135.10
"Αλφιον 1411
Αμ(--) 1853
'Αμαξαῖος 1098 A.107
'Αμβροσία, Αὐρηλιανή 943
'Αμβρόσιος 2055.34?
'Αμβρόσις, Αὐρ. 943
'Αμεινίας 704
'Αμεινόνικος 865
'Αμέριμνος 1435
'Αμία 710
'Αμιανέ 1571
"Αμινος 953
Αμλαχη 1926.52
"Αμμειν, Αὐρ(ηλία) 1409
'Αμμία 759, 1670; 'Ιουλιανή 746
'Αμμιανός 1466, 1511?
'Αμμίας 1531
"Αμμιον 1362
"Αμμων 1989?
'Αμμώνιος 1989?, 2055.34
"Αμνατος 1209.4
"Αμπιος cf. s.v. 'Αλέξανδρος
Αμριλιος 1919
'Αμύκλης 1046
'Αμυντ-- 1384
'Αμύντας 521, 738.3; 865, 1502bis, 1586 A.12
'Αμυντιανή 1502bis
'Αμφιάναξ 603
'Αμφιδάμας 455.3; 673
'Αμφικλείδης 1033
'Αμφικλῆς 1039
'Αμφικράτης 975bis?
'Αμφίστρατος 583
'Αμφίστρα(τος?) 1502bis
Αν-- 2055.25
Αναηλος 1926.8
'Ανακούβαρος 887
Αναληος 1948
Αναμος 1949
'Αναξαγόρας 1557
'Ανάξανδρος 1037.16

'Αναξίλας 1098 A.96
"Αναπις 1233
'Αναστάσιος 697, 1747, 1935, 1942.39
"Ανδοκος 1223
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Livia: Αὐγούστα? 1210bis; Ἰουλία Σεβαστή 2215; Θεοὶ Σεβαστοί (with Augustus) 2192
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Nero: Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός (Αὐτοκράτωρ) 1550, 2007, 2038
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Trajan: Αὐτοκράτωρ Καῖσαρ Νέρουας Τραιανὸς Σεβαστὸς Γερμανικὸς Δακικός 752; Αὐτοκράτωρ Καῖσαρ, Θεοῦ Νέρουα υἱός, Νέρουα Τραιανὸς Σεβαστὸς Γερμανικὸς Δακικός 1775; Τραιανός 1876
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Marcus Aurelius: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1582? (or Commodus?); οἱ κύριοι Σεβαστοί (with Lucius Verus) 1960
Faustina the Younger, wife of M. Aurelius: Φαυστεῖνα Φαρία Σωσίστολος Νέα Σεβαστή 1960
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Commodus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1582? (or M. Aurelius?)
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Caracalla: M. Αὐρ. Σεουῆρος Ἀντωνεῖνος (Θεός) Σεβαστός 1961/1962, 1968; M. Αὐρ. Σεουῆρος Ἀντωνεῖνος Εὐσεβὴς Σεβαστός 1964/1965; ὁ κύριος ἡμῶν κοσμοκράτωρ M. Αὐρήλιος Σεουῆρος Ἀντωνῖνος Εὐσεβὴς Σεβαστός 1977
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LATIN WORDS

Apollo cf. s.v. parasiti

Bona Fortuna 915/916

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Felix cf. s.v. Venus

Heliopolitanus cf. s.v. Iuppiter

Iuppiter Optimus Maximus Heliopolitanus 1926

Maximus cf. s.v. Iuppiter

Optimus cf. s.v. Iuppiter

parasiti Apollinis 1844
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Surgasteus 984

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VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

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B. ROMAN WORLD

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στραταγός 1109.4
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LATIN TERMS

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centurio 1519 (regionarius)
cohors - XI urbana 2036
- praetoria 2036
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eques Romanus 1315
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- IV Scythica 1830, 2106
- III Cyrenaica 2044; cf. 1926 (15)
librarius 1830
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regionarius 1519 (centurio)
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- cohortis XI urbanae 2036
- cohortis -- praetoriae 2036

VII. IMPORTANT GREEK WORDS

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444	583, 1134
525	1133
530	1126
532	1126
534	1130 app.cr.
535	1126/1127
538	1130 app.cr.
546-548	1126
556/557	1126
558	1129 app.cr.
564	1126
566	1126
568/569	2134

IG XII 5	*SEG* XLVIII
571	1125, 1130 app.cr.
593	2133
599	1127
611	1128
629	1129
652	1040
655	2214
658	2159
715	1130 app.cr.
719	2139
720	1130 app.cr.
739	2189
824	2139
872	1142, 2046
873	1048
891	1144, 2196
1027	1136 app.cr.
1061	1125
1069	1127
1091	2151
1105	1135 app.cr.

IG XII.6.1	*SEG* XLVIII
7	1150
12	2139
42	1148
172	1149, 2134
186	1150
192	1150

IG XII.7	*SEG* XLVIII
3	2134
55-56	1156
62	1135 app.cr., 1155
225/226	1157
228	1157
231	1157
237	1149

IG XII 7	*SEG* XLVIII
247	1157
395	2214
399	2214
410	2120
509	1158

IG XII.8	*SEG* XLVIII
3	1284
186	906
239	1161
240	2196
265	2134

IG XII.9	*SEG* XLVIII
56	1307
90	1037
134	12, 324, 1172
191	1174, 2208
236/237	2208
802	906
955	324, 1172
1179	324, 1172
1190	2208
1193	2169

IG XII Suppl.	*SEG* XLVIII
p. 93	1085
p. 139	1144
20	1137 app.cr.
115	1954
126	1037
194	1121-1123
208	1136 app.cr.
231	1133 app.cr.
249	2139
250	2156
264	2134
303	1143
347/348	2134
414	2171
533	1173
538	1173
549	1174
891	1144, 2196

IG XIV	*SEG* XLVIII
1	1258
67*	1261
221(a)	1258
227/228	1258
296	1234
352	1240
453	1234
455	1234
630-632	1258
638	2187, 2189
645	1232, 1268
665	1280
669	1258
672	1258
672-684	1260bis
698	1282 app.cr.
723	1275
756(a)	1275
760	1275
844	1282
896-902	1261
1032	1299
1078(a)	1234
1107	1289
1115	1290
1307	1271 app.cr.
1306	1285bis
1389-1392	324, 1286
1900	2139
2136	2144
2314	1256, 1303
2379	1304
2386	2144
2400 (13)	1284
2405 (a-r)	1232bis
2411	1258
2532	1853
2566	1311

SEG I	*SEG* XLVIII
55	12
267	51
366	2198

SEG II	*SEG* XLVIII
398/399	738
539	1338bis

SEG III	*SEG* XLVIII
85	99
552	957
609	994
674A	1709 app.cr.

SEG IV	*SEG* XLVIII
277	984bis
439-441	1411
441	2177
634	1473, 2214
645/646	1441

SEG VI	*SEG* XLVIII
554	2140
560/561	1521
563	2140

SEG VII	*SEG* XLVIII
37	1838
334-336	1854
343	1854
352/353	1854
357/358	1854
360/361	1854
917-931	1942
970	1945

SEG VIII	*SEG* XLVIII
9-11	1901
13	1893
46	1898
89/90	1926
318-328	1919
336-338a	1919
715-718	2030
723	2031
781-782	2014
789a	2043

SEG IX	*SEG* XLVIII
1	2138/2139
2	1132, 2055 app.cr.
3	2046
5	2052 app.cr.
7	2056
11-15	2052 app.cr.
11-44	2054
18	2052
28	2053 app.cr.
33	2052 app.cr.
45	2064 app.cr.
72	2138
112	2055 app.cr.
192	2189
348	2064 app.cr.
350	2047
383/384	2063 app.cr.

SEG X	*SEG* XLVIII
87	53
212	67

SEG XI	*SEG* XLVIII
4a/b	373
8-13	382
187	385
304	1271 app.cr.
308	416
329a	415
378/379	422, 2190
384/385	423
494	2178
500/501	2178
579	461
928	450
1023	1291
1026	2134
1112	2132
1206	1258
1209	1258
1211	546, 1258
1241	547

SEG XII	*SEG* XLVIII
87	2134
90	106
100	145
311-314	736
316-339	736
336	699
373/374	698, 703
375	891
391	906
408	1258
412	1280
516	1478 app.cr.

SEG XIII	*SEG* XLVIII
246	415
305	2128
398	736
411	906
466	1204
492	2117
501	12
521	2134
540	695
596	1893

SEG XIV	*SEG* XLVIII
292	12, 324
300	398
344	1291
376	547
482	906
530	1174
544	1127
604	1278
656	2198
683	1322
685	1322
687	1322

SEG XV	*SEG* XLVIII
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111	123
120	329
137	2151
211	444
223	450
259	555
277	518
384	676
630	1313
877	2039

SEG XVI	*SEG* XLVIII
50	36
62	906
72/73	36
92	36
99	113
123	146, 166–168
160	36
162	36
164	36
166	12
171	36
174/175	36
255	1109 app.cr.

SEG XVI	*SEG* XLVIII
391-393	736
586	1280
603	1292
808	2105
810	2105
814	2105
827	1901
931	2048

SEG XVII	*SEG* XLVIII
21	36
26	138
56	36
83–85	36
103	297
110	319
146	404, 2186
159	421
163	423
315/316	736
318	699
501/502	1411
505	1478 app.cr.
566	1672
623	1605 app.cr.
699	1623
721	1665
726/727	1660/1661
728	1657
731	1667
732	1666
770/771	1871 app.cr.
777	1414

SEG XVIII	*SEG* XLVIII
11	100
13	103
85	36
88	36
132	39

SEG XVIII	*SEG* XLVIII
143	1560, 2214
152	422
287	971
343	1175
519	1425
556	1445 app.cr.
570	1560
743	2054
744	2059 app.cr.
775(I)	1901

SEG XIX	*SEG* XLVIII
72	25
76	36
105	36
119	36
124	36
188	36
220	36
415	2134
457	971
476	2117
765	1550
777	1530
778	1526
779	1531
781	1527
783/784	1528/1529
786	1535
789	1544
805	1684
933	971

SEG XX	*SEG* XLVIII
324	1841
326	1842
374(a, b)	1867/1868
453	1901
735	2055
741(a)	2059 app.cr.
752	2107

SEG XX	*SEG* XLVIII
787	736

SEG XXI	*SEG* XLVIII
71	67
255	36
257	36
272	101
344	36
346	36
401	176
450a	36
487	36
494	36, 117/118
541	34, 2161
558	144
578	285
669	36
745	12
782	36
793	36
795	36
908	298
1007	39
1046	39

SEG XXII	*SEG* XLVIII
44	73
121	128
124	36
130	124
152	11
208	392
210	396
268	405
329	535
330	536
353–355	536
404	2128

SEG XXIII	*SEG* XLVIII
78	1135 app.cr.
97	36
103	2208
105/106	36
115	12
121	12
124	251
131	12
139	298
139b	206
205	502
207	487, 502
220	501
235	518
410	1236bis, 2187
545	2215

SEG XXIV	*SEG* XLVIII
103	25
222	36
267	373
350	572
361	66
499	736
501-504	736
503	753
505	699
506-521	736
519	699
523	736
524	702
614	2134
642	2196
1025/1026	971
1037	973
1075	980
1095	969
1104	2177
1246	2043

SEG XXV	*SEG* XLVIII
135	118
213	213
218	253
241	287
411	428
412	429
413	430
436	486, 514A
449	528
942	1109 app.cr.
649	706
664	669
710	736
711	796
716	707
745	971
766	1291
1040	2215
1049	2215

SEG XXVI	*SEG* XLVIII
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83	25
98	110
114	114
131	1
136	34, 61
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452	436-441
624	589, 698
670B	655
677	1112
817	887
821	888, 2189
823	887
825/826	906
845	987

SEG XXVI	*SEG* XLVIII
949	2177
1037	1174
1049	2215
1065	1258
1118	1258
1112	1258
1137	370
1139	1236bis, 2187, 2189
1211	1258
1223	1108 app.cr.
1227	590, 2157
1232	2215
1233	976
1281	2105
1346	1497
1378	2185
1431	1644
1496	1816
1600	1830
1628	2143
1634	1862
1685-1688	1901
1813	2043
1835	2060

SEG XXVII	*SEG* XLVIII
138	2127
247	707
258	705
260-275	736
261	2111
264	746
267	699
271	699, 770
279A, B	781/782
281	705
283	806
298	706
305	736

SEG XXVII	*SEG* XLVIII
311	699
314	736
369	2177
384	971
413	984 app.cr.
437	1006
510	2139
513-515	2139
519	1099
545	2134
622	2215
631	2101
633	2215
661	1258
704	1258
760-761	1411
828	1496
843	1509
902	583
903	2202
933	1720
942	1559, 1741
1019/1020	1919
1021	1955
1097	865 app.cr.
1111	2030

SEG XXVIII	*SEG* XLVIII
37(8)	1266
91	114
103	2171
124	146
225	2139
415	489
582/583	906
602	906
615	978
659-661	2189
704	1128
716	1412
724	1178
751	2208
796	1266
807/808	1287
815	1258
847	1338bis
866	1353
921	1456
929	2165
953	2214
1056	1496
1203	2202
1225	1954
1245	1559, 1561 app.cr.
1256	1879 app.cr.
1291	1794
1439	1891
1441/1442	1919
1529	2026
1539	2048
1566	2057
1605	1287

SEG XXIX	*SEG* XLVIII
101	108
124	114
127	12
342	400
352	402
375	422
379	434
500	673
552	669
564	707
569	707
831	2215
833-920	1237
940	1258
952	1258
954	1273
955	1272
982	1280
1032-1062	1313
1070	1325, 2202
1089	2155
1129bis/1130	2158
1139	2118
1141/1142	1411
1205	2188
1697	1923 app.cr., 2177

SEG XXX	*SEG* XLVIII
61	31, 36
64	705
85	119
147	17
254	324
328/329	11
343/344	384
375	415
380	2132
502	697
556-565	736
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597	699
616	812
637	699
668	2178
710	906
960	987
990	384
1121	1270
1150/1151	1258
1162-1170	1234bis
1221	1258
1225	1302

SEG XXX	*SEG* XLVIII
1283	1350
1339-1344	1411
1346	1411
1349-1355	1411
1362	1420
1396	1473
1505/1506	1521
1571	1175
1683	1893
1701	1896
1757	2021
1848	1370
1770	2028 app.cr.

SEG XXXI	*SEG* XLVIII
6	1413
69	36
113	124
119	123
122	2171
130	179
277	160
307	405
507	569
625	706, 736
632	699
640	736
650/651	736
752	1149
825	1240
831	2215
841	1258
894	1313
950	1369
953	1582 app.cr.
979	2118
999	1441
1002	1455
1060bis	1497
1323	1770 app.cr.
1387	2143
1464-1470	1942
1584	656
1687	2151

SEG XXXII	*SEG* XLVIII
100	175
118	175, 698
126	36
159	140
161	24
213	179
217	1486
462	592 app.cr.
622/623	1408 app.cr.
655	951
672	906
684	2177
771	989
794	1021
809/810	1035
847	1167
893	2215
906	1202bis
909	2215
935	1258
1026/1027	1280, 2215
1036	1283 app.cr.
1072	1258
1075/1076	1258
1080	1308
1100/1101	2193
1149	2159
1212	1451 app.cr.
1215	2165
1220	1454
1240	1454
1250	1486
1454	1852
1462	1857
1547	1846
1588	1881
1601	2043
1660	1629 app.cr.

SEG XXXIII	*SEG* XLVIII
33/34	82
37	82
45	84
115	10
124	2170
147	2161
160	181
165	181
172	163
177	2107
178	236
197	36
254	12
262	368
331-349	552, 2193
507	736
556	707
567/568	906
679	2134
716	2172, 2208
765	1231
940	2202
986	1424
1010	1451 app.cr.
1028	1451 app.cr.
1034	2198
1035-1041	2214
1039	2205
1056	1480
1082	2203
1170	1710 app.cr.
1183	1954
1297-1299	1901
1568	429
1570	253

SEG XXXIII	*SEG* XLVIII
1596bis	82

SEG XXXIV	*SEG* XLVIII
62	95
78	25
122	157
141	379
307	459
562	670
572	656
574	656
612-618	736
648	706
664	703, 838
711	906
787	1032
898	2172
939	1258
1008/1009	1230
1042	1313
1175-1188	1411
1204	1452
1311	1580
1510-1513	1919
1562	1297 app.cr.
1598bis	2009
1631	2043
1639	2043
1642	2043

SEG XXXV	*SEG* XLVIII
96	110
113	138, 146
142	196
209	12, 324
239	100, 102
305	2120
327	458
562	675
665 app.cit.	518
666	679
712/713	699
713	722
714	736
716-725	736
727-732	736
741/742	699
745	699
747-749	706
756	699
766/767	699
769	699
784	874
790	873
811-815	699
813	736
814	876
815	879
842	906
881	1039
909	1260bis
986	1202bis
994	2215
1045	1291
1058	1308
1075/1076	1313
1112	1353
1115	2180
1124	2158
1133	1411
1167	1453
1250	1467
1317	1502 app.cr.
1349	1514 app.cr.
1369	1516, 2159
1376/1377	2107
1497	1864
1534(A-D)	1874(4)
1820	1258

SEG XXXVI	*SEG* XLVIII
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32	66
33	68
137	66–68
145	95
146	96
201	137
206	138
331	698
379	524
459	2180
500	1204
568	691
590/591	736
593	736
595	699, 736
596-602	736
604/605	736
608	736
626	703, 802
629	2215
634	951
637-639	845
663	887
749	1054
752	2134
765	1284
788	1159, 2116
813	1212
860	1258
885	1258
911	1266
914	1234bis
921	1230
948bis	1307
970	1323, 2174, 2177
975	1330

SEG XXXVI	*SEG* XLVIII
1046-1048	2156
1051	1411, 1414
1057-1059	1411
1097	2202
1153	2196
1198	2202
1205	1523
1206	1524
1217	1954
1240	1757 app.cr.
1263bis	2142
1304	1867/1868 app.cr.
1308	1868
1330	2215
1457	2101
1501	1299
1518	2213
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SEG XXXVII	*SEG* XLVIII
6	53
29/30	65
30	141
34/35	66
79	103
89	66
96	2196
106	137
118	159
129	2208
217	358
220	360
241	65
293	426
351/352	516
374	358
413bis	591
424	600

SEG XXXVI	*SEG* XLVIII
497	2187, 2189
540	702
544	736
546	736
547	779
582	2174
588	2215
590/591	702
612	708
618	2180
656	797
665	1004
666(7)	1006/1007
666(11)	1006
673	1014
717	1148
783	1275
820	2187, 2189
838	1308
843	2177
851	1471
861	2196
961-980	2186
990-992	1411
1019	2170
1023	1496
1186	2117
1210	1768
1212	1772
1243	1879 app.cr.
1292	2215
1312	2205
1325	1757 app.cr.
1355	2196
1356	2182
1435	1846
1457	1862
1458	1865 app.cr.
1552-1556	1916
1616 in fine	2027

SEG XXXVI	*SEG* XLVIII
1670	137
1802	2112
1808	518

SEG XXXVIII	*SEG* XLVIII
5	54
6	56
42	137
57	36
102	111
138	152
146	140
152	157
174	196
206	289
433	2196
450	656
478	681
480	679
496	681
585-588	736
590-592	736
594-595	736
619	696, 817 app.cr.
619/620	703, 708
658	708
688	2181
706	699
813	1116
868/869	1173
908	2215
914	2215
920	1232bis
965	1258
970/971	1258
985	1280
990	1261
1014-1016	1258

SEG XXXVIII	*SEG* XLVIII
1019	1258
1020	1302
1036	1308
1105/1106	2214
1210	1412, 1417
1213	1412
1215	1411
1232	1436
1244	2117
1251	58, 59
1267	2158
1306-1308	2177
1462	592 app.cr., 1515 app.cr., 1718, 2107
1556	2143
1578	1863
1586	1882
1593-1595	1919
1646/1647	1901
1647	1876
1658-1659(a)	1919
1680	1973
1845	2043
1875	2054
1883	2056
1924	2095
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SEG XXXIX	*SEG* XLVIII
5	46
20	64
25	71
28	75
82	101
148	42C
160	140
166	575
168	151
169	66
209	2139
241	238
273	42B
282	42A
314	14
319	137
324	106
340	391
380	488
383	502
393	529
411	83
575	736
588	707
623	670
628	1174
649	893
672	975
697	994
704	1025
752	2178
759	2208
878	2139
939	2101
959	1205
972	1217
984	2215
1042	1268
1059/1060	1266
1078	1302
1093-1096	1313
1176	1382
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1243/1244	1405, 2208
1260	1420
1280	1456
1324	2133
1326	1480
1334	2154
1414	1559, 1561 app.cr.
1617	1919
1662	1846
1737	2128
1764	1278
1805	2142

SEG XL	*SEG* XLVIII
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111	112
146	54
160	76
169	113
178	197
229	39
265	360
267	359
286	4
287	162bis
290	117, 157
294	53, 73
297ter	75
327	2184
336	426
343	451
367	491
385	1258
391	550
522(a)	719
524	703
530	736
534	736
542	696, 783 app.cr.
562	875
609	987

SEG XL	*SEG* XLVIII
615	998
625	1004
655	1038
683	1096 app.cr., 1104 app.cr.
763	1179-1181
838	1258
842bis	1272
851	1279
898-900	1258
919-920	1313
928	1324
992	1344 app.cr.
1006	1454
1016	1113 app.cr.
1043	1451 app.cr.
1089	1451 app.cr.
1100	1436
1197	2213
1272	1692 app.cr.
1275	1698 app.cr., 1700 app.cr.
1292 (1)	1769B app.cr.
1301	1762
1305	1795
1314	2214
1317/1318	1834
1501-1506	1880
1529-1538	1919
1562	1981 app.cr.
1591	2043
1599	2107
1640	113
1708	54
1714	409
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SEG XLI	*SEG* XLVIII
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20	2172
58	1413
63	115
75	708
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865	2130
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SEG XLVI	*SEG* XLVIII
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1962	2215
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1893	984bis app.cr.
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3064	2198
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3148	984bis, app.cr.
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F.Delphes III.3	*SEG* XLVI
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F.Delphes III.3	*SEG* XLVIII
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F.Delphes III.4	*SEG* XLVI
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I. Epidamnos	*SEG* XLVIII
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I. Bouthrôtos	*SEG* XLVIII
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23 (a)	870
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38	870
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353/354	699
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383/384	699
390	767
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397	757
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438	776
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659	976
768	965
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IGBulg. III	*SEG* XLVIII
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1685	895
1689 (e)	1084 app.cr.
1731	955

IGBulg. IV	*SEG* XLVIII
1910	885
1917	885
2074	885
2083	2133
2236	956, 2117

IGBulg. V	*SEG* XLVIII
4005bis	965
5011	968
5128	906
5155	906
5577	893
5636	906
5775	2133
5872	956, 2117

I.Histria	*SEG* XLVIII
15	969
54	2177
58	965
137	2177
144	964
169	964
207	961, 970
227	2177
378	2117
768	965

I.Kallatis	*SEG* XLVIII
1	961
29/30	971
40-42	971
44-46	971
47	972
57	971
72	973
148	974
183	973bis

I.Perinthos	*SEG* XLVIII
3	908
11	919
30	910
31	695, 885
35	911
41	912
46	920
51	959 app.cr.
60	921
62	907
68	917
89	930
97/98	931/932
116	938
117	939
119	940
123	935
142	936
144	933
146	934
153-155	943-945
164	946
181	949
182	887
190/191	947/948
216	937
219	887
222	941
225	953
235	954
238	925
244	926
278	909
284/285	951/952
286	928
287	942
288	929
289	918
290-293	913-916
302	922
306	927
313	923
315	924

I.Tomis	*SEG* XLVI
57	973
275	934 app.cr.
299	1291
365	906
384	980
463	966

IOSPE I²	*SEG* XLVI
24	26, 1013
32	1009
34	1009
347	999 app.cr.
351/352	999 app.cr.
357	999 app.cr.
359-361	999 app.cr.
363/364	999 app.cr.
366-368	999 app.cr.
385	999 app.cr.
389/390	999 app.cr.
401	997
423	999 app.cr.
431	999 app.cr.
691	999 app.cr.
702	999 app.cr.

IOSPE II	*SEG* XLVI
49	993
389	994

CIRB	*SEG* XLVI
7	990
13	990
17	990
30/31	990
67	991, 993
71	2177
75	990
971/972	990
1041	990
1043	990
1099	991, 994
1111	990, 1027 app.cr.
1234	990

I.Délos	*SEG* XLVIII
1	1032
4	1032
298A	1033
313A	1033
314B	1033
320B	1033
439	1034
440A	1039, 2185
442A	1037
442B	1034
443Bb	2173
452	1038
453	1039
456	1039
461B	1033
467	1038
509	2134
1403	2180
1417	1040
1429A	1109 app.cr.
1499	1040
1504/1505	1040
1657	1036
1688	1036
1697	1036

I.Délos	*SEG* XLVIII
1698	2135
1705	1496
1710	1036
1732	2160

I.Délos	*SEG* XLVIII
1778	1036
1849	1036
1898	1040
2009	2135
2042	1040
2047	2185
2149	2144
2173	1032
2221/2222	1040
2228	1040
2287	1036
2589	1040
2494	1036
2596	1040
2632	20

I.Lindos	*SEG* XLVI
51c	1050
88	1050
131 (d)	2208
151	1344 app.cr.
169	2180
384B	2178

PH	*SEG* XLVI
2	1105 app.cr., 1112
5	1088
10	1098 app.cr., 1101 app.cr., 1102, 1103, 1104 app.cr., 1111 app.cr., 1146
12	1090, 1098
36-39	2171

PH	*SEG* XLVIII
44	1103 app.cr.
45	1104 app.cr.
57	1089
105	1113 app.cr.
344	2139
367	1089bis app.cr.
384	1112
387	1089bis app.cr., 1103 app.cr.
388	1104 app.cr.

IscrCos	*SEG* XLVIII
ED 2	1104 app.cr.
ED 13/14	1090
ED 20	1090, 1097
ED 28/29	1100
ED 37	1111
ED 41	1090
ED 44	1090
ED 47	1090, 1098, 1101 app.cr.
ED 52	1104 app.cr.
ED 54	1105
ED 72	1090
ED 91	1092 app.cr.
ED 96/97	1090
ED 98	1090, 1098
ED 132	1108
ED 178B	1090
ED 179	1090
ED 183	1090
ED 198	1090
ED 217	1090
ED 235	1095
EV 6	1089
EV 13	1089
EV 16	1089
EV 231	1104 app.cr.
EV 278	1089

I.Cret. I	*SEG* XLVIII
III 1 A	2215
V 25	1901
VII 7	1097 app.cr.
VIII 5	2134
VIII 7	1088, 2139
X 2	2134
XII 3	1201bis
XII 8	1201bis
XIV 2	2215
XVI 5	1209
XVII 8-12	2170
XVII 14/15	2170
XVII 17-21	2170
XVII 24	2170
XVII 40	1210bis
XVIII 13	1204
XVII 98b	1218, 2059 app.cr.
XIX 1	1228
XXII 2-4	2215
XXII 4e	2139
XXIII 22	2215
XXVII 1	2215
XXVII 7	2215

I.Cret. II	*SEG* XLVIII
II 2	2215
III 3	1108, 2139
XII 22	1209
XII 31	2187
XVI 13	1203
XVII 1	2215
XVII 2-4	2215
XXIII 4	1219
XXIII 9	1220
XXIII 17	1226
XXIII 22	2215
XXIII 24/25	1221/1222
XXIII 33	1223

I.Cret. II	*SEG* XLVIII
XXIII 48/49	1224/1225
XXVII 1	2215
XXVII 7	2215

I.Cret. III	*SEG* XLVIII
II 2	2208, 2215
III 1 A	2215
III 38	2215
III 39 B	2215
IV 1 B	547
IV 4	547
IV 38	2215
IV 39 B	2215

I.Cret. IV	*SEG* XLVIII
22B	2133
41-43	2134
46B	2133
47	2134
62	2134
72	547, 1206, 2134
75	2134
76B	2133
78	2134
81	2134
162-164	1209
165	1204
168	2139
201	1210bis
232	1208
260/261	1209 app.cr.
275/276	1203
285	2205
300	1203
343	1085
344	1201bis
509	1211

IGUR	*SEG* XLVIII
57	1256

IGUR	*SEG* XLVIII
60	1234
82/83	1901
105	2170
148	2170
171	1296
176	1299
195	1296
244	1289
256/257	1290
844	1287
1250	2122
1288	1287
1305	2122
1333	1287
1396	2144
1645	1271 app.cr.
1648	1285 app.cr.

ICUR	*SEG* XLVIII
16829 (b)	1294

I.Napoli	*SEG* XLVIII
11	1275
34	1275
40	1275
52	1275
54-80	1275
85	1275, 2214
94	1275
112	1275
115	1275

TAM II	*SEG* XLVIII
1	1954
26	2208
49	1287
174	2114
178	2140
184	2140
247	2205
598	1740

TAM II	*SEG* XLVIII
592	2205
598	1710 app.cr.

TAM III	*SEG* XLVIII
163	1411
234	2147

TAM IV.1	*SEG* XLVIII
304	1496

TAM V.1	*SEG* XLVIII
84	1467
154	2117
168 (a)	1456
185	2165
230	1454
247	2165
317-332	1442 app.cr
360	1451 app.cr.
419	2117
426	1437 app.cr.
442	1467 app.cr.
468	1551 app.cr.
585	1451 app.cr.
611	2117
614	1451 app.cr.
712	1439
772	1440
776	1440
781	1451 app.cr.
797	1438

TAM V.2	*SEG* XLVIII
1017-1020	2112
1081	1454
1126	1474
1150	2159
1181	2112
1306	1437 app.cr.
1335	1472 app.cr.

MAMA I	*SEG* XLVIII
439	800bis app.cr.

MAMA III	*SEG* XLVIII
46	1750
414	1750

MAMA IV	*SEG* XLVIII
45	2140

MAMA V	*SEG* XLVIII
202	1149

MAMA VI	*SEG* XLVIII
13	2202
15	2202
58	2208
61	976
173	2156
264	2177

MAMA VII	*SEG* XLVIII
524	2205

MAMA VIII	*SEG* XLVIII
408	1324
412 (c)	2120
420	2208
484	1324
574/575	1326 app.cr.

MAMA IX	*SEG* XLVIII
89	1709 app.cr.

MAMA X	*SEG* XLVIII
9	1511
78	1511
114	2117
232	1511
276	1511

MAMA X	*SEG* XLVIII
339	1511
352	2147
431	1511
474	1511

IGR I	*SEG* XLVIII
109	1299
111	1901
132	1901
156	1289
164	1290
176	1271 app.cr.
319	2139
465/466	1260bis
531-536	1313
656	971
674	956, 2117
781/782	906
785-799	906
802	695, 885, 906
816	2103
822	885
1263	1952
1296	2043
1356	2043

IGR III	*SEG* XLVIII
85	1502 app.cr.
88	1501, 2103
90	1502 app.cr.
114	1945
157	1508
159	1507
222	2155
410	1537
411	1533
411-414	2107
413	1534
414	1533
546	1560
780	1515 app.cr.
800-802	592 app.cr.

IGR III	*SEG* XLVIII
887	2105
940	2215
1031	1864
1045	1863
1056	1865 app.cr.
1119	2117
1204	1901
1257	1909
1397	1498, 2196
1491	1533
1493	1534
1494	1533
1539	1865 app.cr.

IGR IV	*SEG* XLVIII
100	2192
154	1481
160	1481
161	885
162	1481
221	2103
289	1489, 2153
292-294	1484, 1490
293	1492
297	2158
310	1493
353	2164
522	2164
556	2192
598	2117
717	2205
749	2130
786	1514 app.cr.
819	2130
850	1515
870	2178
883	1581 app.cr.
887/888	1585 app.cr.
889	1585, 1609, app.cr.
890/891	1585 app.cr.

IGR IV	*SEG* XLVIII
892	1586
894	1605
895	1606
896	1601
897	1589, 1603-1605
902	1580
904	1541 app.cr.
907	1581 app.cr.
908	1622 app.cr.
911	1602 app.cr.
912	1646, 1647 app.cr.
917	1650
921	1602 app.cr.
940	2215
1064	1481
1251	2112
1282	2159
1365	2159
1368	2117
1498	1425
1558	1405
1587	1541 app.cr.
1655	2186

I. Anazarbos	*SEG* XLVIII
64	2135

I.Apameia und Pylai	*SEG* XLVIII
126	1496

I. Arykanda	*SEG* XLVIII
52	2107

I. Byzantion	*SEG* XLVIII
156	896

I.Didyma	*SEG* XLVI
82/83	2186
132	2114
216	2118
229	1412
315	1412
358	2156
393/394	2186
416	2186
479-481	2156
488	2156, 2205
492	1343, 2198
496	1412

I.Ephesos	*SEG* XLVI
4	2138
8	2134
9 N43	1375 app.cr.
10	1353, 1472 app.cr.
27	592 app.cr.
41	2130
122	1112
213	1474 app.cr.
243	2112
275	1408 app.cr.
453	2105
640	12
698	1454
719	2140
729	1361 app.cr.
802	1478 app.cr.
820	2159
898	1382
900/901	1408 app.cr.
907	1381
910	1354
923-925A	1354
929	1354
934	1354
938	1354
960	1381

I.Ephesos	*SEG* XLVIII
975 (a-b)	1424
1058-1060	1353
1062	1353
1063	1355, 1369
1064	1370
1065	1353
1067	1353
1069-1073	1353
1078	1353
1084A	1398
1119	1355
1120	1399
1121	1355
1121A	1355, 1400
1127	553
1143	1356
1210	1353, 1472 app.cr.
1301	1402
1305	2202
1307/1308	2105
1310	2202
1313	2105
1336	2105
1339	2105
1387	1374 app.cr.
1464	906
1500	1356
1522-1524	1358 app.cr.
1547	1334 app.cr.
1597	1353
1687	1382
2000	1368
2026	976
2043-2045	2105
2072	906
2446	1414
3010	1354
3066	1356
3217	1582 app.cr.
3252	1353

I.Ephesos	*SEG* XLVIII
3501/3502	1358 app.cr.
3506-3510	1356
3513	1358 app.cr.
3516	1358 app.cr.
3820	2202
5102-5111	2193
5115	2202

I.Erythrai	***SEG* XLVI**
1/2	2134
8	1420
15	2134
28	2156
201	2181
206	2171, 2181

I.Heraclea Pontica	***SEG* XLVIII**
Prosopographia	1502bis

I.Iasos	***SEG* XLVIII**
107-109	1333, 1355

I.Ilion	***SEG* XLVIII**
33	2198
121	2103
122	1477

I.Iznik	***SEG* XLVIII**
615	1499

I. Kalchedon	***SEG* XLVIII**
16	2134
103	2188

I.Keramos	***SEG* XLVIII**
19/20	1335
64	1335
66-71	1335

I.Klaudiupolis	***SEG* XLVIII**
7	1497

I.Knidos	***SEG* XLVIII**
31	2157
71/72	2214
613	1140 app.cr.

I.Kyme	***SEG* XLVIII**
3	2156
11	2134
41	2189

I.Kyzikos	***SEG* XLVIII**
100	2180

I. Labraunda	***SEG* XLVIII**
3	1954
8	1343

I. Lampsakos	***SEG* XLVIII**
4	1405
9	1149

I. Laodikeia am Lykos	***SEG* XLVIII**
1	2198
17	1516
18	2202
41/42	2202
60	1515

I. Magnesia	***SEG* XLVIII**
38	522
53	1404 app.cr.
53/54	522
93	1112

I.Magnesia	*SEG* XLVIII
99	1410
113	2139
180	1481

I.Manisa	***SEG* XLVIII**
8	2117
21	2117
69-74	1437
181	1427, 2165
188	2147
309	2118
360	1440
523	2198

***Milet* I.3**	***SEG* XLVIII**
33A	1413
41	2138
45/46	2138
50/51	2138
57	2138
64/65	2138
67	2138
70	2138
72	2138
74-80	2138
87	2138
89	2138
123	2152
129	1412
133	1350
136/137	1415 app.cr.
139	1954
146	2186
148	1413
149	2138
164	2118
184	1101 app.cr.

***Milet* I.7**	***SEG* XLVI**
274	1478 app.cr.

***Milet* I.9**	***SEG* XLVIII**
306/307	2156

***Milet* VI.2**	***SEG* XLVIII**
passim	1411
564	1514 app.cr.
666	1414
793	704
909	1418

I.Mylasa	***SEG* XLVIII**
1-3	1338bis
102/103	1338bis
134	1112
200-232	1339
605	1341
631	1112
801-854	1339

I.Pergamon	***SEG* XLVIII**
10-12	1486
13	1487
158	2155
160	2205
163	1488
167	1484
176 (a)	2155
182	2155
246	1484
248	2155
249	1489, 1601 app.cr., 2153
251	1483
256	1490/1491
264	1483
268	2158
301	1493
324	2180
525	1484
535	553

I.Pergamon	*SEG* XLVIII
576B	2139

***AvP* VIII.3**	***SEG* XLVIII**
145	1483, 2170

I.Priene	***SEG* XLVIII**
1	1420, 2198
3	1420, 2198
5	1415 app.cr.
7	2198
14	2198
16	2198
37	1421
57	1107 app.cr.
68/69	2180
111	2158
112	2205
139	1420
156	1420
196	1420
218	1422
230	2159
314	2127
458	142

I. Prousias	***SEG* XLVIII**
1	1496
17	1496
29	1496

I.Prusa	***SEG* XLVIII**
115	1923 app.cr., 2177
1042	2147

I.Rhod. Per.	***SEG* XLVIII**
355	1322
751	1344 app.cr.

I.Sardis	*SEG* XLVIII
1	2198
22	1472 app.cr.
44	1472 app.cr.
49	2118
51	2198
51-54	1472 app.cr.

I.Selge	*SEG* XLVIII
15	2107
20	2107
53	2107
58	2107

I.Sestos	*SEG* XLVIII
1	885
16	898ter
49/50	887

I.Side	*SEG* XLVIII
167	2202

I.Smyrna	*SEG* XLVIII
145	906
442	1425
585/586	1112
589	1424
697	1423
734	2185
757	1451 app.cr.

I. Stratonikeia	*SEG* XLVIII
5/6	1127
10	2114
15	2130
527	1112
701	1149
706	1112

I.Tralleis (und Nysa) I	*SEG* XLVIII
1	2114
2	2103
33	906
166	2210
240	2177

IGLS I–VII	*SEG* XLVI
230	1857
1338	2182
1599/1600	1847-1849
2002	2182
2935	1862
4016bis	1849bis
4028	2198

IGLS XIII.1	*SEG* XLVIII
9001	1909

IGLS XV	*SEG* XLVIII
241	1914

IGLS XVI	*SEG* XLVIII
184	1915
1019/1020	1914
1135	1914

IGLS XXI.2	*SEG* XLVIII
54 (b)	1918 app.cr.
56	1918 app.cr.
71-111	1919
126	2143
128	1846

SB	*SEG* XLVIII
13/14	2043

SB	*SEG* XLVIII
431	2005
1521-1524	2043
1570	1981
2055	2043
2076	1983
3452-3454	1983 app.cr.
4101	2043
4210	2015-2025
4223 II	2043
4597	2044
5802	1981 app.cr.
5099	2043
6249/6250	1970
6255	1970
7295	2010
7318	1970
7425	2014
7800	2014
7902	2040
8210-8213	2030
8218	2031
8299	2011
8444	1952
8534	2043
8536	2043
8545B	2043
8662	2043
8697	2043
8701-8703	2043
8709 (a)	2043
8857	2008
8895	1981 app.cr.
8901	2043

I.Akoris	*SEG* XLVIII
93	1955

I.Fayoum	*SEG* XLVIII
14	1981
70	1956
76	1956

I.Fayoum	*SEG* XLVIII
77-82	1982
77	1983 app.cr.
78	1983
79	1983 app.cr.
80 (a-b)	1983 app.cr.
97	1983 app.cr.

I.Ko.Ko.	*SEG* XLVIII
141-185	1978

I.Louvre	*SEG* XLVIII
53	1958
59	1958
67	1958
71	1955
76	1958
99	2040

I. Memnonion	*SEG* XLVIII
28-31	2030
29	2031
83	2031

I.Philae	*SEG* XLVIII
14	1981 app.cr.
19	1957
27	1981 app.cr.
29	1955
69	1957
73	1981
116	1981 app.cr.
128	1952
135	1981 app.cr.
142	1957
152	1981 app.cr.
158	1957
161	2043
168	1957
170	1957

I.Philae	*SEG* XLVIII
179-181	2043
190/191	2043
200-205	2043

I.Portes	*SEG* XLVIII
47	2008

I.Prose	*SEG* XLVIII
16	2011
56	2007
63	2043
67	2043

I.ThSy	*SEG* XLVIII
236/237	2014

Bernand, *Inscr. métriques*	*SEG* XLVIII
1	2039
45	2028 app.cr.
83	2122
165	1957
167-169	2044

Syll.^{3}	*SEG* XLVIII
24	593
31	528
34/35A, B	1258
45	1560
57	1011 app.cr., 1350
171	1487
187	1337
217-219	1337
245	708
274	597
279	2134
295	1486
306	533
332	696, 703

Syll.^{3}	*SEG* XLVIII
360	997
361c	2156
364	2138
408	109
459	736
502A	891
526	1487
568	1104
569	1104 app.cr.
578	2209
585	2127
586	1344 app.cr.
588	1413, 2160
591	1405
629/630	1484, 1486
635	2186
641	1486
646	1863
647	2134
650	1109 app.cr.
656	1405
671/672	583
695	2209
709	999 app.cr.
736	2189
804-806	2140
807	2139
820	1472 app.cr.
821D	586
823	586
825A	586
863 no. 1	12
888	956, 2117
943	2139
963	1155
966	162bis
976	1149, 2134
985	1455
986	1037
1025	2139
1051	421

Syll.[3]	*SEG* XLVIII
1055	2208
1065	1481
1073 II	553
1125	2151
1157	2186
1215	1048
1219	2133
1259	1011 app.cr.

OGIS	*SEG* XLVIII
1	1420
24	2196
53	2008
54	1507
55	1560
57/58	1560
90	2011
137-139	1487
177	1956
199	2043
201	2043
210	2043
221	2198
225	1343
228	1487
229	2129
238	1532 app.cr.
240	2155
248	2205
266	1487
290	2155
299	1484
309	2209
315 (VI)	2155
322	1484
324	1484
331 (II)	2155
332	1484
338	1489, 1601 app.cr., 2153
383	1507, 2030

OGIS	*SEG* XLVIII
409-413	2030, 2193
425	1945
431 (c)	1840
437-439	2158
438	2205
479	2164
483	2134
515	1341
519	2117
533	1508
551/552	1560
555-557	1560
609	2117
629	1865 app.cr.
654	1952
661-664	2215
669	1952
670	2043
727	1560
746	1560
763	2156
764	1484

GIBM	*SEG* XLVIII
444	2180
818	1119

CIJ	*SEG* XLVIII
85	1288
202	2177
216	1288
324	1288
337	1288
346/347	1211
355	1211
375	1211
500	2177
502	1901
661-664	2215
675/676	1313
680	1901

CIJ	*SEG* XLVIII
683 (a)	2177
692	887
694	2174
722	1471
731 (e)	2177
746	1211
748	1411, 2177
754	2177
766	2177
785	1211
984-986 (a-b)	1901
1475	2010
1509	2028 app.cr.

LSAG[2]	*SEG* XLVIII
p. 131 no. 3	1258
p. 137 no. 6	2128 (4)
p. 169 no. 25	415
pp. 178/179, 182 nos. 8/9	422
p. 230 no. 1	2101
p. 240 no. 12	1266
p. 260 nos. 3/4	1280
p. 275 no. 3	1258
p. 275 no. 5-7	1258
p. 275 nos. 9/10	1258
p. 275 nos. 12/13	1258
p. 276 no. 14	1258
p. 276 nos. 21-24	1258
p. 276 no. 30	1258
p. 283 nos. 1/2	1258, 1301
p. 284 nos. 4/5	1258
p. 284 no. 8	1258
p. 284 nos. 10-13	1258
p. 285 no. 5	1258
p. 286 nos. 1-8	1258

LSAG[2]	*SEG* XLVIII
p. 288 no. 1	1258
p. 297 no. 46	1128
p. 356 no. 9	1051
p. 433 no. 21 (a)	2172
p. 433 no. 26 (b)	1151
p. 443 26a Arg.	2215
p. 446 no. F	1134
p. 453A	1266
p. 453B	1266
p. 455B	1258
p. 457G	1258
p. 459 no.9 (a)	1258
p. 459 no. 23 (a)	1258
p. 460B	1258
p. 463A C	1258
p. 464A	1258
p. 464 E	1258
p. 468 no. 14	2101
p. 471 no. 1 (a)	1419 app.cr.
p. 473 no. 56 (a)	1406-1408

CEG I	*SEG* XLVIII
19	2212
24	2212
28	2212
31	2212
32	1170 app.cr.
34	2212
38	2212
47	2212
137/138	2212
144	2212
145	2101
152	2212
169	2213

CEG I	*SEG* XLVIII
174	1504
177	1559, 2119
273	2212
326	2101
331	2128
334	2212
354	2212
365	415
397	1258
403	2212
410	1128
412	1134
413	2212
453	2101
458	1170 app.cr.
686	1411
774	2151
785	2172
888/889	1559, 1561 app.cr.

GV	*SEG* XLVIII
33	1411
107	736
202	736
307	1411
309	2121
427	1411
432	1411
479	736
572	736
587	2121
756	1411
825	1411
832	1313
1032	2121
1286	1411
1344	1411
1365	2121
1469	2118
1485	1411

GV	*SEG* XLVIII
1536	1411
1576	1261
1594	736
1829	1411
1853	1313
1870	2205
1938	2122
1960 (a)	1504
1983	1914
2018	1411
2040	2139
2081	1411

Clairmont, *CAT*	***SEG* XLVIII**
1.797	310
2.294a	287

Pfuhl Möbius	***SEG* XLVIII**
22	1504
107	2107
393	1411
665	1411
1475	1411
1818	2144

Tod, *GHI*	***SEG* XLVIII**
149	1337
155	1337
186	1337
202	533

Meiggs-Lewis, *GHI/GHI*[2]	***SEG* XLVIII**
28/29	1258
30	2134
57	1258
83	2134

CIL I	*SEG* XLVIII
p. 331 no. IX	1296

CIL I^2	*SEG* XLVIII
593	1268
p.251 no. XIX (6)	1296
2676	971

CIL III	*SEG* XLVIII
186*	1316
447	1411
721	2160
737	897
3986	1313
4075	1313
4327	1313
6009^{2}	1313
6014^{1}	1313
6820	2140
6888	1537
7058	1613-1615
7995	985
10302	1313
10595	1313
10611	1313
10716	1313
11034	1313
12014^{740}	1313
12024	1313
12026 (b/c)	1313
12030^{2}	1313
13382	1313
13552^{131}	1313
14116^{11}	1313
14148^{2}	2043
14176 (2)	1912/1913
14355^{4}	1313
$14359^{10(f-i)}$	1313
$14359^{10(k/l)}$	1313
$14359^{10(n/o)}$	1313

CIL III Suppl.	*SEG* XLVIII
7149	1411
(ad) 7367	2196
12336	956, 2117
14147	1952

CIL, V	*SEG* XLVIII
4206	984 app.cr.

CIL IX	*SEG* XLVIII
48	1260bis

CIL VI	*SEG* XLVIII
309/310	1296
2303	1296
8895	2140
10060	1297 app.cr.
17627	2122

CIL X	*SEG* XLVIII
719	1282 app.cr.
2145	1282
6886	1286

CIL XIV	*SEG* XLVIII
474	2108
2110	2214
2120	2214
4234	2150

ILS	*SEG* XLVIII
1366	2159
1842	2140
1862	1411
5233	2108
6085	1268
7780	1260bis
8995	1952
9257	1313
9464	2159